



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

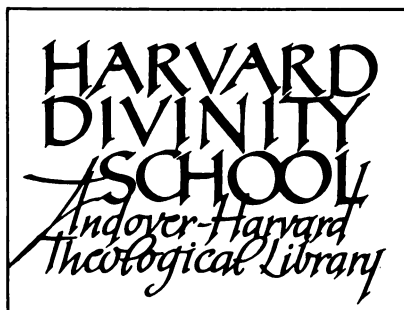
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Porter, J. L.

A

HANDBOOK FOR TRAVELLERS

IN

SYRIA AND PALESTINE;

INCLUDING AN ACCOUNT OF THE

GEOGRAPHY, HISTORY, ANTIQUITIES, AND INHABITANTS
OF THESE COUNTRIES,

THE PENINSULA OF SINAI, EDM, AND THE
SYRIAN DESERT;

WITH DETAILED DESCRIPTIONS OF

JERUSALEM, PETRA, DAMASCUS, AND PALMYRA.

MAPS AND PLANS.

. *NEW AND REVISED EDITION.*

PART I.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

PARIS: GALIGNANI; AND XAVIER. MALTA: MUIR.

NAPLES: DORANT. TRIESTE: MÜNSTER.

1868.

The right of Translation is reserved.

THE ENGLISH EDITIONS OF MURRAY'S HANDBOOKS MAY BE OBTAINED OF THE
FOLLOWING AGENTS :—

Germany, Holland, and Belgium.

AIX-LA-CHAPELLE } AMSTERDAM } ANTWERP } BADEN-BADEN } BERLIN } BRUSSELS } CARLSRUHE } COLOGNE } DRESDEN } FRANKFURT } GRATZ } THE HAGUE } HAMBURG } HEIDELBERG } I. A. MAYER. J. MÜLLER.—W. KIRBERGER. MAX. KORNICKER. D. R. MARK. ASHER. MUQUARDT.—KIESSLING & CO. A. BIELEFELD. GUYEN—NELTE & CO. ARNOLD. C. JÜGEL. LEUSCHNER & LUBENSKY. NIJHOFF & CO. MAUKE, SÖHNE. MOHR.	KISSINGEN } LEIPZIG } LUXEMBOURG } MANNHEIM } MUNICH } NURNBERG } PEST } PRAGUE } ROTTERDAM } STUTTGART } TRIESTE } VIENNA } WIESSADEN } C. JÜGEL. BROCKHAUS.—DÜRR. BÜCK. ANTARIA & FONTAINE.— LOFFLER—KOTTER. LITERARICH.—ANTHISCHE. —ANSTALT.—I. PALM. SCHRAG.—ZEISER. HARTLEBEN.—G. HECKENAST. —OSTERLAMB.—RATH. CALVE. KRAMERS.—PETRI. P. NEFF. MUNSTER.—COEN. C. GEROLD.—BRAUNMÜLLER. KREIDEL.
---	---

Switzerland.

BASLE } BERNE } COIRE } CONSTANCE } GENEVA } LAUSANNE } H. GEORG.—H. AMBERGER. DALF.—JEUT & REINERT. GRUBENMANN. MEER. H. GEORG.—DESROGIES.— CHERBULIEZ.—GEX.— MONROE.—GHISLETTY. MARTINIER & CHAVANNES.— T. ROUBY.	LUCERNE } NEUCHÂTEL } SCHAFHAUSEN } SOLEURE } ST. GALLEN } ZÜRICH } F. KAISER. GKRSTER. HURTER. JENT. HURER. H. FÜNELI & CO.—MEYER & ZELLER. H. F. LEUTHOLD, POST- STRASSE.
---	---

Italy.

BOLOGNA } FLORENCE } GENOA } LEGHORN } LUCCA } MANTUA } MILAN } MODENA } NAPLES } PALERMO } M. RUSCONI. GOODMAN. GRANDONA & CO.—ANTOINE BEUF.—T. D. ROSSI. MAZZAJOLI. P. BARON. NEGRETTI. ARTARIA.—DUMOLARD FRÈRES.—MOLINARI. VINCENZI & ROSSI. DORANT.—DUPRESNE. PEDONE.	PARMA } PISA } FERRUGIA } ROME } SIENA } TURIN } VENICE } VERONA } J. ZANGHIERI. NIEBER.—JOE. VANNUCCHI. VINCENTE BARTELLI. SPITHÖVER.—PIALE.— MONALDINI. ONORATO POKRI. MAGGI.—GIANNINI FIORE.— MARITTI.—BOCCA FRÈRES. MÜNSTER.—COEN.— MEINERS. H. F. MÜNSTER.—MENIERS.
--	--

France.

AMIENS } ANGERS } AVIGNON } AVRANCHES } BAYONNE } BORDEAUX } BOULOGNE } BREST } CAEN } CALAIS } CHERBOURG } DIEPPE } DINANT } DOUAI } DUNKERQUE } GRENOBLE } HAVRE } LILLE } LYONS } MARSEILLES } METZ } CARON. BARASSE. CLEMENT ST. JUST. ANFRAY. JAYMEBON.—LASSERRE. CHAUMAS.—MÜLLER.—SAU- VAT.—FERRET. WATEL.—MERRIDEW. HEBERT. BOISARD.—LEGOST.—CLE- RISSÉ. RIGAUX CAUX. MILLÉ.—LECOUFFLET. MARAI. COSTE. JACQUART.—LEMÂLE. VANDENBROECHE. VELLOT ET COMP. COCHARD.—BOURDIGNON.— BOUCHER.—MME. BUIS. REYCHIN. AYNÉ FILS.—SCHEURING.— MÉRA. CAMOIN FRÈRES.—LE NEUMIER. WARION.	MONTPELLIER } MULHOUSE } NANCY } NANTES } NICE } ORLEANS } PARIS } PAU } PERPIGNAN } REIMS } ROCHEFORT } ROUEN } SAUMUR } ST. ETIENNE } ST. MALO } ST. QUENTIN } STRASBOURG } TOULON } TOULOUSE } TOURS } TROYES } LEVALLE. RISLER. GONET. GUEHARD.—PETIPAS.— POISSIER LEBOIS.—AN- DRE.—MME. FLOORS. VISCOTI.—GIRAUD.— JOUOLA. GATINEAU.—PESTY. GALIGNAND.—XAVIER.— LAFON.—AUG. BASSY. JULIA FRÈRES. BRISSAT RINET.— GEOFFROY. BOUCARD. LEBESMENT.—HAULARD. GAULTIER BRIERE. DELARUE. HUE. DOLOY. TREUTTEL ET WURTZ.— GRUCKER. MONGE ET VILLANUS. GIMET & COTELLE. GEORGET. LALOY.—DUFEY ROBERT.
---	--

Spain and Portugal.

GIBRALTAR } LISBON } BOWSWELL. MATT. LEWTAS.	MADRID } MALAGA } DURAN.—RAILLIERE. FR. DE MOYA.
---	---

Russia.

ST. PETERS- BURG } SNAKOFF.—RÖTTGER.—WOLFF } MOSCOW } ODESSA } W. GAUTIER.—DEUBNER.—LANG. CAMOIN FRÈRES.
--

Malta.

MILIT.

Ionian Islands.

CORFU . J. W. TAYLOR.

Constantinople.

WICK.

Greece.

ATHENS . A. NAST.

CONTENTS.

PART I.

	PAGE
Preface	v
Note on the pronunciation and meaning of Arabic names and words ..	vii
Preliminary Remarks	xi

SECTION I.—THE PENINSULA OF SINAI AND EDOM.

Introductory Information	1
Routes	8

SECTION II.—PALESTINE—JERUSALEM	64
---	----

SECTION III.—SOUTHERN PALESTINE.

Preliminary Remarks	175
Routes	178

PART II.

SECTION IV.—NORTHERN PALESTINE AND DAMASCUS.

Preliminary Information	275
Routes	280

SECTION V.—NORTHERN SYRIA.

Preliminary Information	558
Routes	558

GENERAL INDEX	591
INDEX OF PLACES NOT IDENTIFIED	614

LIST OF MAPS AND PLANS.

Map of Northern Palestine	} <i>In pockets at the beginning and end.</i>	
„ Southern Palestine and Environs of Jerusalem		
„ Mount Sinai and Petra		<i>to face page 1</i>
Plan of the Mosque at Hebron		<i>page 66</i>
„ Jerusalem		<i>to face page 73</i>
„ Temple at Jerusalem		<i>page 114</i>
„ Mosque el Aksa, ditto		123
„ Dome of the Rock, ditto		126
„ Tombs of the Prophets, ditto		143
„ Tomb of Helena, ditto		144
„ Church of the Holy Sepulchre, ditto		157
„ Church of the Nativity at Bethlehem		201
„ Damascus		445
„ Mosque at Damascus		460
„ Cathedral at Bozrah		496
„ Church at Edrei		503
„ Palmyra		<i>to face page 512</i>
„ the Temples at Ba'albek, restored		<i>page 528</i>
„ Church and part of Monastic Buildings at Kul'at Sim'an ..		576
„ Church at Kalb Louzy		583
Apse of ditto		584
Plan of Church at Ruweihah		586
Map of Northern Syria		<i>at the end.</i>

PREFACE.

THE Bible is the best Handbook for Palestine; the present work is only intended to be a companion to it.

It has been my object in these pages to communicate the greatest amount of useful information in the smallest possible space. Something more than a mere book of roads has been aimed at. Palestine is the stage on which the most wondrous events of the world's history were enacted. Every nook and corner of it is "holy ground." I have, therefore, made an attempt to group on the old sites the chief actors in the sacred dramas. I think no known Scripture locality has been overlooked, and no incident of Scripture history, which would tend to enhance its interest, omitted. It is the *religio loci* which gives such a charm to the cities and villages of Palestine. To pass any of them by without knowing, or without remembering, their story, is to rob travel alike of interest and profit.

My object has not been to exhaust the historical geography of the country, or to give lengthened topographical descriptions, or to say all that might be said about each place; but rather to sketch an outline which the traveller may fill up. Yet, on the whole, this little volume will perhaps be found to contain a more complete summary of the Scriptural and historical geography of Syria and Palestine than any work in our language. I trust it may thus prove to the student, as well as to the traveller, a useful Handbook—placing before him a framework of facts, and pointing out the best sources from which to obtain fuller information.

Often, whilst wandering through Palestine, I have felt the want of a full but portable *Concordance of Scripture Geographical Names*. Many others, I know, have felt this also. I have, therefore, combined with the *Index* a reference to the most important passage of Scripture in which the place described occurs; and I have appended in a *Second Index* a list of those ancient towns and villages not yet satisfactorily identified. The reader can thus see at a glance whether the site of any place mentioned in Scripture is known or unknown; and, if known, he can refer not only to the facts of its past history, but to an account of its present state. It is hoped that by this arrangement curiosity will be awakened, and the attention of scholars directed to new fields of investigation.

Whatever seemed calculated to illustrate the language and literature, the incidents and characters, the prophecies and parables of the Bible, I have been careful to note; though often the necessity for brevity has con-

pelled me to pass over with a bare allusion what might have been worked up into a glowing image. I have also sketched in a few words the manners and customs of the people, their creeds and character, their wants and capabilities; because these are necessary to the full delineation of the country, and tend besides to give the picture life. And I have incidentally mentioned the vast resources of the soil, and the grievous wrongs of the inhabitants, in the hope that the attention of the rich and the great—the opulent merchant and philanthropic statesman—may be drawn to a fruitful but neglected and oppressed country.

Truth and utility have been my aim more than originality. I have drawn freely from every available source—rearranging, correcting, or simply transcribing as best suited my purpose. The authors to whom I have been most indebted are specified; were I to name *all* from whom I have received a hint or culled a fact, I would require to extend my list over a dozen pages. A large portion of the country I have had an opportunity of traversing since this work was originally written. I have thus been able to revise the most important sections on the spot. I have to express my thanks to a large number of kind friends, many of them personally unknown to me, not only for their expressions of approval and satisfaction, but for useful hints and suggestions which I have been enabled to embody in this new edition. To one gentleman I am under especial obligations, the Rev. Smylie Robson, of Damascus. His long residence in Syria, his extensive travels, his thorough knowledge of the language, and minute acquaintance with the topography, give to all his statements a very high value. With a kindness and courtesy which I can never sufficiently acknowledge, he has communicated to me the fullest information on all points calculated to be useful and interesting to the traveller.

Still, I am far from thinking that perfect accuracy has been obtained, and I would again throw myself on the indulgence of a generous public, and more especially of those Eastern travellers to whose profit I have devoted precious hours snatched at intervals from far more important labours.

NOTE ON THE PRONUNCIATION AND MEANING OF ARABIC NAMES AND WORDS USED IN THIS WORK.

AN attempt has been made to represent Arabic sounds by English characters, in as far as the nature of the two languages will admit. The orthography of Dr. Smith, as given in Robinson's 'Biblical Researches,' has been followed except in a very few cases. I do not say that his system is perfect; but it is in my opinion decidedly the best hitherto invented for the Arabic *as spoken in Syria*. It would be well for the interests of geographical science if scholars would follow one uniform rule.

A little attention to the following remarks will enable the English reader to pronounce the names occurring in this Handbook with a near approach to accuracy. No attempt has been made in the body of the work to distinguish the Arabic letters ض ح ق ط ص ظ; but their representatives have a dot (.) placed beneath them in the *Index*, to which the Oriental scholar can refer, thus—*ḍ*, *ḥ*, *q*, *ṣ*, *ṭ*, *ẓ*.

1. THE CONSONANTS are generally pronounced as in English. The following remarks should be kept in mind.

dh represents ذ and ض. In the former case it is sounded like *th* in *this*; in the latter the sound is that of *d*, but pronounced by pressing the tongue closely against the teeth, and expanding the back part of the mouth—in the *Index* it is distinguished by the dot, *dḥ*.

gh is a deep guttural sound, غ in Arabic. It has no representative in English; but the Parisian *r* somewhat resembles it.

h represents ه, a soft aspirate, like *h* in *hat*; and ح, a deep guttural, almost pectoral breathing. In the *Index* the latter is distinguished by ḥ. It has no representative in any European language, and its sound is one of the most difficult for a foreigner to acquire.

k represents ك, a simple *k*; and ق, a guttural *k* (written *ḳ* in the *Index*). In different parts of the country, however, the latter is pronounced very differently. In Damascus and some other towns it has the sound of a guttural *lameh*, or pause. The Belawin pronounce it as hard *g*; others sound it as *k*, but they pronounce the ك like *ch* in *child*.

kh represents خ, and is a breathing rendered rough and tremulous by the motion of the epiglottis. It is much deeper than the German *ch*.

r has a rolling sound much stronger than is heard in England; but there is some approach to it in the pronunciation of the Scotch peasantry.

s represents س, pronounced like *s* in *sun*; and ص (ṣ in the *Index*), a kind

of guttural *a*, which gives to the accompanying vowel a broader and deeper sound.

t represents ت, a simple *t*; and ط (*t* in the *Index*), which bears the same relation to *t* that *s* does to *z*. It is sounded by pressing the tongue more firmly against the teeth, and extending the back part of the mouth.

' represents ع, a character which has no equivalent in any European alphabet. It cannot be described; and many have difficulty in distinguishing and learning it when they even hear it pronounced. At the end of a word it somewhat resembles a guttural *a*.

2. VOWELS.—The Arabic language has only three vowel-symbols, but it has perhaps a greater variety of vowel-sounds than any European language. The three symbols are *Fathah*, commonly representing short *a*; *Kesrah*, short *e*; and *Dummeḥ*, short *u*. These, however, are so modified by the consonants to which they are attached, or which immediately follow them, that *Fathah* becomes short *u* or *e*, &c. In the orthography of Arabic names and words in this work I have attempted to represent the sounds as pronounced by intelligent natives, and not the vowel-symbols as written. Scholars will please bear this in mind when they find *Fathah* represented in one place by short *a*, and in another by short *u*, &c.

The vowels are to be pronounced as in German or Italian. They are all, and always, short except when marked by the circumflex (ˆ).

a is uniformly short and open, as in *hat*.

ā represents *Fathah* prolonged by *Alaf*, and is usually pronounced as *a* in *father*; but when followed by *z*, *ḡh*, *ṭ*, it is sounded like *a* in *call*.

e is short like *e* in *men*.

ī is sounded as in *pin*.

i represents *Kesrah* prolonged by *Ye*. It is sounded as *ee* in *bee*.

o is pronounced as in *for*.

ō represents *Dummeḥ* prolonged by *Waw*; and also occasionally *Fathah* similarly prolonged. It is sounded as *o* in *go*.

u is short as in *pun*.

ū represents *Dummeḥ* prolonged by *Waw*. It is sounded as *o* in *move*.

au represents *Fathah* followed by *Waw*, and is pronounced as *ow* in *how*.

ei represents *Fathah* followed by *Ye*, and is pronounced like *ei* in *vein*.

ai represents the same combination when connected with guttural letters. It has the sound of *i* in *pine*.

El before a word, and joined to it by a hyphen (-), is the Arabic article: thus *el-Medīneh*, "the City." It becomes *cd- en- er- es- esh- ez-*, when the words to which it is attached commence with corresponding (called *solar*) letters.

The following words are of frequent occurrence, and may be easily remembered.

Abu, father.
ʿAin, pl. *ʿAyn*, fountain.
ʿArḍ, plain.
Bāb, door, gate.
Baḥr, sea.
Baḥrah, tank.

Balad, village.
Bard, cold.
Bakḥshah, present.
Barād, gunpowder.
Barādeh, gun.
Beit, pl. *Buyāt*, house.

Beldâ, district.
Bint, pl. *Benât*, daughter, maid.
Bîr, wall.
Birkêh, pl. *Burâk*, pool.
Dâr, court, house.
Deir, convent.
Derb, road.
Emîr, pl. *Umard*, prince.
Faras, pl. *Fursân*, horse, mare.
Hezan, horse.
Îbn, pl. *Beni*, son.
Jâmi'a, mosque.
Jasîreh, island.
Jebel, pl. *Jibâl*, mountain.
Jîr, bridge.
Jubb, pit.
Kâ'a, plain.
Kabr, pl. *Kubâr*, sepulchre.
Kâdy, judge.
Keft, village.
Kelb, pl. *Kilâb*, dog.
Khân, caravansary.
Khanzir, hog.
Khubb, bread.
Khurbeh, a ruin.
Kubbeh, a dome.
Khaimeh, pl. *Khiâm*, a tent.
Kura, pl. *Kurân*, a horn.
Ku'ah, castle.
Kur, castle.
Mâ, vulg. moi, water.
Makâm, station.
Mâr, saint.
Merj, pl. *Murâj*, meadow.

Medineh, city.
Mara'ah, farm.
Mihrdûb, prayer-niche.
Mîlt, salt.
Mukâry, pl. *Mukariyeh*, muleteer.
Muslem, Mohammedan.
Nahr, pl. *Anhur*, river.
Nakhleh, pl. *Nukhl*, palm-tree.
Nâr, fire.
Neby, prophet.
Neb'a, fountain.
Nukb, pass.
Nuprânî, pl. *Nusâra*, Christian.
Râhib, pl. *Ruhbân*, monk.
Râs, head, cape.
Rahîl, plain.
Selâm, peace.
Sheikh, pl. *Shuyukh*, chief, elder.
Shuk, a ront.
Sudr, breast.
Sufah, pl. *Sufûh*, terrace.
Tâseh, cup.
Turbâsh, fez, cap.
Tell, pl. *Tulâl*, dimin. *Tuleil*, hill.
Thelj, snow.
Tin, fig.
Tûr, mountain.
Turfa, tamarisk.
Um, mother.
Wâdy, valley, watercourse.
Wely, saint's tomb.
Wardeh, pl. *Werd*, a rose.
Zurûr, hawthorn.

PRELIMINARY REMARKS.

	Page		Page
1. General Geography of Syria and Palestine :—Mountains; Great Central Valley; Rivers, Orontes, Jordan, &c.; Statistical Table; Authorities on Geography and Statistics ..	xi	6. The best Seasons for visiting Syria and Palestine ..	xxxix
2. Historical Sketch :—Aram; Palestine; Phœnicia; the Jews; the Seleucidæ; the Romans; the Arabs; the Crusaders; the Tartars; Authorities on History ..	xv	7. Mode of Travel :—Requisites for the road, &c.; Instruments; Arms; Robbers; Medicines; Invalids ..	xl
3. Chronological Table ..	xxiii	8. Hints on Language, Dress, Conduct ..	xliv
4. Inhabitants of Syria and Palestine :—Manners and Customs; their Origin; Mohammedans; Druses; Christian Sects; Jews; Turks; Authorities on Inhabitants ..	xxix	9. Passports; Custom-houses; Post-office; Money ..	xlv
5. The Climate of Syria and Palestine ..	xxxvii	10. What to observe in Syria and Palestine ..	xlviii
		11. Skeleton Tours :—i. The Grand Tour suitable for all; ii. Tour through Northern Syria; iii. Eastern exploring Tour; iv. Pilgrim's Tour ..	xlix
		12. Servants, Dragoman, &c. ..	liii

1.—GENERAL GEOGRAPHY OF SYRIA AND PALESTINE.

The country included under the names *Syria* and *Palestine* lies along the eastern shore of the Mediterranean, extending from the border of Egypt and the peninsula of Sinai on the south to the confines of Asia Minor on the north; and having on its eastern side the great, and now desert plain of Arabia. It reaches from 31° to 36° 30' N. lat.; its extreme length is about 360 geographical miles, and its breadth ranges from 60 to 100. Its area is about 28,000 square miles.

The physical formation of the country is simple. A mountain chain, a branch from the Taurus range, stretches along the coast from north to south. It is broken by the great valley of the Orontes, on whose banks stand the crumbling ruins of Antioch. The scenery of this northern section is bold and grand. Lofty wooded peaks shut in the bay of Iskanderûn, leaving along their base the narrow plain of Issus, on which the fate of the Persian empire was sealed, and Western Asia gained to Alexander the Great. On the south bank of the Orontes mount Casius rises to a height of full 5000 ft. From hence the Nusairiyeh range (anciently *Mons Bargylus*) runs southward, until it terminates at a wide break, called in Scripture the "Entrance of Hamath." A plain of considerable breadth lies between this section and the Mediterranean; and upon it once stood the cities of Laodicea, Tortosa, and Aradus. The last occupied a little

island. To the south of the "Entrance of Hamath" **LEBANON** rises to an elevation of more than 10,000 ft. On the side of its loftiest peak, far removed from other trees, is the celebrated grove of Cedars. Not far distant, at the foot of a cliff, is the fountain of the river Adonis. Beneath the shadow of Lebanon are Tyre and Sidon, the ancient capitals of Phœnicia.

The range of Lebanon is intersected by the gorge of the Leontes, which drains the plain of Cœlesyria, and falls into the Mediterranean a little north of Tyre. To the south of this river the ridge increases in breadth, but decreases in altitude, until it terminates in the wooded cone of Tabor, and the rocky hills that encircle Nazareth. The plain of Esdraelon, through which the Kishon flows, separates Lebanon from its natural continuation, the range of Carmel, and the mountains of Samaria. To these succeeds the "hill country of Judæa," stretching in a wide ridge to the desert of Tih, which forms the southern boundary of the "Land of Promise." This southern section of the mountain chain, between Esdraelon and Beersheba, is wider, lower and less regular than any of the others. Its general elevation at Ebal and Gerizim, Olivet and Hebron, ranges only from 2400 to 2700 ft. With the exception of the promontory of Carmel, it is also farther removed from the sea, leaving at its base a broad plain, embracing the "beautiful *Sharon*" on the north, and the land of *Philistia* on the south.

In the southern part of the "Land of Hamath," 20 miles E. of Lebanon, another mountain chain commences, and runs in a south-western direction, parallel to the former. It is called Anti-Lebanon. Its general elevation is not equal to that of Lebanon; but near its southern extremity the cone of *Hermon* shoots up and rivals the loftiest peaks in Syria. As viewed from the W., this range seems to continue its course southward; but this appearance is owing to the depression of the Jordan valley, and the high level of the plateau of Bashan. In reality the chain terminates about 25 miles S. of Hermon and 8 N. of the Sea of Tiberias. The lofty bank on the eastern side of that sea is merely the declivity of the plateau. A little farther to the S., at the river Jarmuk, commence the mountains of *Gilead*, which extend along the E. bank of the Jordan in a broad irregular chain till they meet those of Moab and Edom on the E. of the Dead Sea.

From Hermon as a centre, mountain ranges branch out like an opening fan from the N.E. to the E. The loftiest of these is Anti-Lebanon proper; the others incline more to the eastward, until the lowest and last, sweeping along the eastern plain, passes Damascus; and then, after a long dreary course, also passes Palmyra.

One other group of hills is deserving of notice. It lies to the E. of the Sea of Galilee, on the border of the plateau of Bashan. The scenery of this group is picturesque and wild; its oak forests equal those of Gilead; and its ruins are among the most interesting and magnificent in Syria. It is now called by strangers "Jebel Haurân;" but its real name, "*Bathanyeh*," recalls the ancient *Bashan*. It is the *Aisadamus Mons* of Ptolemy.

The most remarkable feature in the physical geography of Syria and Palestine is the valley that intersects the country from N. to S. Beginning at Antioch, it runs through the centre of the ancient kingdom of the Seleucidae to Emesa. From Emesa it extends to the valley of Cœlesyria

near Riblah. Thus far the valley forms the bed of the river Orontes, which flows northward from its fountain at the base of Lebanon.

The valley of Coele Syria lies between the parallel ridges of Lebanon and Anti-Lebanon. It is about 70 miles long, and its average breadth is nearly 7. At the base of the mountains, on its eastern side, stand the ruins of Ba'albek, famed throughout the world. 23 miles farther down the valley lie the ruins of Chalcis, once a royal city, now a desolate heap. The elevation of Coele Syria above the sea is about 2300 ft. At its southern end it divides into two branches—one, turning westward, cuts through the range of Lebanon, becoming a gorge so narrow that the foaming waters of the Leontes can scarcely force their way onward; the other strikes off southward, and is the natural continuation of Coele Syria. The latter branch descends rapidly for 15 miles to the upper fountain of the Jordan, at the western base of Hermon. A few miles farther S. it joins the plain of Samachonitis (now el-Hûleh), which, strange to say, is nearly on the level of the sea. From hence it descends rapidly to the lake of Tiberias, which has a depression of 653 ft. The chasm of the Jordan forms the continuation of the great valley to the Dead Sea, the surface of whose waters is 1292 ft. below that of the Mediterranean. Here then is a valley nearly 300 miles in length, for more than 140 of which it is below the level of the sea. It is this singular feature which renders the physical geography of Syria so interesting.

Rivers.—Of the rivers of Syria the most important, whether we consider its physical peculiarities, or its sacred and historic interest, is the JORDAN. Its highest source, or rather the source of its principal tributary, is in Wady et-Teim, near the village of Hasbeiya, at the western base of Hermon; but the true historic sources of the river are at Tell el-Kâdy (*Dan*), in the plain of Hûleh; and at Baniâs (*Cæsarea-Philippi*), on the southern slope of Hermon. The three streams unite, and fall into lake Hûleh, about 10 miles below Tell el-Kâdy. Issuing from this little lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee. On leaving the Sea of Galilee it runs in a tortuous course to the Dead Sea.

Previous to the expedition of Lieut. Lynch it had been conjectured that there must be some error in the calculation of the relative levels of the Dead Sea and the lake of Tiberias. The distance between the two is only 60 miles; and it was thought impossible that the Jordan could fall so much as was represented in that space. But it is now seen that in 60 miles of direct distance the course of the river cannot be less than 200 miles, owing to its tortuous channel. The total fall is 660 ft. The whole length of the Jordan, from the fountain at Dan to the place where it enters the Dead Sea, is 92 miles as the crow flies.

The ORONTES ranks next in importance to the Jordan. Its modern name is *el-'Asy* ("The Rebellious"); and it is also called *el-Maklûb* ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of Bukâ'a, at the base of Anti-Lebanon, beside the ruins of Lybon. Its length, from the fountain to the bend at the lake near Antioch, is about 125 miles; and from thence to the sea 24 miles.

The LITANY is the next in magnitude. There is some doubt about its ancient name. It rises near Ba'albek, flows in an easy current down the

Buk'a'a, receiving several tributaries from the mountain ranges on each side. After leaving the plain it enters a sublime gorge intersecting the ridge of Lebanon, and falls into the Mediterranean a few miles N. of Tyre. Its total length is about 55 miles.

Next in order comes the BARADA,—the “golden-flowing” stream of the Greeks (*Chrysorrhoea*); and the ABANA, or Amana, of the Bible. If not one of the largest, it is one of the most useful rivers of Syria. It derives its whole supply of water from two great fountains in the centre of Anti-Lebanon—'Ain Barada and 'Ain Fijeh. It cuts through several of the parallel ridges of this chain, till after a course, “as the crow flies,” of 15 miles, it bursts from its mountain barrier into the plain of Damascus. The industry of man has here turned its abundant waters into countless channels, which, as an Arabian poet says, “carry gold in their bosom, and scatter emeralds over the plain.” The Barada has created this, the fairest and the loveliest of Mohammed's paradises. The whole district rendered habitable by the waters of the Abana contains nearly 200,000 persons. Well might Naaman exclaim, before the Prophet of Israel,—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” (2 Kings v. 12.)

THE POLITICAL GEOGRAPHY OF SYRIA AND PALESTINE has changed with every new dynasty which has in succession possessed the country; an account of it will, therefore, be best united with the “Historical Sketch.” At present, under Turkish rule, it is divided into two Pashalics—Damascus and Aleppo. The *Pashalic of Damascus* embraces the whole country lying south of the parallel of Apamea. It includes three sub-pashalics,—Beyrout, Akka, and Jerusalem. Lebanon is now ruled by a Christian governor who is appointed by the Porte, and whose authority is guaranteed by the Christian Powers of Europe. The *Pashalic of Aleppo* includes all northern Syria, with a section of Asia Minor extending to Aintab and Marash. The following table gives a comprehensive view of the statistics of these pashalics, so far as they are known. It must be remembered, however, that the Turks are far behind in statistics.

STATISTICAL TABLE.

PASHALIC OF DAMASCUS.		PASHALIC OF ALEPPO.	TOTAL.
MUSLEMS	836,000	460,000	1,296,000
CHRISTIANS:—			
<i>Maronites</i>	229,000		
<i>Other Sects</i>	130,000		
	359,000	81,000	440,000
JEWS	15,000	10,000	25,000
DRUZES	78,000	..	78,000
METÂWILER	25,000	..	25,000
NUSAIRIYEH	14,000	41,000	55,000
Total	1,327,000	592,000	1,919,000

Syria has been oppressed for centuries by foreign tyrants who have no interest in either the soil or the people, save that of grasping with greedy hands the whole available wealth of the country. The Turks have only been able to rule by the cruel policy of pitting against each other the various sects and parties. The results are patent to all—poverty, hatred, bigotry, and bloodshed. At no period in the history of Syria was the policy more painfully and fatally manifested than during the outbreak and massacres of 1860. So long as Turkish power rules in Syria the case of the country is hopeless.

A few places along the coast have of late begun to show signs of new life, owing chiefly to the enterprise of European merchants, and the protection afforded to property and capital by the influence of European consuls. Beyrout is an example of what Syria might become under a liberal and paternal government. The eastern border affords a marked contrast to the western. Hundreds of towns and villages are there deserted, though not ruined, and every year adds to their number; while tens of thousands of acres of the richest soil are abandoned to the periodical "raids" of the wild hordes of the desert.

Authorities on the Geography and Statistics.—The student may consult the following:—Reland's *Palæstina*; Ritter's *Palästina und Syrien*; Burckhardt's *Travels in Syria*; Robinson's *Biblical Researches*; Lynch's *Official Report of Expedition to Dead Sea*; Stanley's *Sinai and Palestine*; Drew's *Scripture Lands*; Wilson's *Lands of the Bible*; Porter's *Five Years in Damascus*; Tristram's *Land of Israel*; De Vogüé's *Les Églises de la Terre Sainte*, and *Syrie Centrale*.

2.—HISTORICAL SKETCH.

If Syria and Palestine are unique in their physical geography, so are they also in their history. As the depression of the great valley that intersects the country is without a parallel in the world's geography, so the events that transpired in this land are without a parallel in the world's history. Twice have mankind been indebted to it for a pure faith,—*First*: When the Law was given at Sinai; and when prophets were commissioned to enforce its mandates and explain its rites. Then that law, holy, perfect, sublime, stood out in noble contrast to the absurdities of Egyptian and Assyrian idolatry. *Second*: When the Gospel was given in Palestine; and when apostles were instructed by God's Son in its life-giving doctrines. Then, too, that Gospel, pure, spiritual, practical, stood out in no less noble contrast to the refined voluptuousness and vain abstractions of Greek and Roman mythology. The religion which has civilized Europe, and blessed the world, emanated from Palestine.

Along the shores of Palestine dwelt a nation who were the first mariners. The Phœnicians sent their ships across the "Great Sea" to Tarshish, before Rome was founded, or Greece had a history. What England is now, Phœnicia was three thousand years ago. Homer wrote of the matchless productions of the artificers of Sidon; and Ezekiel celebrates the gems, the robes, and the commercial greatness of Tyre. Cadmus too, the ancients tell us, was a Phœnician from Tyre or Sidon; and the romantic embellishments of his strange story would seem to embody the historic

fact that he first introduced letters, science, and civilisation into Greece. *Damascus* is one of the oldest cities in the world; and it is a city still. It is a connecting link between the patriarchal age and modern times. Founded by a grandson of Noah, it has existed and flourished for full four thousand years.

The earliest notices of Syrian history are found in the Bible. The whole land appears to have been divided, by its first settlement, into two sections. The *first*, extending from the plain of Bashan to the heights of Amanus, was colonized by the family of *Aram*, the son of Shem, and called by his name ARAM. But as the possessions of this family included also the plains of Assyria on the E., the western division was named *Aram-Damesek*, "Aram of Damascus." (2 Sam. viii. 6.) In the Old Testament scriptures, where the word "Syria" appears, the Hebrew is "Aram." (See Jud. x. 6; 1 Kings x. 29; xl. 25, &c.) The name "Syria" is probably derived from "Taur" or "Sur" (Tyre). The Greeks became acquainted with that city at an early period, and gave its name to the country.

The *second* division of the country, including Gilead, all Palestine W. of the Jordan, and the mountain range northward to the mouth of the Orontes, was colonised by the descendants of Canaan. They never appear to have been united under one chief, or to have acknowledged the pre-eminence of one royal city; but were divided into a number of tribes or clans. On the S. were the Anakim, "a people great and tall" (Deut. ii. 10); and probably related to these were the Emim and other gigantic races on the E. of the Jordan (id.). The Amorites, who came in, or rose to power, at a later period, conquered and finally exterminated these giants. Besides these there was a host of petty tribes scattered over the land, from the Jebusites on the S., to the Hamathites and Arvadites on the N. The Philistines, also descendants of Ham, migrated from Egypt at a later period, and settled in the plain along the coast, on the S.W. frontier. They were enterprising and warlike, equally feared and hated by the Israelites. They obtained a firm hold of a section of the country, and gave to it a name which it retains to our day—PALESTINE.

Of all the ancient inhabitants of this country the PHENICIANS—or *Canaanites*, as they are called both in the Bible (Jud. i. 32, 33) and on their own coins—were the most remarkable alike for their independence, their power, and their enterprise. The principal part, if not the whole, of them were descended from Sidon, the oldest son of Canaan; and the city of Sidon was the first centre and seat of their power. From it colonies went out to Tyre and other places. The whole coast, from Casius to Carmel, soon became subject to them; and from hence they extended their influence and commerce along the shores of the Mediterranean. Carthage, the rival of Rome, was a Phœnician colony; and so also was Cadiz, on the shores of the Atlantic. They had commercial intercourse with every kingdom of the known world. From every country they imported its peculiar products to be manufactured, or bartered, in their marts. They visited Persia and India, Africa and Russia, Italy and Spain; and a few hardy adventurers even penetrated to *Britain*. The Phœnicians and Damascenes long held between them the northern part of Syria. Phœnicia attained its greatest power about B.C. 1050; and it enjoyed uninterrupted prosperity for 500 years.

In the 15th century before the Christian era another nation appeared

upon the stage of Syrian history, and changed the state of affairs in Palestine. The Israelites, having completed their weary term of wandering through the wilderness, descended from the mountains of Moab to the banks of the Jordan. The fame of their exploits and miraculous deliverances had long preceded them; and the Canaanites trembled at their approach. Gilead and Bashan on the E. were first taken; then the waters of the Jordan were opened for them, and they entered Palestine. A war of extermination was waged, and the Israelites were soon settled in their new possessions. The "Land of Promise" extended from the Arabian plain to the "Great Sea," and from the Desert of Sinai to the "entering in of Hamath" (Num. xxxiv.; Ez. xlvii.); but "the Land of Possession" was more limited—it was commonly and correctly described as reaching "from Dan to Beersheba." (Jud. xx. 1.) Both the Philistines and Phœnicians remained in possession of their maritime regions.

From the time the Israelites entered Palestine till the appointment of Saul, their first king, their government was a Theocracy. God was their leader in their war of conquest, when the guilty Canaanites were exterminated or expelled. In peace, the Judges were God's representatives; in war, they were His lieutenants. Their appointment was generally communicated to them by a message from heaven; their great victories were gained by miraculous or superhuman interposition; their councils were directed by visions and revelations from on high. Their enemies felt and acknowledged this; and were often compelled to admit that the God of Israel was greater than all the gods. I refer for illustration and proof to the histories of Samson, Gideon, Deborah, and Samuel. (Jud. xvi., vii., iv. & v.; 1 Sam. vii.)

But the Israelites demanded a king, and in the year B.C. 1095 Saul, a Benjamite of Gibeah, was elected. After his melancholy death on Gilboa, David was called to the throne. When he had reigned seven years in Hebron he captured the stronghold of the Jebusites on Mount Sion, and thenceforth Jerusalem became the seat of government and the capital of Palestine (B.C. 1045). His kingdom being firmly established, he turned his attention to foreign conquests. The Philistines, the hereditary enemies and oppressors of his people, were subdued. The warlike tribes that dwelt amid the mountains of Sinai and Edom, and that roamed over the plateaus of Gilead and Bashan, were made tributary. David's garrisons occupied the chief towns of Syria; and every prince, from the borders of Egypt to the banks of the Euphrates, was forced to acknowledge his rule. The Phœnicians were the only exception. They excelled in the arts of peace. Their merchants and mariners brought the riches of the east and west to their marts, and carried their manufactures to foreign lands. David was wise as he was powerful. He could gain little by conquering their territory; but by entering into friendly treaties he could secure the most important advantages to his own nation. He therefore made a treaty with Hiram King of Tyre; and Hiram's workmen built his palace on Zion. (2 Sam. v.) Phœnician architects, carpenters, and artists afterwards erected and adorned the Temple of Solomon. (1 Kings, v. vii.) Tyrian seamen navigated the fleets of Israel to Spain, Africa, and India. (Id. ix. 27; x. 11.) The power and influence which David had acquired by arms, Solomon employed for the acquisition of wealth and the advancement of commerce. He built fleets at Ezion-geber on the Red Sea, to

establish communication with the eastern coast of Africa and the southern shores of India (Id. ix. 26); and he founded "Tadmor in the wilderness" to facilitate the overland traffic with Assyria and Persia. (2 Chron. viii. 4.)

The building of the Temple at Jerusalem made that city the religious as well as the civil capital of the land; but unfortunately the vices of royalty soon divided the kingdom. Rehoboam, the son of Solomon, retained only two tribes under his sceptre; while the remaining ten elected Jeroboam, an Ephraimite, as their ruler. To wean the people's affection from Jerusalem, and to prevent the probability of reunion on religious grounds, the latter set up two "*calves*," one at Dan, the other at Bethel, as symbols of Jehovah, to which his subjects might resort for worship (1 Kings xii. 28, 29). These symbols were borrowed, as that in the wilderness had been, from the mythology of Egypt; and, in accordance with a custom of the same country, Rehoboam united the pontificate of the new establishment with the crown; thus at once assuming royal and priestly power (id. 31-33, and xiii. 1). Jeroboam fixed upon Shechem as the seat of his government. After the murder of his son, Baasha the third king intended to remove to Ramah; but he was compelled to give up this plan (id. xv. 17-21). Omri, the fifth from Jeroboam, with an ambition not uncommon in the founder of a new dynasty, built SAMARIA, which was thenceforth the capital of the kingdom of Israel (id. xv. 24).

The wars carried on between Israel and Judah need not here be detailed; but I shall glance at those with other nations. The great rival of Israel was Damascus. Mutual interests at first united them; but jealousies arose, excited by Judah, which led under Hazael to the almost complete subjugation of Israel. On the death of Hazael Syria began to decline, and Israel regained its independence. The same power, however, which "took away the kingdom from Damascus," proved fatal to Samaria. It was captured by the Assyrians (B.C. 721), and the people carried captive. The conqueror introduced colonies from Assyria. The colonists practised their own idolatries; and the country being infested with wild beasts, they thought, according to the prevailing idea of heathen nations, that their ignorance of the local deity was the cause. An Israelitish priest was accordingly sent to instruct them in the Jewish faith, which they appear to have, in a great measure, adopted (2 Kings xvii. 24-33). Such was the origin of the Samaritans, well known in the New Testament, from our Lord's interview with the woman at Jacob's well. A few families of them still exist in Nâbulus.

The kingdom of Judah survived that of Israel 133 years; and then it, too, fell before an eastern monarch. Nebuchadnezzar King of Babylon took Jerusalem after an 18 months' siege, sacked and destroyed the city, and led the people captive to the banks of the Tigris. Zedekiah, the last of David's line, after losing his eyes at Riblah, was carried in chains to Babylon (2 Kings xxv.). Thus ended the Israelitish monarchy, after having existed more than 500 years. The Temple of Solomon fell with the city, and its sacred vessels were afterwards used in the idolatrous banquets of the conquerors. In the year B.C. 536 Cyrus, having captured Babylon, restored the Jews to liberty, and in 20 years more the second Temple was dedicated. From this time till Grecian power became paramount in western Asia, Syria and Palestine were governed by a Persian satrap resident in Damascus. The Jewish High-priest was made deputy at

Jerusalem, and thus a large amount of liberty was there enjoyed. Phœnicia was the only province that rebelled against the foreign yoke; but the Persian power was too great to be resisted by a commercial state. The satrap laid siege to Sidon; and the inhabitants, to avoid falling into his hands, burned the city, their treasures, and themselves (B.C. 350). This was enough to cause the other towns to yield without a struggle.

The battle of Issus (B.C. 333) was fatal to the Persian empire, and brought western Asia under the dominion of a new dynasty and a new race. Syria, Phœnicia, and Palestine yielded to Alexander the Great, with the exception of Tyre and Ascalon. The siege of the former city was one of the most remarkable operations of the Grecian conqueror. Built on an island 440 fathoms from the main land, encompassed by lofty walls, and having a fleet to provide supplies for the garrison, it was deemed impregnable. But Alexander with the rubbish of the ancient city, which stood on the shore, constructed a causeway to the island, and in seven months took the place by storm. Alexander's causeway converted the island into a peninsula, and thus it still remains. Jerusalem had in the mean time been summoned to surrender; but the High-priest replied that he had sworn fealty to Darius, and could not violate his oath. Alexander, enraged at the reply, threatened to leave the city in ashes. Accordingly, after the capture of Tyre he turned to Jerusalem. But when he reached the mountain brow, commanding the city from the W., he was met by a solemn and strange procession. The High-priest, arrayed in his gorgeous pontifical robes, attended by a throng of priests in the habits of their order, and by a number of the citizens in white, presented themselves to the astonished monarch. When he saw the High-priest, he advanced, saluted him, and adored the sacred name inscribed on his mitre. This singular conduct he thus explained to his followers: "I adore not the man, but the God with whose priesthood he is honoured. When I was at Dios in Macedonia, pondering how to subdue Asia, I saw this figure in a dream, and he encouraged me to advance, and promised that he would give me the Persian empire. I take this as an omen therefore that I have undertaken the expedition by a divine command, and that I shall completely overthrow the empire of Persia." The Jews then received many important immunities. The Samaritans were not so fortunate, for, in consequence of an act of cruelty, they were expelled from their ancient capital, and forced to take refuge in Shechem, where they still dwell.

On the death of Alexander his empire was thrown into confusion; and his generals, left without a leader, desired, each by himself, to wield the sceptre of the conqueror. After 20 years of war, order was restored, and four new kingdoms were established. With two of these only are we concerned—that of the Ptolemies in Egypt, to whom Palestine and Cœlesyria were assigned; and that of the Seleucidæ, who obtained Northern Syria. Seleucus, the first monarch of the latter dynasty, founded the city of Antioch, which for a few centuries supplanted Damascus as capital of Syria. The royal line retained their sovereignty for 250 years, and then fell before the power of Rome. Under the mild and encouraging rule of the Ptolemies, the inhabitants of Palestine lived for more than 60 years. Then, however, as wars were waged between the Seleucidæ and the Ptolemies, Palestine became the theatre of every contest, and alternately the prey of each dynasty. Near the close of the 3rd century B.C. it

was wrested from the feeble hand of the infant King of Egypt by the Syrian monarch; and the change was fatal to the peace, and almost to the existence, of the Jewish nation. In the year *b.c.* 170 Antiochus Epiphanes plundered Jerusalem, and defiled the Temple. Two years afterwards, when the Jews had been driven to rebellion by cruelty and murder, he sent his general Apollonius to complete the work of destruction. He arrived at the Holy City; but his fearful errand was not suspected. He remained quiet until the Sabbath, on which day it was known the Jews would not fight even in self-defence. The soldiers were then let loose, and scoured the streets, slaughtering all they met. The women and children were spared,—to be sold into slavery. Every street of the city, every court of the Temple, flowed with blood. The houses were pillaged, and the city walls laid prostrate. Having strengthened the fortifications of the citadel on Zion, Apollonius placed his garrison there to hold the Temple under command. Neither priest nor layman was permitted to approach the sacred precincts. Then, for a time, “the sacrifice and oblation ceased,” and Jerusalem was left desolate. A decree being shortly afterwards promulgated that all under the sway of Antiochus should conform to Greek idolatry, the Temple was dedicated to Jupiter Olympus, and the altar of God polluted by sacrifices offered to an idol.

But the savage cruelty and mad policy of the Syrian monarch at last roused the Jews to revenge. The priestly family of the Asmoneans headed a noble band, who resolved to drive from their country the murderers of their kindred and the blasphemers of their God, or die in the attempt. For 26 years the contest continued; and within that period Judas Maccabæus and his brothers succeeded in establishing the independence of their country, and the supreme authority of their house, after destroying more than 200,000 of the best troops of Syria. Accordingly with the year *b.c.* 143 the Jews commenced a new era, which is used by Josephus, and in the first Book of Maccabees. This independence, however, must be considered more as the enjoyment of their own faith and laws under a native chief, than as perfect freedom from foreign control. It was not so much for absolute independence as for liberty of conscience the Jews fought. The disturbed state of the Syrian empire contributed much to the tranquillity of Judæa, and enabled its warlike princes to extend their territory. At the conclusion of the reign of Alexander Jannæus the kingdom of Judæa included the whole of Idumæa, Gadara, Gaulanitis, and a part of Ituræa; while on the N. it extended to Carmel, Tabor, and Scythopolis. In this state the Jews remained until the conquest of the country by the Romans, when they were forced to pay a heavy tribute, still, however, retaining their own rulers. In the year *b.c.* 34 the last prince of the Asmonean line was murdered by the Roman prefect of Syria, and Herod the Great made king of the Jews. In *A.D.* 6 Judæa was placed under the government of a Roman procurator; but the Herodian family continued to exercise royal authority over a part of Central Syria until the time of Agrippa, the last of the line, when the Jews revolted against Rome, and brought upon themselves that war which ended in the capture of their city, the destruction of their Temple, and the slaughter of more than a million of their race. Judæa was now attached to the province of Syria; and soon afterwards Syria and Palestine were placed under the direct dominion of a Roman prefect, Antioch being the seat of government.

In this state the country continued under the Roman and Byzantine empire until its conquest by the Mohammedans in A.D. 634. The only circumstances worthy of notice, in a sketch like the present, which is chiefly intended to illustrate the historical geography, are the establishment of Christianity under the first Constantine; and the temporary conquest of the country by the Persians, under Chosroes II., in the beginning of the 7th century. Christianity had spread widely over the land before its establishment as the religion of the empire; and the extent, wealth, and architectural taste of the Christians subsequent to that period may still, to some extent, be seen in the splendid ruins of the sacred edifices in the cities, towns, and villages of Syria.

The Arabs, under the generals Khâled and Abu Obeidah, invaded Syria in 633; and five years afterwards the whole country was conquered, and every city in it garrisoned by their troops. In 16 years more Damascus was made capital of the Mohammedan empire, which then extended from the shores of the Atlantic to the confines of India. Syria was densely populated. Antioch, Damascus, Palmyra, Heliopolis, Apamea, Gerasa, Bostra, Ascalon, and Cæsarea, were almost unequalled, as provincial cities, in the Roman empire; but under the withering influence of Islâm their grandeur faded, and their wealth was eaten up. Of these, five are now deserted; two are mere villages; Antioch, the capital, is little more; and Damascus alone remains prosperous.

In the year 750 the dynasty of the Abassides was established, and the Khalifite removed first to Cufa and then to Baghdad. Henceforth Syria became a mere province of the Mohammedan empire. It remained subject to the Khalifs of Bagdad till the middle of the 10th century, when it was taken by the new dynasty of the Fatimites in Egypt. Towards the close of the following century Syria was invaded by the Seljukian Turks, and converted into a division of their empire. The cruelties perpetrated by these fanatics on Christian pilgrims roused the spirit of western Europe, and excited Christian nations to the first "Crusade." In a short time the barons of France and England, headed by Godfrey, were seen winding through the valleys and traversing the plains of Syria. The fierce warriors of the Crescent could not withstand the steady valour of the "red-cross Knights." Jerusalem was taken by storm; and the cruelties the Mohammedans had perpetrated on the Christians were avenged (A.D. 1099).

Godfrey was elected first Christian King of Jerusalem. Bohemond reigned at Antioch; Baldwin, Godfrey's brother, at Edessa; and the Count of Toulouse at Tripoli. Thus was the country parcelled out into Christian principalities; and ruled by the bravest knights of western Europe. Damascus, however, withstood every assault of the Crusaders; and it is still the boast of the Muslem, that its sacred precincts have never been polluted by the feet of an infidel ruler since the day the soldiers of Mohammed first entered it.

This is not the place for a history of the Crusades, nor even for a sketch of the changing fortunes of the cities and provinces the Franks held in Syria. I shall only add that they sustained a severe check from Nur ed-Din. But his successor Saladin was the most formidable opponent the Crusaders ever encountered. After gaining a decisive victory over the Christian army at Hattin, he captured Jerusalem (1187), and drove the

Franks out of almost every town and fortress of Palestine. Jerusalem was not regained for more than 40 years; and even then it was only acquired by treaty. Soon afterwards Syria was invaded by the shepherd-soldiers of Tartary under Holagou the grandson of Gengis Khan, and the whole Christian population of Jerusalem massacred. But after the death of this chief, Bibars, better known in Arabian history as Melek ed-Dhâher, brought Syria under the sceptre of Egypt, and drove the Tartars beyond the Euphrates. His victories were fatal to the declining power of the Crusaders. Almost all their strongholds in Palestine were captured, and Antioch itself soon yielded to his arms. The remaining history of the Crusades is one continued tale of misfortunes. At last in 1291 Acre was taken by the Mamluke Sultan of Egypt; and thus terminated the dominion of the Crusaders in Syria.

For more than two centuries after this period Syria was the theatre of fierce contests, carried on between the shepherd hordes of Tartary and their brethren the Tartar-Slave sovereigns of Egypt. The most fearful ravages, however, were committed by Timûr (Tamerlane), who invaded the country in the year 1401. Antioch, Emesa, Ba'albek, and Damascus, were reduced to ashes; and their unfortunate inhabitants either murdered or sold into slavery.

In 1517 Syria and Palestine were conquered by Sultan Selim I.: and from that time until our own day they have formed part of the Ottoman Empire. During this period, though the country has been visited by few striking vicissitudes, it has steadily declined in power, wealth, and population. The greater part of its people, oppressed by foreign rulers, who take no interest in commerce or agriculture, have sunk into the condition of helpless and hopeless slavery. What little energy and spirit remain are exhausted in party feuds. In 1832 Ibrahim Pasha conquered Syria for his father Mohammed Aly. The iron rule of that wonderful man did much to break down the fanaticism which had for ages been a curse to the people. In 1841, through the armed intervention of England, Syria was restored to the Porte.

For the history of Syria and Palestine the following authors may be consulted:—THE BIBLE. *Josephus*. The new translation of Josephus' *Wars of the Jews*, by Traill, is a great improvement on Whiston; the topographical notes are valuable; and the illustrations by Tipping are as accurate as they are beautiful. Eusebius' *Ecclesiastical History*. Jahn's *Hebrew Commonwealth*.

The history of Syria under the Romans is embraced in that of Rome itself. Gibbon's *Roman Empire*, especially the last edition edited by Dr. Wm. Smith, is particularly valuable on Syria. The best Arab historian is *Abulfeda*; but his *Annales Moslemici* are brief and dry. De Guignes's *Histoire des Huns* is invaluable for its full account of the Tartan hordes. Much may also be learned regarding individuals from the *Bibliothèque Orientale* of d'Herbelot. Almost everything about the Crusades may be gathered from the *Gesta Dei per Francos*. The best modern history of the Crusades is Wilken's *Geschichte der Kreuzzüge*.

3.—CHRONOLOGICAL TABLE.

B.C.	EVENTS.
2224	Aram's family colonize Syria, or Aramea, and found Damascus—Canaan's family colonize Palestine, and found Sidon.
1921	Abraham enters Canaan.
1913	Sodom and the cities of the plain plundered by Chedorlaomer. Abraham rescues Lot at Dan.
1897	The cities of the plain destroyed.
1896	Isaac born. A few years later Ishmael is driven out from Abraham's tent, and dwells in the desert of Paran.
1836	Esau and Jacob born.—Gen. xxv.
1780	Jacob obtains his brother's birthright.
1739	Jacob returns to Canaan.
1728	Joseph sold to the Ishmaelites and taken to Egypt.
1706	Jacob and his family remove from Beersheba to Egypt.
1689	Jacob dies in Egypt, and is buried in Hebron.
1635	Joseph dies in Egypt.
1571	Moses born.
1491	Moses' interview with Jehovah at the burning bush on Sinai. The Exodus.
1452	Aaron dies on Mount Hor. Miriam dies.
1451	Moses dies on Pisgah.
1450	The Israelites, under Joshua, cross the Jordan, and encamp at Gilgal.
1450	The allied kings, under Jabin King of Hazor, conquered at the "Waters of Merom."
1444	The land divided by lot at Shiloh, and the Tabernacle set up.
1434	Joshua dies. He is buried at Timnath-Serah, in Mount Ephraim.
1406	The sin of the people of Gibeah, and the destruction of the Benjamites.
1405	Othniel, the first <i>Judge</i> , rules Israel 40 years.
1245	Barak, the fourth <i>Judge</i> , conquers Sisera.
1205	Gideon, the fifth <i>Judge</i> , conquers the Midianites.
1187	Jephthah, the eighth <i>Judge</i> , conquers the Ammonites.
1116	Samson, the twelfth <i>Judge</i> , perishes with the Philistine nobles at Gaza. Soon afterwards the Ark is captured by the Philistines, and carried to Ashdod.
1095	Saul anointed king by Samuel at Ramah.
1055	Saul and Jonathan slain on Mount Gilboa. David made king of Judah at Hebron.
1048	David made king over <i>all Israel</i> at Hebron.
1045	David captures JERUSALEM, and makes it his capital.
1040	David conquers Aramea (Syria), and puts garrisons in Damascus.
1015	David dies, and Solomon succeeds him.
1011	The Temple founded. It was completed in seven years. Hiram was then king of Phœnicia.
975	Solomon dies. The kingdom divided.

B.C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	EVENTS.
	Rehoboam ..	Jeroboam ..	Shechem made capital of Israel.
957	Abijah		
955	Asa		
954	.. ..	Nadab.	
953	.. ..	Baasha ..	Asa engages Benhadad king of Damascus to attack the Israelites. The cities of Dan, Ijon, Abel, &c., captured.
930	.. ..	Elah.	
929	.. ..	Zimri ..	The palace of Tirzah destroyed.
		Omri ..	Omri founds Samaria, and makes it his capital.
918	.. ..	Ahab.	
914	Jehoshaphat	.. ..	Elijah fed by ravens at the brook Cherith. His sacrifices on Carmel, and slaughter of false prophets.
901	.. ..	.. ..	Benhadad king of Damascus defeated by the Israelites at Samaria.—1 Kings xx.
897	.. ..	Ahaziah ..	Ahab slain in battle at Ramoth-Gilead.—1 Kings xxii.
896	.. ..	Jehoram.	
889	Jehoram.		
885	Ahaziah ..	.. ..	The last of the dynasty of Hadad murdered by Hazael, who usurped the throne of Damascus. Elisha's miracles.
884	Athaliah ..	Jehu ..	Jehu kills Ahaziah and Jehoram at Jezreel. Jezebel also slain in the streets of Jezreel. Athaliah murders the royal house of Judah.
878	Jonah ..		
856	.. ..	Jehoahaz.	
840	.. ..	.. ..	Hazael dies, and leaves the kingdom of Damascus to his son Hadad.
839	.. ..	Jehoash.	
838	Amaziah ..	.. ..	Death of Elisha.
825	.. ..	Jeroboam II.	Jeroboam captures Damascus.
810	Uzziah.		
784	.. ..	.. ..	Jeroboam dies. Interregnum of 11 years.
773	.. ..	Zechariah.	
772	.. ..	Shallum ..	The Assyrians, under Pul, invade northern Palestine, and take Damascus.
		Menahem	
761	.. ..	Pekahiah.	
759	.. ..	Pekah ..	Tiglath-pileser invades northern Palestine, and carries part of the people captive to Assyria.
758	Jotham.		
742	Ahaz ..	.. ..	The kings of Israel and Damascus besiege Jerusalem. Ahaz obtains aid from the Assyrians, whose king, Tiglath-pileser, captures Damascus. The kingdom of Syria thus terminates.
730	.. ..	Hoshea.	
726	Hezekiah.		

B.C.	KINGS OF JUDAH.	EVENTS.
721	.. ..	The kingdom of Israel overthrown by Shalmaneser, king of Assyria.
710	.. ..	The army of Sennacherib destroyed near Lachish, on the plain of Philistia.—2 Kings xviii.
698	Manasseh.	
678	.. ..	Eserhaddon invades Judah, and carries Manasseh captive to Babylon. He was again restored.
643	Amon.	
641	Josiah.	
610	Jehoahaz ..	Josiah slain in battle with Pharaoh-Necho king of Egypt.
610	Jehoiakim.	
606	.. ..	Nebuchadnezzar takes Jerusalem. From this time dates the 70 years' captivity.
599	Jehoiachin.	
	Zedekiah ..	Jehoiachin carried to Babylon; and Zedekiah made king.
588	.. ..	Zedekiah rebels. Nebuchadnezzar, after a two years' siege, burns Jerusalem, destroys the Temple, and carries the remaining Jews captive.
586	Gedaliah murdered by Ishmael.	
573	Tyre taken after a siege of thirteen years by Nebuchadnezzar.	
544	Cyrus conquers Syria and Palestine.	
536	The exiled Jews permitted by Cyrus to return to their country.	
534	The second Temple commenced. The Samaritans interfere, and the work suspended.	
515	The Temple dedicated.	
458	Commission of Ezra.	
445	Nebemiah appointed viceroy. Builds walls of Jerusalem.	
408	The Samaritans erect a temple on Gerizim.	
351	Sidon destroyed by Ochus king of Persia.	
333	Battle of Issus. Syria conquered by Alexander the Great.	
332	Alexander captures and destroys Tyre. He enters Jerusalem.	
323	Alexander dies at Babylon.	
312	The Era of the Seleucids commences.	
	KINGS OF SYRIA : SELEUCIDÆ.	KINGS OF EGYPT : PTOLEMIES.
	Seleucus Nicator.	
304	.. ..	P. Soter.
300	.. ..	.. ..
	.. ..	P. Philadelphus.
284	.. ..
279	Antiochus Soter.	
261	A. Theos.	
246	.. ..	P. Euergetes.
245	S. Callinicus.	
225	S. Ceraunus.	
222	A. the Great.	

[Syria and Palestine.]

Syria and Palestine divided between the Seleucids and Ptolemies. Antioch founded.

B.C.	KINGS OF SYRIA: SELEUCIDÆ.	KINGS OF EGYPT: PTOLEMIES.	EVENTS.
221	.. ..	P. Philopator.	Palestine conquered by Antiochus with Phœnicia and Cœlesyria. A. Epiphanes plunders the Temple. The Syrian army commit great cruelties in Jerusalem; abolish the worship of God; and erect a statue to Jupiter. The Jews revolt under Mattathias.
204	.. ..	P. Epiphanes.	
203	.. ..	.. ..
186	S. Philopator.	P. Philometor.	
180	.. ..	
175	A. Epiphanes.		
170	.. ..	
167	.. ..	.. ..
			JEWISH PRINCES.
166	.. ..	.. ..	Judas Maccabeus This dynasty begins with Judas, son of Mattathias.
164	A. Eupator.	.. ..	Jonathan.
162	Demetrius Soter.		
160	.. ..	
150	Alex. Bala.	P. Physcon.	Simon.
145	Dem. Nicator ..		
143	.. ..	.. ..	John Hyrcanus.
137	A. Sidetes.	.. ..
135	.. ..	.. ..
130	.. ..	.. ..	The Jews now become independent.
125	Zebina.	P. Soter II.	
123	A. Grypus.		
116	.. ..	
			KINGS OF DAMASCUS.
114	.. ..	.. ..	The kingdom of Syria divided: Ant. Cyzicenus becomes 1st king of Damascus.
106	.. ..	.. ..	Aristobulus.
105	.. ..	.. ..	Alex. Jannæus.
96	Seleucus.	.. ..	Antiochus Eusebes.
93	.. ..	.. ..
92	Philip.	.. ..	Dem. Eucærus.
91	.. ..	.. ..
87	.. ..	.. ..	Ant. Dionysus.
85	.. ..	.. ..	Aretas king of Arabia takes the crown of Damascus.
83	Tigranes.	Alexander.	Alexandra.
80	.. ..	
78	.. ..	

B.C.	KINGS OF SYRIA: SELEUCIDÆ.	KINGS OF EGYPT: PTOLEMIES.	JEWISH PRINCES.	EVENTS.
89	.. ..	.. ..	Aristobulus.	
65	Kingdom of Seleucida overthrown	P. Auletes.	.. ..	Damascus captured by Pompey.
63	.. ..	.. ..	Hyrcanus.. ..	Pompey enters Jerusalem, imprisons Aristobulus, and makes Hyrcanus ruler.
62	.. ..	.. ..	.. ..	Scaurus, the first Roman Prefect of Syria.
51	.. ..	Cleopatra.	Antigonus ..	The Parthians conquer Syria and Palestine, depose Hyrcanus, and make Antigonus Prince.
40	.. ..	.. ..	Herod	Herod takes Jerusalem, and is made king by the Romans.
37	.. ..	.. ..	Cleopatra, the last of the line of the Ptolemies, commits suicide.	
25	Herod rebuilds Samaria, and calls it SEBASTE.			
22	The provinces of Trachon, Auranitis, and Batanea given to Herod. Cæsarea, Philippi founded.			
20	Deposition and death of Zenodorus. His territory given to Herod.			
17	Temple rebuilt by Herod.			
8	Death of Herod. There is an error of four years in the common era.			
A.D.				
6	Archelaus, Herod's successor, is deposed, and Jerusalem placed under a Roman procurator.			
26	Pontius Pilate appointed Procurator of Judæa.			
33	The CRUCIFIXION.			
37	Aretas king of Arabia captures Damascus. Paul's flight from the city took place about two years afterwards.			
70	Jerusalem destroyed by Vespasian.			
106	Bostra made capital of the country east of the Jordan. The BOSTRIAN ERA begins.			
266	Zenobia queen of Palmyra.			
272	Palmyra captured by Aurelian.			
611	The Persians, under Chosroes II., invade Syria.			
622	The Mohammedan Era called <i>El-Hijrah</i> begins July 16th.			
634	Damascus taken by the Saracens.			
637	Jerusalem taken.			
638	Antioch taken.			
661	Moawye'h I. assumes the Khalifite, and establishes the seat of his government at Damascus.			

A.D.		KHALIFS OF DAMASCUS.			
		A.D.		A.D.	
	Moawveh I.	705	Walid I.	743	Walid II.
679	Yezid I.	715	Sulimân.	744	Yezid III.
683	Moawveh II.	717	Omar.		Ibrahim.
	Mirwân I.	720	Yezid II.	745	Mirwân II.
684	Abdelmelek.	724	Hâshem.		
750	The dynasty of the Omevades overthrown, and the Khalife removed from Damascus.				
969	Syria and Palestine brought under the dominion of the Fatimite Khalifs of Egypt.				
1075	Syria captured by Atsis, general of Melek-Shah.				
1098	Antioch captured by CRUSADERS.				
1099	Jerusalem taken by storm. Godfrey elected King.				
		FRANK KINGS OF JERUSALEM.			
	Godfrey.				
1101	Baldwin I.				
1118	Baldwin de Burg II.				
1131	Fulke.				
1143	Baldwin III.				
1163	Almeric.				
1174	.. .. .				Death of Nur ed-Dîn. Saladin succeeds him in the government of Damascus.
	Baldwin IV.				This king a leper.
1185	Baldwin V.				
1186	Guy de Lusignan.				
1187	.. .. .				Saladin conquers the crusaders at Hattin, and takes Jerusalem.
1189	Isabel				Married to—1. Conrad; 2. Henry Count of Champagne; 3. Almeric of Lusignan.
1191	.. .. .				Richard <i>Cœur de Lion</i> arrives in Palestine.
1193	.. .. .				Saladin dies.
1209	Mary				Married to John of Brienne.
1225	Violante				Married to the Emperor Frederic.
1228	Jerusalem restored to Christians by treaty.				
1240	Alice, daughter of Violante, claims the crown.				
1241	The Tartars plunder Jerusalem.				
1246	Henry, son of Alice, claims the crown.				
1247	Hugh also claims it.				
1291	Acre, the last possession of the Crusaders, lost.				
1400	Syria conquered by Timur. Damascus plundered and burned.				
1518	Syria and Palestine conquered by Selim, Sultan of Constantinople.				
1832	Syria and Palestine conquered by Ibrahim Pasha.				
1841	Syria and Palestine restored to the Sultan.				

4.—INHABITANTS OF SYRIA AND PALESTINE.

The inhabitants of Syria and Palestine form a very interesting study. Their dress, their manners and customs, and their language, are all primitive. No European nation, with the exception perhaps of the Spaniards, bears the least resemblance to them. Like Spain, too, the best specimens of humanity are found among the lower classes. The farther we go from government offices, the more successful shall we be in our search after honesty, industry, and patriarchal hospitality. The Arabs are illiterate, and ignorant of all Frank inventions; but there is a native dignity in their address and deportment, which will both please and astonish those who have seen the awkward vulgarity of the lower classes in some more favoured lands. Whether we enter the tent of the Bedawy or the cottage of the *fellâh*, we are received and welcomed with an ease and courtesy that would not disgrace a palace. The modes of salutation are formal—perhaps some would call them verbose and tedious. One is apt to imagine, on hearing the long series of inquiries after the health, happiness, and prosperity of the visitor who drops in, and the evasive replies given, that there is some hidden grief which politeness would fain conceal, but which the heartfelt sympathy of the host constrains him to search into. It is disappointing to discover, as every one will in time discover, that this is all form. Still there is something pleasing in these inquiries, compliments, and good wishes, empty though they be. The gestures used in salutation are also graceful, if a little complicated. The touching of the heart, the lips, and the forehead with the right hand, seems to say that each one thus saluted is cherished in the heart, praised with the lips, and esteemed with the intellect. When peculiar deference and respect are intended to be shown, the right hand is first lowered almost to the ground, as a proof that the individual would honour your very feet, or the soil you tread. A still greater deference is implied in kissing the hand; and the greatest of all is kissing the feet. Another remark may be made on a curious custom which universally prevails in Syria. An Arab when eating, whether in the house or by the wayside, however poor and scanty his fare, never neglects to invite the visitor, or passing wayfarer, to join him. And this is not always an empty compliment; indeed there are few Arabs who will not feel honoured by the traveller's tasting their humble fare. The invitation, however, is generally declined by a courteous phrase. In passing his house, too, in company with a stranger, the Arab will always invite him in.

In making purchases from an Arab, his politeness is embarrassing. When the price is asked, he replies, "Whatever you please, my lord." When pressed for a more definite answer, he says, "Take it without money." One cannot but remember, under such circumstances, Abraham's treaty with the sons of Heth for the Cave of Machpelah (Gen. xxiii.). Our feelings of romance, however, are somewhat damped when we find that the price ultimately demanded is four or five times the value of the article. An Arab always tells you that his house is yours, his property is yours, he himself is your slave; that he loves you with all his heart, would defend you with his life, &c. &c. This all sounds very pretty, but it will be just as well not to

rely too much on it. Nothing, however, is lost by politeness; and so one may seem to believe all that is said. The Arabs are most profuse in the use of titles. Every beggar will address his fellow with "O my lord," or "Your excellency," while the traveller is generally, "Your highness." It has been sometimes the practice of travellers to rule their Arab servants and muleteers by bullying and browbeating; but this is a great mistake. Insolent *dragomans* generally resort to such practices to sustain their temporary tyranny. I need not say that such conduct is beneath the dignity of an English gentleman. Unvarying courtesy, accompanied with an unvarying firmness, will gain the desired object far more effectually. This is especially the case with the Bedawin, who can often be persuaded by a kind word when they could not be driven by a rod of iron. At the same time, any approach to undue familiarity should be immediately checked; the permission of such familiarity will be attributed by the Arab to weakness of character, perhaps in some cases to fear, of which he will not be slow to take advantage. To know one's place and keep it, and to know one's rights and insist on obtaining them, are all-important qualifications in Syria as elsewhere.

The modern inhabitants of Syria and Palestine are a mixed race, made up of the descendants of the ancient Syrians who occupied the country in the early days of Christianity, and of the Arabians who came in with the armies of the khálifs and settled in the cities and villages. The number of the latter being comparatively small, the mixture of blood did not visibly change the type of the ancient people. This may be seen by a comparison of the Christians with the Mohammedans—the former are undoubtedly of pure Syrian descent, while the latter are more or less mixed; and yet there is no visible distinction between the two classes, except what dress makes. Every one, however, can distinguish the Jew, the Turk, or the Armenian, each of whom is of a different race.

The inhabitants may be best considered as "Religious Sects." It is religion which has made most of the real distinctions that are found to exist among them, though difference of climate and mode of life have also had their effect on dress and minor matters. The mountaineer, for example, has his bag-trousers, his stiff embroidered jacket, and his trim turban; while the Bedawy of the desert is *sans-culottes*, and his raiment consists of a loose calico shirt, over which is occasionally thrown the *abba*, and on his head is the *kufiyeh* bound with a twisted fillet of camel's hair. The city gentleman struts about in his flowing robes, yellow slippers, red-over-shoes, and turban of spotless white or embroidered Indian muslin; while the *fellah* of the Anti-Lebanon hills or Damascus plain looks more active in his gay-coloured spencer and short Turkish trousers. The inhabitants of some of the villages of Palestine, and of the plains of Hamah, seem to carry most of their wardrobe on their heads, for the enormous turban is out of all proportion to the scanty shreds that cling round the body.

The religious sects are as follows:—

1. MOHAMMEDANS.—These are and have been for centuries the "lords of the soil," and they constitute the great majority of the community. They are proud, fanatical, and illiterate. They are taught by the faith they hold to look with contempt on all other classes, and to treat

them not merely as inferiors but as slaves. They are generally noble in bearing, polite in address, and profuse in hospitality; but they are regardless of truth, dishonest in their dealings, and immoral in their conduct. In large towns the greater proportion of the upper classes are both physically and mentally feeble, owing to the effects of polygamy, early marriages, and degrading vices; but the peasantry are robust and vigorous, and much might be hoped for from them if they were brought under the influence of liberal institutions, and if they had examples around them of the industry and the enterprise of Western Europe. Experience, indeed, has already shown that they are not slow to adopt the improvements of other lands.

In religion the Mohammedans of Syria are *Sonnites*, or Traditionists—that is, in addition to the written word of the Koran they recognise the authority of the *Sonna*, a collection of traditional sayings of the “Prophet,” which is a kind of supplement to the Koran, directing the right observance of many things omitted in that book. They are in general exact in the observance of the outward rites of their religion. Their fast of *Iamudân* is kept with scrupulous care; but it must be admitted that long abstinence has not the effect of sweetening their temper or improving their morals. The Mohammedan is proud of his faith, and resents every insult offered to it.

Besides the *Sonnites* or orthodox Mohammedans, there are several other sects, which we must class under the common name Mohammedan.

The *Metâwileh* (sing. *Mutawâlî*) are the followers of Aly, the son-in-law of Mohammed. His predecessors, Abu Bekr, 'Omar, and Othman, they do not acknowledge as true khâlifs. Aly they maintain to be the lawful Imâm; and they hold that the supreme authority, both in things spiritual and temporal, belongs of right to his descendants alone. They reject the *Sonna*, and are therefore regarded as heretics by the Orthodox. They are allied in faith to the Shîtes of Persia. They are almost as scrupulous in their ceremonial observances as the Hindoos. The traveller will do well to bear this in mind as he passes through their territories, both that he may not *give* offence by undue familiarity, and that he may not *take* offence should he find himself treated as an unclean animal. They will neither eat nor drink with those of another faith, nor will they even use the ordinary drinking-vessels or cooking-utensils of others. I have seen them break a vessel which a traveller had unwittingly put to his lips.

The districts in which they chiefly reside are Ba'albek, where their chiefs are the noted family of Harfûsh, for many years the pests of the country; Belâd Beshârah, on the southern part of the Lebanon range; and a district on the west bank of the Orontes, around the village of Hurmûl. They also occupy several scattered villages in Lebanon.

The *Nusairiyeh* or *Ansairiyeh*.—It is not easy to tell whether these people are Mohammedans or not. Their religion still remains a secret, notwithstanding all attempts lately made to dive into their mysteries. They are represented by Asseman as holding a faith half Christian and half Mohammedan. They believe in the transmigration of souls; and observe in a singular, perhaps idolatrous manner, a few of the ceremonies common in the Eastern Church. The fullest account of them and their religion will be found in the work of the late Rev. S. Lyde, ‘The Asian

Mystery.' They inhabit a range of mountains extending from the great valley N. of Lebanon to the gorge of the Orontes at Antioch.

The *Ismailiyeh*, who inhabit a few villages on the eastern slopes of the Ansairiyeh mountains, resemble the former in this, that their religion is a mystery. They were originally a religious-political subdivision of the Shiites, and are the feeble remnant of a people too well known in the time of the Crusades under the name of *Assassins*. They have still their chief seat in the Castle of Masyâd, on the mountains W. of Hamâh.

2. DRUZES. (The generic name in Arabic is *ed-Derâz*—sing. *Durzy*).—This remarkable sect calls for a more minute notice than the others, for two reasons:—First, because their religious tenets have excited a good deal of interest in Europe; and second, because they are generally regarded as allies of England, and English travellers are likely to hear and see much of them.

The peculiar doctrines of the Druzes were first propagated in Egypt by the notorious Hâkim, third of the Fatimite dynasty. This khâlif, who gave himself out for a prophet, though he acted more like a madman, taught a system of half-materialism, asserting that the Deity resided in Aly. In the year A.D. 1017 a Persian of the sect of Batenis, called Mohammed Ben-Isma'il ed-Derazy, settled in Egypt, and became a devoted follower and stimulator of Hâkim. He not only affected to believe in and propagate the absurd pretensions of the new Egyptian prophet, but he added to his doctrines that of the transmigration of souls, which he had brought with him from his native country; and he carried his fanaticism to such an extent that the people at last drove him out of Egypt. He took refuge in Wady et-Teim, at the western base of Hermon; and, being secretly supplied with money by the Egyptian monarch, propagated his dogmas, and became the founder of the Druzes. His system was enlarged, and in some degree modified, by other disciples of Hâkim, especially by the Persian Hamza, whom the Druzes still venerate as the founder of their sect and the author of their law. Hamza tried to gain over the Christians by representing Hâkim as the Messiah whose advent they expected. Such was the origin of the Druze religion.

The tenets, and especially the mode of worship, of the Druzes are kept strictly secret. All their books have now found their way to Europe. Their Confession of Faith, so far as it can be understood from their obscure and mystical writings, consists of the following propositions:—

(1.) The Unity of God, and his manifestation of Himself to men in the persons of several individuals, the last of whom was Hâkim.

(2.) Five superior spiritual ministers always existing. These have also appeared in the persons of men at various periods. The chief of them were Hamza and Christ.

(3.) The transmigration of souls. The souls of men never pass into animals.

(4.) The belief in a period when their religion shall be triumphant—Hâkim shall reign, and all others be subject to him for ever.

(5.) The seven points of Islâm are set aside, and the following substituted:—1. Veracity (to each other). 2. Mutual protection and aid. 3. Renunciation of all other religions (implying persecution of others). 4. Profession of the unity of Hâkim (as God). 5. Contentment with his

works. 6. Submission to his will. 7. Separation from those in error and from demons.

The Druzes are divided into two classes, the "initiated" (*'Okkal*), and "ignorant" (*Juhhāl*). In this respect they bear a closer resemblance to the ancient idolaters of Egypt, Syria, and Persia, than any other sect now existing. With the *'Okkāl* the rights and ceremonies remain secret. The holy books are never exhibited but among them. They have some ceremonies, or are supposed to have some, which are less pure and spiritual than those set forth in their creed. They assemble in their chapels (*Khūlweh*) every Thursday evening, refusing admission to all others. What they do then and there is unknown. A figure of a calf, made of brass or other metal, has been found in their places of worship, and is supposed by some to be an idol; but others affirm that it is only used as a representation of systems of worship which they despise, and which, as thus symbolized, they hold up to ridicule. There can be no question that their books, so far as known, do not seem to favour idolatry. Their places of worship are usually in remote but conspicuous spots—most of them on the summits of hills. Absolute privacy is the object.

The *'Okkāl* are very strict in their mode of life, abstaining from wine and tobacco, and from all money and goods obtained fraudulently.

There can be little doubt that the Druzes are more a political than a religious body. Their secret meetings are more for collecting and communicating information than for any acts of worship. Their *'Okkāl*s are the chief advisers in peace and war. The whole country in which they reside is divided into districts; each district has its council of *'Okkāl*s assembling weekly; a delegate from each council appears at each meeting of the councils of the bordering districts to hear and to communicate everything that has occurred affecting the Druze interests. The rapidity and accuracy with which news is propagated throughout the body is astonishing, and is of vast importance in time of war. Their religion is, outwardly at least, very accommodating. They are ready, in the widest sense, to become "all things to all men," that their own ends may be served. With the Mohammedans they are Mohammedans, that they may reap the benefit of their alliance: and with the Christian officers of England they were willing not many years ago to become Christians, that they might secure the protection of our country. They unquestionably constitute one of the strongest and most united parties in Syria. They are not so numerous, but they are far more warlike than the Maronites. They are industrious and hospitable when at peace; but in war they are noted for their daring ferocity, and, when prompted by a spirit of revenge, they will not rest till they have shed the blood of their enemy. They occupy the southern section of the chain of Lebanon; their strongholds being around Jezzān and Mukhtārah, and in the valley of Barūk. They also abound in the villages on the eastern and western declivities of Hermon, and in Jebel Haurān. There are a few in Damascus and in one or two villages around it. Their numbers may be estimated at about 78,000.

3. THE CHRISTIANS are divided into several sects.

The *Greeks* are so called because they profess the Greek faith, and belong to the Greek or Oriental Church. They are Syrians by birth and descent; and there is not a trace either in their spoken language, or in

the language of their public services, of any *national* affinity with the people of Greece. The total number of those who belong to the Greek Church in Syria and Palestine has been estimated at 115,000.

The doctrines and ritual of the Greek Church in Syria are the same as in other countries. The principal points on which they differ from the Romish Church are:—1. The calendar. 2. The procession of the Holy Spirit. 3. The exclusion of images from sacred buildings (pictures are freely admitted, *if not too like life*). 4. The rejection of purgatory. 5. Communion in both kinds. And 6. The marriage of the secular clergy. In almost all other respects, their doctrines and ritual are like those of Rome.

The Greek Church in Syria is divided into the two Patriarchates of Antioch and Jerusalem. They are nominally independent, but virtually under the control of the Primate of Constantinople. The jurisdiction of the Patriarch of Antioch, who now resides at Beyrout, extends from Asia Minor to Tyre; and includes (in Syria) the eight bishoprics of Beyrout, Tripoli, Akkâr, Laodicea, Hamâh, Hums, Saidnâya, and Tyre. The Patriarchate of Jerusalem includes the whole of Palestine, and the country east of the Jordan; and has under it the following bishoprics:—Nazareth, Akka, Lydda, Gaza, Sebaste, Nâbulus, Philadelphia, and Petra. Among these the bishop of Akka is the only prelate who resides in his diocese; all the others are in the convent at Jerusalem.

The Syrians or Jacobites, originally separated from the Eastern Church on account of Monophysite heresy. The Syriac language, though not now understood by the people, is used in the Church services. Their acknowledged head is the patriarch, who resides in Mesopotamia. Their numbers in Syria are very small. The village of Sûdûd, three days' journey N.E. of Damascus, may be regarded as their head-quarters. From this place they have sent out little colonies to Hums, and to several villages in the surrounding country. There are also a few families in Damascus, Nebk, Kuryetein, Hamâh, and Aleppo. They are looked upon by all the other sects as heretics, and because they are few and poor they are generally despised; but they are a brave and industrious community.

The Maronites.—This sect originated during the Monothelistic controversies of the 7th century. A monk, called *John Maron*, who died in 701, was their apostle, and they consequently received his name. In the year 1180 they renounced their Monothelitism, and submitted to the authority of the Pope, since which time they have been characterised by an almost unparalleled devotedness to the see of Rome. In order to increase the influence of Rome amongst them, a college was founded in that city by Gregory XIII., for the education of a select number of their youth, who should afterwards return to their native land to occupy important stations in their church. The two celebrated Oriental scholars and authors, J. S. and J. A. Assemanus, were Maronites, trained in the Maronite College at Rome.

It is somewhat remarkable, however, that a church so devoted to the interest of the Papacy should differ in some important points from the Latin ritual. The ecclesiastical language of the Maronites is Syriac; the name of their patron saint, *Maron*, is not found in the Roman calendar; they have their own distinct Church establishment; and every candidate for the priesthood, who is not already under the vow of celibacy, is permitted to marry before ordination.

The Maronites are found in small communities in all the large towns from Aleppo to Nazareth ; but they are at home in Lebanon. This mountain range they inhabit more or less throughout its whole extent, but their stronghold is the district of Kesrawân. The Druzes are their hereditary foes, owing chiefly to the wicked policy of the Turkish government. They are superior in daring and united action to the Maronites, though the latter have the advantage in numbers ; their community being estimated at 220,000 souls. The patriarch is selected by the bishops, but receives his robe of investiture from Rome. His usual residence is the convent of Kanobin, in the romantic glen of the Kadîsba, a few miles below the Cedars. The number of Maronite convents is greater in proportion to the people than is found in any other sect in Christendom. There are altogether 82 convents in Lebanon, containing about 2000 monks and nuns, and enjoying an annual revenue of 70,000*l.* sterling. The instruction of the people, and of the great body of the clergy, is as deficient as in most other Christian sects in this land. For a select few of both classes, a college has been established at 'Ain Warkah in the Kesrawân. The Maronites are brave, independent, and industrious ; and their native mountains, though steep and rugged, are the garden of Syria. But they are illiterate and superstitious, and their clergy exercise an almost unlimited sway over them both in politics and religion.

The *Papal Schismatic Churches* are generally called the *Greek-Catholic* (or *Melchite*) and the *Syrian-Catholic*. These have both sprung from the missionary efforts of Romish priests and Jesuits during the last two centuries. As the object has been to gain partisans, more pains have been taken to obtain nominal submission to the authority of the Pope than real change of doctrine and ritual. The Greek-Catholics have their own Patriarch. They take the Occidental view of the procession of the Holy Spirit, believe in purgatory and the Pope, and eat fish in Lent ; but otherwise they have made no change in passing from one jurisdiction to another. They retain their Arabic service, their Oriental calendar, their "communion in both kinds," and their married clergy. This sect embraces a large number of the most enterprising and wealthy Christians in Syria, and possesses considerable influence. The community numbers about 40,000, of whom the greater part are in Damascus, Aleppo, and Beyrout.

4. THE JEWS are in one sense the most interesting people in the land. 18 centuries ago they were driven from the home of their fathers, and yet they cling to its "holy places" still. They moisten the stones of Jerusalem with their tears ; "her very dust to them is dear," and their most earnest wish is that the dust of their bodies should mingle with it. The tombs that whiten the side of Olivet tell a tale of mournful bereavement and undying affection unparalleled in the world's history.

The Jews of Palestine are foreigners. They have come from almost every country on earth. They live almost exclusively in the four holy cities, Jerusalem, Hebron, Tiberias, and Safet, and their number does not exceed 12,000.

Altogether different from these are the Jews of Damascus and Aleppo, who have as good a right to the title of *natives* as any of the inhabitants of Syria. They are Arabs in language, habits, and occupations, in so far

at least as religion will permit. Some of them are men of great wealth and corresponding influence. For generations they have been the bankers of the local authorities, and have often fearfully realized the strange fluctuations of Eastern life—now ruling a province, now gracing a pillory—at one time the all-powerful favourites, at another the disgraced and mutilated outcasts. The head of the chief Jewish family in Damascus was, in the beginning of the present century, the banker and prime minister of the notorious Jezzar, Pasha of Acre. He was for a time the virtual ruler of a large section of Syria; but the scene soon changed. He first lost an eye because he was proud, then the nose because he was handsome, and lastly the head because he did not please his master! The Jews of Syria number about 15,000.

5. **THE TURKS** are few in number, strangers in race and language, hated by every sect and class, wanting in physical power, destitute of moral principle, and yet they are the despots of the land. The Arabs have a proverb that, "though a Turk should compass the whole circle of the sciences, he would still remain a barbarian." Those occupying the higher government situations in Syria are Turks, almost to a man. They obtain their power by bribery, and they exercise it for extortion and oppression. The character of the Turks has been ably sketched by Hamilton:—"They are all ignorant and presumptuous, vain and bigoted, proud without any feeling of honour, and cringing without humility; they cannot resist the temptation of money or the prospective benefit of a lie. In their government and administrative duties they are tyrannical and overbearing, in their religious doctrines dogmatical and intolerant, and in their fiscal measures mercenary and arbitrary. They are as ignorant of their own history as of that of other nations; and this is the case even with the better educated, who are in most respects far inferior in character, probity, and honour to the peasants and lower classes. As long as the Turk is poor, and removed from temptation, he is honest; but no sooner is he appointed to office, or obtains the management of public money, than his uneducated mind is unable to withstand the charm, and he becomes a speculator and a thief. He appropriates to himself whatever he can lay hands on, and oppresses those below him; while, for the sake of securing his ill-gotten plunder, he propitiates his superiors by bribery and adulation. This has undoubtedly led to the demoralising practice of the Turkish government of selling all places to the highest bidder, allowing him, in return, to make the most he can out of the unprotected subjects by extortion and taxation." The Turkish rulers of Syria are here drawn to the life. Every pasha, in coming to the country, knows that his term of office must be short, and therefore his gains must be large. The country has thus been robbed of its wealth, and a tax imposed on industry. The influence of British consuls has of late put some check on this system of spoliation; and it is to be hoped that the recent reforms may save Syria from ruin.

One thing will not fail to strike the observant Englishman in Syria—patriotism is unknown. There is not a man in the country, whether Turk or Arab, Mohammedan or Christian, who would give a para to save the empire from ruin; that is, if he be not in government pay, in which case

of course his salary and the empire would go together. The patriotism of the Syrian is confined to his own house ; anything beyond it does not concern him—selfishness reigns supreme. The consequence is, that there is not a road in the whole country except the one recently made by a French company ; the streets of the great cities and villages are in winter all but impassable, and in summer reeking with the stench of dead dogs and cats and other abominations. Dogs are the only scavengers ; anything which is too corrupt or filthy for them to eat, rots where it lies. It sometimes happens that a *roué* pasha takes a pious fit, and spends a tithe of his ill-got gains in building a bridge or adorning a mosque ; but the moment the work is finished the process of dilapidation begins, and nobody thinks of repairs. One would imagine, in traversing Syria, that the whole country had recently been shaken to its centre by an earthquake, there are so many broken bridges, ruinous mosques, and roofless caravansaries. It is emphatically a land of ruins, and ruins are increasing in number every year.

The following works may be consulted on the inhabitants of Syria :—

For the *Mohammeliens*, their religion, manners, &c. — Sale's *Koran*, Preliminary Discourse ; Burckhardt's *Travels in Syria*, *Notes on the Bedouin and Wahabys*, *Arabic Proverbs*, and *Travels in Arabia* ; Lane's *Modern Egyptians* ; Russell's *Natural History of Aleppo* ; Porter's *Five Years in Damascus*.

For the *Druzes*—De Sacy's *Exposé de la Religion des Druzes* is still the best. Lord Carnarvon's *Druzes of Lebanon*.

For the *Ansairiyeh*—Lyde's *Asian Mystery*.

The best condensed account of the Christian sects will be found in Wilson's *Lands of the Bible*, vol. ii., where there are full references to authorities.

5.—THE CLIMATE OF SYRIA AND PALESTINE.

There is no country in the world, of the same extent, which possesses a greater variety of climate and temperature than Syria. The high altitudes along the brow of Lebanon are as cool and pleasant during the summer months as France or England ; while the depressions of the Jordan valley, and the shores of the Dead Sea, make those regions as hot and debilitating as the plains of southern India. The seaboard, owing to its exposure to the sun, and its being sheltered by the mountain-ranges behind, is very sultry ; and in some places, such as Tripoli, and Alexandretta, unhealthy. But there are other spots along the coast, such as Beyrout and Suweidiyeh, where the soil is dry and the air pure, and these form excellent winter residences for invalids. The temperature and climate in the various parts of the interior depend on the elevation and the nature of the soil. Jerusalem is high and breezy ; but the unclouded sun, being reflected from the white rocks around, renders it unpleasant and oppressive during the day. In Palestine rain seldom falls from the end of April till the beginning of October, and clouds are rare. The country is parched ; vegetation, except where streams flow, is burned up ; and the air, during the long summer day, becomes so hot and dry as to render travelling unpleasant if not dangerous.

In Lebanon, on the other hand, though the sun may be powerful, the air is fresh and balmy. The wanderer may there select his noonday resting-place, and recline for hours amid the noblest scenes of nature, beneath the beetling cliff, or the spreading branch, or the gray ruin—to resume his journey when the sun declines towards the “great sea.” The stalwart frames of the inhabitants of Lebanon are the best certificates of its bracing climate. The air, except where artificial irrigation is carried to an undue extent, is extremely dry, and malaria is almost unknown.

In Palestine the autumnal rains commence about the end of October or the beginning of November; in Lebanon they are a month earlier; they are usually accompanied with thunder and lightning; they continue for two or three days, not constantly, but falling chiefly during the night; for the two succeeding months they fall heavily at intervals. January and February are the coldest months; but in Palestine frost is rare, and the cold is not severe. Snow falls in the higher altitudes, though it is very rare in the low plains and along the coast. During the winter of 1857 snow fell in Damascus to a depth of 8 inches, and covered the surrounding plain for a fortnight. The results were disastrous. Nearly a fourth of the houses of the city were injured, and many of the flat-roofed bazaars and mosques were left in ruins. On the western declivities of Lebanon the snow seldom whitens the ground at a lower elevation than 2000 ft. Rain continues to fall at intervals during the month of March; in Palestine it is very rare in April, and even in Lebanon and northern Syria the few showers that occur are generally light.

In the valley of the Jordan the barley-harvest begins as early as the middle of April, and the wheat a fortnight later. In the hill-country of Judæa reaping commences about the beginning of June, while in Lebanon the grain is seldom ripe before the middle of that month. A pretty accurate index is thus given of the relative temperature of the different districts. It is not easy to ascertain the exact ranges of the thermometer, as a great deal depends on the position of the instrument, and there are neither observatories nor meteorological societies in the country. I have not unfrequently seen a difference of 6° in two thermometers in the same house, and both in the shade. In Aleppo, according to Russell, the range of the thermometer is very great, sometimes descending below zero and rising above 100° Fahr. During a residence of more than six years in Damascus I have never known the thermometer fall below 28° or rise above 95° in the shade.

The following results of Dr. Barclay's observations in Jerusalem, extending over five years, 1851-55, are important:—

The greatest range of the thermometer on any year was 52°. The highest elevation of the mercury was 92°. Under favourable exposure, immediately before sunrise, on an occasion, it fell to 28°. The mean annual average is 66°. July and August are the hottest months; January the coldest. The coldest time is about sunrise; the warmest, noon; sunset is about the mean. The average temperature of January during five years was 49°; of August 79°.

According to the estimates of Dr. Forbes (*Edin. Philosoph. Journal*, Ap. 1862), the mean annual temperature of Beyrout is 68°; of Jerusalem, 62°; of Jericho, 72°. That of Jerusalem differs widely from Dr. Barclay's average; and that of Jericho appears to be much too low.

6.—THE BEST SEASONS FOR VISITING SYRIA AND PALESTINE.

The preceding remarks on the climate and temperature go far to enable each one to judge for himself in this respect. In a country where there are no railways or coaches, and only one public road, progress must necessarily be slow, and the summer's sun and winter's rain are alike to be avoided. Travellers must remember, too, that there are no inns along the great thoroughfares of Syria, with cheerful chamber, well-aired bed, and the tempting *cuisine* to make one forget the fatigues of a day's ride, or to afford a pleasant asylum from the drenching rain and muddy road. They must be, like the patriarch, "dwellers in tents." Tent-life is very romantic; it reads well in a poetical traveller's journal, and there is a real charm in it too. There are few who have tried it but will look back to it as to a sunny spot on the clouded landscape of memory. But it requires fine weather: it is no pleasant task to pitch your tent and spread your bed in mud: there is little romance in canvas when the rain is pouring through it. Winter is, therefore, not the time for a Syrian tour.

But on the other hand a *coup de soleil* or a Syrian fever is not an agreeable alternative. Next to a drenching rain, a burning sun is the greatest hindrance to the man who wishes to enjoy, and profit by, a journey in this land—for the *invalid* to encounter either is madness. And then the total absence of rain during the summer destroys verdure, and takes away freshness and beauty from the hills and plains of Palestine. The language of Scripture is graphic and true—"The heaven becomes brass, and the earth iron." As autumn approaches the face of nature is more dry and parched. The few streams and fountains fail, and the physical and animal world looks forward with longing to the return of refreshing showers. Summer then is not a pleasant season for a "Pilgrimage to Palestine." I have seen some who have braved the summer's heat, and I have known others who have encountered the winter's storms, but I have also more than once seen the fatal effects of such imprudence. The little cemeteries of Beyrout, Damascus, and Jerusalem have received the bones of not a few who have entered Syria in the bloom of youth and pride of health.

The spring and autumn remain to the traveller, and of these he should take full advantage. During nearly five months in the year he can wander about with safety and pleasure. The autumn, perhaps, is more uniformly "fair" than the spring; but nature wants its bloom. The autumn in Syria is charming—nothing can surpass the balminess of the air; and dwellers in tents may laugh at thoughts of damp. There is no danger of muddy roads or swollen rivers; but I would recommend the wayfarer to carry a water-bottle at his saddle, for it is a thirsty season. Autumn has another charm: it is the vintage season. Those who have spent the summer in Germany might reach Beyrout by the Constantinople or Smyrna steamer about the beginning of September; or, should they wish to visit Antioch and the north, they may debark at Lâdikiyeh (better known in the west as *Latikiâ*), where the steamers touch. Alexandretta (Iskanderân) would be more convenient, but the malaria of its marshes is particularly to be avoided at that season. Two months, or even two and a half, might be spent in journeying southward, and the tour be completed by taking the steamer at Yâfa for Alexandria.

But most travellers will prefer the spring for a Syrian tour, and on the whole I recommend it. It has many advantages. It forms a natural sequel to the luxurious monotony of a winter on the Nile; and thus, perhaps, it has become *par excellence*, the grand tour. Some will desire to traverse the peninsula of Sinai, so noble in its scenery, and so holy in its associations; and to pass through the rock-hewn city of Petra—to perform, in fact, the “wilderness pilgrimage”—on their way to the “Land of Promise.” Such should leave Cairo about the beginning of February, as they will have “forty days in the desert.” This will bring them to Jerusalem in the middle of March—the best season for visiting the Jordan-valley, the Dead Sea, and the plain of Philistia. They will be ready to set out northward early in April, and may thus finish a satisfactory and profitable journey at Beyrout about the 20th of May. The time spent at each place, and the consequent length of the tour, will depend on the taste and objects of the traveller. Some may wish to “do” the country, for the mere sake of “doing it;” and they *can* “do” it in much less time. Others, again, will have Biblical geography, or geological research, or some other favourite object in view, and they will make their own time. But it is taken for granted that a large majority of those who visit this land are attracted towards it by its classic and sacred interest. The scenes of Holy Writ they will wish to explore; every spot celebrated in Bible history, or haunted by the memory of patriarch, prophet, apostle, or of one greater than them all, they will want fully to explore. Experience tells me that such will be thankful for a guide like the present, even though it lay no claim to infallibility, and that such will find the time I have indicated only too short to permit them to enjoy the wondrous attractions of Palestine.

7.—MODE OF TRAVEL, REQUISITES FOR THE ROAD, &c.

The saddle is the only conveyance in this primitive land. It may be placed on horse, mule, or donkey, according to taste; but I strongly recommend a horse for *all*. Let him be carefully selected, especially for a lady. He ought to be strong, sure-footed, easy-paced, and somewhat spirited: for, if dull at first, what may be expected after a month's ride? Ladies should try their steeds for a ride of *some hours* before they engage them for a long journey, and the hint may be taken by gentlemen too. When the day arrives for the final start, see that the *same animals* are produced. Let no excuse—not even unaccountable lameness, or seizure by government, or death itself—impose upon you. Do not be persuaded, however strong the assurances, that the substitute is better than the original. Insist upon having the animal you engaged, and you will in nine cases out of ten get him in the end.

Some ladies consider a donkey more easily managed and much less formidable than a horse; but those who are afraid to mount a gentle little Arab will scarcely enjoy a ride through Syria. The pace of the donkey may be thought easier at first; but after a day or two, probably even an hour or two, the steady walk of the horse is far less fatiguing. In passing through the desert of Sinai camels alone can be used; on entering Syria they must be exchanged for horses. Donkeys and even horses may be brought through the short desert to Gaza. In an excursion to Palmyra

camels are necessary, and they are engaged at Damascus for that trip alone. Where expense is no object, horses may be taken to Palmyra.

I would advise those who wish as much comfort and ease as possible during long rides to bring their own saddles with them from England. The English saddle is much superior to the French, but it can rarely be met with east of Malta.

For those unable, through age or ill health, to encounter the fatigues of a long journey on horseback, the easiest mode of conveyance is a light arm-chair, without legs (which are apt to get entangled among rocks), securely fastened on two long poles, like a sedan-chair. Two easy-paced mules attached to this machine carry the occupant with considerable comfort. A foot-board ought to be fastened on with straps; and an awning may be placed over it in such a way as to be easily moved from side to side, or taken down altogether in passing through low archways, or beneath branches of trees. The common *Tuhterawân*, or litter of the country, is not adapted to European modes of sitting. Arab ladies "squat," and can thus enjoy a low seat, or no seat; but those accustomed to easy-chairs would scarcely relish such a position for seven or eight hours a-day. The *tuhterawân* is besides a heavy, lumbering machine, severe on animals, difficult to manage, and wholly unfitted for mountain paths. A conveyance such as I have referred to above, if properly made, is light, easy, and suitable to every path. It must be remembered, however, that it will add much to the expense of a journey, as one extra animal and two extra men are needed for it alone. When required it must be brought from England, or made to order in some of the large towns of Egypt or Syria.

For the ordinary traveller in Syria a *dragoman* is indispensable. He fills the threefold office of interpreter, guide, and purveyor. It is now the general custom for travellers to agree with a *dragoman* by the day for the supply of all necessaries. The rate varies from 25s. to 45s. for each person, and is regulated by the number, the rank, and the requirements of the party. This includes everything—animals, servants, guides, guards, and *bakhshish* under every form and name. Wine, beer, and other drinks, are, of course, extras, to be provided by the traveller; but a *fair supply* should be carried at the expense of the *dragoman*. It is necessary in all cases to draw up a contract, in which every particular is plainly written—one copy to be given to the *dragoman*, and one retained by the traveller. There are a few things I recommend the more fastidious, and especially ladies, to take with them for their own use; and I advise them also not to trust such precious commodities to the exclusive care of servants, whether English or Arab.

1. Biscuits in air-tight tin cases.

2. Portable soup and preserved meat for an occasional variety. Ham and dried tongue are also a pleasant change from bad mutton and skinny fowls.

3. Macaroni, vermicelli, arrowroot, and other such articles, are excellent, easily carried, and easily prepared.

4. Tea in small tin canisters. A cup of good tea, refreshing in any country, is especially so after a long Syrian ride. Tea may be had in Jerusalem, Beyrout, and Damascus, but it is generally bad.

5. White wines and good French brandy. I would caution travellers against the free or habitual use of either; but a little mixed with water

may be occasionally beneficial. Ale and porter for such as wish them; in Syria they are almost universally *dear* and *bad*.

A comfortable folding iron bedstead, which can be so arranged as to form a sofa, with hair mattress, sheets, pillow-cases, and towels. These can be supplied by the dragoman. A small mosquito curtain to cover the face may be desirable.

Instruments, Arms, &c.—The beaten tracks of Palestine—almost the only paths the ordinary traveller ever thinks of following—are now so well known that sextants, compasses, and barometers may be dispensed with. Scarcely anything can be added to the large stock of general information by casual observations. I speak not, of course, of the professedly scientific traveller. I shall shortly call his attention to objects of interest and importance, to which he may advantageously devote his time.

The *artist* will never want objects for his pencil, nor the poet for his pen, amid Syrian life and scenery. The hallowed scenes of Bible history can never be too fully or too faithfully delineated, either on canvas or on the printed page. Every nook and corner of Palestine ought to be made familiar to us, whether portrayed by its own bright sun, or by the pencil. Let artist and photographer continue their praiseworthy labours, till every hill and every vale, every proud column, and every prostrate wall, that has a story in it, is carried away to the far west. The costumes of the people, their houses and utensils, their implements of husbandry and weapons of war, are all interesting, as all tend to throw fresh light on ancient history.

Every traveller should have his note-book to record incidents and describe scenes to which memory will look back with pleasure in after years. Descriptions written on the spot will “photograph” scenes and events on the mind. As to the propriety of publishing I say nothing. Every one must exercise his own good taste and wisdom in that respect. But a “journal” has a real and absorbing interest, apart from all thought of Albemarle Street or Paternoster Row.

In addition to his note-book, I recommend every traveller to take with him a good double “field-glass,” such as is made by Chevalier of Paris. It is far preferable to the long telescope, as it gives a larger and clearer field, and is more easily used. A measuring-tape may be found useful.

The roads of Syria are not *always* safe or free from bandits. A small “Dean and Adams” revolver may, therefore, prove a useful travelling companion by times. It should be worn in a leather belt so as to be visible, especially when the traveller sees fit to indulge in solitary rides or walks. The robbers of Syria are generally amateurs, who take up the profession when opportunity offers. They will seldom venture on a party of Franks if there be any show of arms among them; but a few peasants, when they meet a timid traveller, will first beg, then demand, and finally take a *bakhshish*. By cool self-possession and a determined manner one can generally overawe them. There should be no blustering or hurry in such cases, for noise seems to rouse an Arab’s “pluck;” but the traveller should be careful to show all whom it may concern, by the ease and dignity of his bearing, that, while he may enjoy a *joke*, it would scarcely be safe to carry it too far. The peasants of Palestine are almost all armed, so that men of peace have a warlike aspect; yet the instances are very rare indeed in which they have used their arms upon Franks. In times of political excitement or local feuds it may be well to take a guard

from the village chief or district governor—not that the strength of the escort will do much to drive away an enemy, but one thus secures a friend or two among the bandits themselves.

In visiting some of the less frequented districts an escort is necessary. In engaging them it should be clearly understood that they are really able to afford sufficient protection. As a general rule the escort should be composed of members of that tribe to which the country we propose to visit belongs. Even friendly tribes have no right to conduct strangers through the territories of others. It not unfrequently happens that adventurous chiefs will undertake such a task, and, for the sake of the pay, run the risk of a sound drubbing, if not worse. When an attack is made under such circumstances, and especially if it be by the Bedawln of the desert, no attempt at resistance should be made. Leave the matter wholly to your escort, and act as if you had no interest in it whatever. It will be well to explain to the enemy that you had no intention of breaking the laws of desert life; that you had engaged a sheikh to escort you under the impression he was the proper person; that he had become guarantee for your safety; and now it was his affair, not yours, if he had trespassed on the territory of others. A calm and conciliatory bearing, aided *in the end* by a small present, will in nine cases out of ten clear away all difficulties.

Medicines.—The pure air, bracing exercise, and necessarily plain cuisine of a Syrian tour, enable most people to throw pills and potions to the winds, and a medicine-chest thus becomes a mere honorary appendage. Some travellers, however, have suffered severely from boils, and not a few from diarrhoea. The former, a medical friend has suggested, might arise from the too free use of the Turkish bath, joined to a change of food and climate. One thing I know, that during a seven years' residence I have never but once entered a Turkish bath, and I have never had a boil; while others, who thought it necessary to go through the operation almost immediately after their arrival in the country, have been afflicted with boils at intervals for years. Whether this be cause and effect is a question for the "faculty."

Diarrhoea is generally caused by exposure to the rays of the sun, and occasionally by the use of green fruit and acid drinks. The sun cannot be avoided; but every care should be taken to protect the head, shoulders, and person from its influence. The proper clothing for a Syrian tour I shall afterwards specify, but I may observe here that flannel ought always to be worn, with thick woollen clothes over it, of light colour. Long experience has proved to me that these are the best defences against the sun of Syria.

For diarrhoea the following treatment may be adopted:—

First, an "aperient"—say

Calomel, 2 or 3 grains.

Rhubarb, 15 ditto.

Magnesia, a large teaspoonful.

To be taken at night. When this has freely operated (and if it do not, the rhubarb and magnesia should be repeated in the morning) take an occasional dose of the following mixture till the diarrhoea stops:—

Tincture of rhubarb }
Tincture of catechu } equal parts.

Add, oil of cinnamon 1 drop to each drachm of the compound. Dose, $\frac{1}{2}$ to 1 drachm. A few drops of laudanum may be added to each dose.

In this climate great caution ought to be used in taking large or frequent doses of calomel or opiates. They should never be resorted to except under skilful medical advice. If the traveller adds to a supply of the medicines above mentioned a small quantity of each of the following, he will find himself abundantly provided :—

Sulphate of quinine.

Cream of tartar.

Sugar of lead.

Sulphate of zinc.

The two last are invaluable in case of ophthalmia or any temporary inflammation of the eyes. Some sticking-plaster and lint may be added to the little stock.

A spring tour in Syria is to the invalid an admirable sequel to a winter in Egypt. The soft and balmy air of the desert, with its cool nights and bracing mornings, gradually prepares him for a return to more northern climes. The noble scenery of the Sinai peninsula, with its holy associations, occasion sufficient excitement to release the physical frame from the depressing influence of melancholy. Then follow the rough rides over Syrian mountains; the constant variety of scene; the engrossing interest of place—all rose-tinted by a dash of danger and romance. Others besides the invalid might reap lasting benefit from such a ramble. The city merchant who has been cramped up for years within the dingy confines of a counting-house, and who has grown dyspeptic and gouty on London fog and turtle-soup; the “West-end” politician, whose physical man has been dried up by late “Heuses,” later assemblies, and the harassing cares of party;—these, if they wish again to know what life and liberty are, should try a tour in Syria. After the murky magnificence of the London house, or the solemn splendour of the country mansion or baronial hall, Syria would be a new world. The pure air from morning till night and from night till morning; the constant exercise; the excitement of novel scenes and novel circumstances; the relief of thought; and the relaxation of overstrained mental powers—all tend to make a new physical man, while they contribute in no small degree to give a healthy tone to the intellect. Great minds, like great libraries, are apt to collect dust and cobwebs and an occasional thorough “cleaning out” makes reference more agreeable.

8.—HINTS ON LANGUAGE,—DRESS,—CONDUCT.

The *language* of the country is Arabic. It is spoken by the higher classes, especially in the large towns, with considerable purity; and it is a noble language. The people at large are ignorant of any other tongue. *Turkish* is the official language, because the pashas and higher government officials are universally Turks. Turkish also is spoken in many of the villages round Aleppo and on the borders of Asia Minor. Syriac, the ancient language of the country, is now almost extinct. In Syria there remain only three small villages in which it is the vernacular; these are M'alila, 'Ain et-Tneh, and Bükh'a, on the eastern declivities of Anti-Lebanon. Syriac, however, is the ecclesiastical language of the Maronite and Jacobite Churches.

As an interpreter is necessary to the Syrian traveller, it is useless to

burden a Handbook with a collection of words and phrases. Indeed, were such a collection spread before my readers, not one in fifty of them could pronounce the words intelligibly. Many of the Arabic letters have no equivalents in European alphabets, and the attempt to represent Arabic sounds by English letters may be considered labour in vain. The man who wishes to learn even a little Arabic had better begin with the alphabet, instead of blundering over half-a-dozen English consonants, by which some attempt to express a simple sound. The names of necessities are easily picked up from hearing them; for all other things the best way is to apply to the dragoman.

Dress.—In selecting a suitable dress for Syria the mode of locomotion should be first considered. The saddle is the only conveyance; a comfortable riding dress is, therefore, the best for ordinary wear. Every English gentleman knows that “tights” of strong cord, or close-fitting pantaloons of heavy tweed, with long boots drawn over them, enable one to bear rough rides with far more ease. Perhaps, if the parts next the saddle were covered with soft leather, like those of the Horse Guards, they would be still more comfortable and more durable. The coat ought to be short and made of substantial light-coloured tweed. It is a great mistake to wear linen, or any other thin material. Woollen cloth is a non-conductor, and, when we are protected by it, the sun’s rays fall harmless. The best hat is the broad-brimmed white or drab “felt.” The crown may be thickly padded internally with cotton, and five or six folds of white muslin or calico may be advantageously wound round the exterior. Lightness and protection from the sun are the grand requisites. A pair of drab leather gloves, and wire “goggles” with fronts of green glass, will complete the costume. Many throw over the whole a white Arab barnûs of very thin material, and this affords additional protection against both heat and dust.

In the cities of Syria, as in those of Europe, the plain dress of an English gentleman is the best for all visits of ceremony, whether made to native dignitaries or to British residents. The only variation requisite is a pair of over-shoes, to be taken off at the door of the chamber, or on the marble pavement, before stepping upon the dais of a Mohammedan of rank. His carpet is holy,—to be touched with forehead and lips at the hours of prayer,—and must not be polluted by boots that have trodden the dust of the streets.

The traveller should study to be courteous and polite to all; and to be kind, though firm, in his dealings with servants, muleteers, and guides. Browbeating may compel submission for a time, but will never secure that respect and wholesome deference which are so essential to the peace and pleasure of a Syrian tour. Above all, keep the *dragoman* in his place. You can never expect comfort if you give him the “upper hand.” In all intercourse with the Bedawin, whether in traversing the peninsula of Sinai, wandering among the mountains of Edom, or sweeping over the deserts of Palmyra, a calm, manly, courteous bearing is especially requisite. The wild tribes are apt to play upon the fears of timid travellers; and no lack of “scenes,” and even “threats,” will be extemporized to accomplish their desired object. Let the traveller show that he has good sense enough to smile at the one, and courage enough to despise the other, and he will almost universally gain his object.

Another observation I shall make, even at the risk of being accused of

going somewhat beyond my province. Mr. Ford has well remarked in his admirable '*Handbook for Spain*,' that "the English are thought to have no faith at all—to believe neither in the Pope nor Mahomet, but in gold and cotton alone; nor is this to be wondered at in Spain, where they have no ostensible religion, no churches or churchyards, no Sundays or service, except as a rare chance at a seaport in some consul's parlour. Being rich, however, and strong, they escape the contumely poured out in Spain on poor and weak heretics, and their cash is respected as eminently Catholic." This is little to the credit of either Englishmen or Protestantism. Those can scarcely afford to smile at the absurdities of another faith who lay themselves open to the charge of atheism. It is unfortunately the fact that English travellers have gained for themselves the same name in Syria as in Spain. They despise the fasts and feasts of Muslims and Christians; but they at least *seem* equally to despise the Sundays and services of their own church. The gentleman who would feel shocked at the idea of employing his labourers or workmen on the Sunday in his own country, does not scruple systematically to employ his muleteers or his guides on that day in Syria. It would add greatly to the respect which the English name inspires, if Englishmen were more careful to carry with them into foreign lands both the spirit and the form of that faith which is the glory of their country; and it would tend to remove from them a grievous reproach if they would be always careful to distinguish between the liberty of the Gospel and the licence of infidelity.

9. PASSPORTS—CUSTOM-HOUSES—POST-OFFICE—MONEY, &c.

Passports are not necessary for Syria itself. Turkish officials never demand them; but the agents of French and Austrian steamers sometimes require them before a berth can be secured for any foreign port. *Firmani*, or *Boyuruldics*, are of little or no use. They can now neither secure respect nor command attention to wants, except in very rare cases. English gold is the best passport in Syria—more powerful than the orders of Sultan or Pasha.

The *Custom-house*, so far as travellers are concerned, is a mere name by which to introduce the word *bakhshish*. All articles for the private use of travellers pass free by treaty. The right claimed by the officials to open and examine is thus a mere form, which can be easily avoided by a small present.

The *Post-office* in Syria is yet in its infancy. There are weekly mails between Jerusalem and Beyrout; there is a daily post between Damascus and Beyrout; and there is a weekly tartar from Damascus to Hums, Hamâh, Aleppo, and Constantinople—making the whole distance in 12 days. All letters by these routes must be addressed in Arabic or Turkish, and prepaid. The Turkish posts have no connection with those of any other country; and consequently letters for foreign countries must be sent either through the consuls, or the agents of those countries. There is no English mail to Syria, but the French mail-steamers carry closed bags to the consulates to Alexandria. Letters sent in this way must be handed to the consuls. The French postal arrangement is quick and safe. At present mail-steamers run from the coast of Syria both to Alexandria and Constantinople. They touch at Alexandretta, Latikia, Tripoli, Beyrout,

and Yafa; and at any of these ports letters can be posted to Italy, France, England, or America.

Those wishing to forward letters to England from the interior of the country must enclose them to some banker or merchant at a seaport. English letters ought to be sent *via* Alexandria, to which French mail steamers now sail from Beyrout on the 3rd, 13th, and 23rd of each month; and they arrive at Beyrout from Alexandria, bringing the English mail, on the 10th, 20th, and 30th. A fast line of steamers has recently been established between Alexandria and Marseilles, touching only at Messina, and making the voyage in six days. The journey from London to Beyrout may thus be made in about *twelve days* actual travel.

Austrian steamers also carry mails at intervals of two weeks from Beyrout to Smyrna, Constantinople, Germany, and England. Their route is Constantinople, Smyrna, Rhodes, Cyprus, Beyrout, and Alexandria; and back again. These steamers are not in general either so well appointed or so comfortable as the French. Travellers should always inquire at the British consulates or agencies the time of the departure of the mails. Letters forwarded from England to travellers in Syria ought to be addressed to the care of the consuls at Beyrout, Jerusalem, Aleppo, or Damascus; or else to the care of a merchant or banker.

Money.—Circular notes are the safest and most convenient for small sums. Bills in "sets" are safer where a large amount is required in one draft. Travellers are recommended to negotiate as few as possible at Jerusalem or Damascus. Beyrout is the best place for obtaining supplies of cash, for there is a branch of the Ottoman Bank, besides English mercantile firms of the very highest respectability.

The Turkish piastre, worth about 2d. sterling, is the standard by which all coins are valued. There is no permanent fixed value, however, for any coin; and even in different localities coins have different nominal values. This is perplexing to the traveller, and still more so to the merchant and banker; but it must be endured till the government becomes rich enough and enterprising enough to strike a sufficient coinage of its own.

The coins commonly met with are the following; and the values attached to them in piastres (Arab. *ghrîsh*, sin. *ghêrsh*) and paras (Arab. *misâreh*, sin. *misariyeh*) may serve as a general guide, though they will not apply accurately in every place.

TURKISH COINS.					FOREIGN COINS.				
<i>Gold.</i>					<i>Gold.</i>				
			Piast.	Par.				Piast.	Par.
Lira			108	20	Sovereign			120	
Ghâzeh			22	0	Napoleon			96	
<i>Silver.</i>					Russian ruble <td>.. .. .</td> <td>97</td> <td></td> <td></td>	97		
Mejdêh			22	0	Austrian ducat			56	
Half ditto			11	0	<i>Silver.</i>				
Quarter ditto			5	20	Spanish dollar			27	
<i>Base Metal.</i>					5-franc piece			24	
Beshlik			5	0	Austrian dollar			26	
Half ditto			2	20	Silver ruble			20	
Ghêrsh			1	0					
Kâmîry			0	20					

The best and most convenient coin for Syria is the sovereign or napoleon in gold, and the Spanish dollar or 5-franc piece in silver. They are well known, and pass freely everywhere. Turkish gold and silver are equally good if they can be had. The *ghâzeh* is an old coin, and generally light in weight. It must be remembered that in villages it is often difficult to get a gold piece changed; the traveller should, therefore, be supplied with a sufficient stock of piastres or other small coins for the purchase of necessities and for *bakhshish*.

10.—WHAT TO OBSERVE IN SYRIA AND PALESTINE.

Every traveller has his peculiar tastes, and according to these will he estimate the importance and interest of the many objects that excite attention in this land. There are geographers, historians, archæologists, theologians, naturalists, politicians, and ethnologists—each of whom will investigate his own branch. And it is well there is such diversity; for division of labour in scientific pursuits, as in the arts, contributes to the perfection of each department. Notwithstanding all that has been written on Syria, much remains to be done to make the country known as it ought to be. The *Palestine Exploration Society*, has done, and is continuing to do a noble work. Captains Wilson and Warren have fixed, by astronomical observation, the positions of all the leading places from Ba'albek to Hebron. They have surveyed nearly the whole of South-western Palestine, and a considerable section of the country east of the Jordan. They have thus furnished data for the construction of a correct map of the country. Their archæological discoveries in and around Jerusalem have been embodied in the present edition of this work. Scientific travellers, if they would advance our knowledge of the countries, must now leave the beaten track, and direct their attention to new and more obscure fields. I shall here mention a few things to which the attention of such as have the taste and time for research might be usefully directed.

1. Ascertain by accurate astronomical observations the latitude and longitude of important towns and ancient sites along the eastern border of the country and towards the north,—such as Petra, Kerak, Rabba, Busrah, Hums, Hamâh, Apamea, Palmyra, &c. Much is still wanting eastward and northward, and the discovery of the true position of any prominent site would be an important addition to geography.

2. Examine carefully inscriptions in the Sinaitic character wherever found, and copy them accurately. Copy all inscriptions, in whatever language, previously unknown. In the deserted towns and villages of Bashan they are very numerous. Inscriptions have been found in great numbers in the desert plain of *Harrah*, 2 days' journey E. by N. of Jebel Haurân. The whole country along the eastern border of Moab, as well as the region extending from Jebel Haurân to Palmyra, remains yet to be explored. I have frequently heard from the Bedawin that the latter is dotted with ruins, some of which are very extensive.

3. Excavate some of the artificial mounds in the plains of Damascus, Buk'a'a, and Hums, and in the valley of the Orontes.

4. Make a geological survey of the shores of the Dead Sea, chiefly with a view to the discovery of traces of recent volcanic action. M. Lartet's researches have been most important, but they still leave some of the most important questions of sacred history unsolved.

5. Excavate the sites of Tyre, Sidon, Gebal, and Aradus, as far as practicable, for remains of Phœnician art and inscriptions. The recent discovery of sarcophagi at Sidon may serve as a sufficient stimulus to this work. The researches of M. Renan have brought to light much valuable information regarding Phœnicia; but our knowledge of this most interesting country is still incomplete. The ruins of Tyre have never been thoroughly explored.

6. Excavate and examine the subterranean tombs of Palmyra, and copy the Palmyrene inscriptions.

The *mosques* of Syria are worthy of the artist's attention, and perhaps also the architect's. Many of the older ones were temples and churches, but some are beautiful specimens of pure Saracenic art. Their fretted minarets, inlaid walls, deeply-recessed doorways, marble courts, and arabesqued interiors, are models of airy elegance—graceful and fantastic as an Arab poet's dream. The best specimens are, like Mohammedanism itself, rapidly decaying. Damascus is rich in such buildings—relics of the golden age of Islam, long since passed.

11.—SKELETON TOURS.

Every traveller has, or is supposed to have, some specific object in view in making a "pilgrimage to Palestine." One is in pursuit of health; another of pleasure; another of fame; another of knowledge; another of adventure; while not a few travel for the mere sake of travel—to satisfy a restless and "truant disposition." Every one will select the route most suitable to his taste and objects. I shall therefore sketch in outline a few tours, specifying the things worthy of notice and the time necessary for making them. Full particulars of the several localities will be given in the sequel, and to these the traveller may refer, after selecting the route he purposes to follow.

i.—*The Grand Tour suitable for all.*

Leave Cairo in the beginning of February, proceed to Suez and Sinai. The Sinaitic inscriptions, the sculptures of Surâblt el-Khâdim, and the sacred associations of Jebel Mûsa, will call attention and relieve the monotony of the desert. Sinai to 'Akabah, and thence to Petra, thence to Hebron by the southern route of Beersheba, or the northern through Wady 'Arabah, to the shores of the Dead Sea. Arrive in Jerusalem about the middle of March. Spend 20 days around the Holy City, in excursions to the Jordan, Bethlehem, Anathoth, Geba, and Ramah; or to Philistia. Set out northward early in April, taking the route by Bethel and Shiloh to Shechem and Samaria. Here turn west to Casarea on the coast; then north along the shore to Carmel and Acre; then east to Nazareth; from whence a delightful day's excursion can be made to Jezreel, Shunem, Nain, Endor, and Tabor. From Tabor go to Tiberias; then north by Capernaum, Tell Hâm, Safed, and Kedesh, to Dan, Bâniâs, and Damascus. From Damascus to Ba'albek; the road is seldom open at this season to the Cedars, and the traveller may turn southwards down the valley of Coele Syria to Chalcis, to the upper fountain of the Jordan at Hasbeiya; then west through the magnificent scenery of southern Lebanon to Kul'at esh-Shukîf (Belfort) and Tyre.

[*Syria and Palestine.*]

Thence along the coast to Sidon and Beyrout, where he may arrive about the middle of May.

ii.—Tour through Northern Syria.

This tour presents many objects of interest, deserving the attention of the historian and geographer. It embraces the chief part of the kingdom of the Seleucidæ. It may be undertaken during either the months of April and May, or September and October. Beyrout forms the best starting-point, as there *dragoman* and travelling requisites are easily procured. Proceed northward along the coast; examine in passing the rock-sculptures of the Dog River (*Nahr el-Kelb*) and the remains of the Phœnician Gebal or Byblus, also those of Botrys and Tripoli. The next point is the island of Ruâd (*Aradus*), an early Phœnician colony; then Ladiqiyeh, the *Laodicea ad Mure* of the Seleucidæ, Mount Casius, the excavated harbour of Seleucia near the mouth of the Orontes, and the mount of St. Symon. Turn eastward up the Orontes to the fountains of Daphne, and imperial Antioch. Thence cross the Amanus to Iskanderân, and survey the plain of Issus, on which "Macedonia's madman" triumphed. Re-cross the range to Aleppo; thence strike south-west to the valley of the Orontes, viewing el-Bâra, Apamea, Hamâh, Hums, Riblah, and the curious lonely monument of Hürmûl. The traveller may now proceed down the valley of Coele-syria to Ba'albek, and cross Anti-Lebanon to Damascus; or, what is better fitted to complete the "Northern Tour," he may turn round the north end of Lebanon, visit the castle of Husn, and follow the Tripoli road till he can ascend the western acclivities of Lebanon towards the sublime glen of the Kadisha, with the cedars at its head; and thence proceed by Afka, at the fountain of the Adonis, and the sources of the Dog River to Beyrout. This tour would occupy from 40 to 50 days, and would form an excellent autumn excursion preparatory to a winter on the Nile, and the "Grand Tour" through Palestine in spring.

The scientific traveller should carry with him compass and sextant, with an "aneroid" for heights. Accurate itineraries, angles, and a few latitudes would here be of value. Inscriptions should be copied, and plans made of the larger towns. Except during times of civil war, this region is almost as safe as any other in the land. Guards might occasionally be needed; but they would also act as guides. The artist should have his sketch-book always at hand.

iii.—Eastern Exploring Tour.

This tour is important in an antiquarian and geographical point of view; and until the government of Syria is completely remodelled, it will have a dash of adventure in it. An escort will be requisite, in some places from the 'Anazeh tribe of Bedawin, and in others from the Druzes of the Haurân. Spring is the season for it, for then the tents and flocks of the Bedawin cover the whole region. Damascus must be the starting-point, where a sheikh of sufficient influence may generally be found to act as guide. The greater part of the journey must be made on camels, without tents or other luxuries.

Set out from Damascus due east, along the banks of the Barada; pass between the lakes to the ruins beyond; then to the group of hills called

Tellûl; thence to the Safâh. Visit the remarkable ruined towns on its eastern border. Proceed S.E. to the *Harrah*; copy all inscriptions. Turn W. to Jebel Haurân; explore the ruined and deserted towns along the northern and eastern declivities, and in the plain eastward and southward, returning by Um el-Jemal (*Bethgamul*). The tour may be finished by an excursion through the Haurân and Jaulân, where there is still much to be done.

From 40 to 50 days thus spent would materially advance our knowledge of the borders of Arabia and Syria; it would also enable the traveller to illustrate still more than Burckhardt has done the manners and customs of the Bedawîn. To explore the Safâh and the Harrah would repay a 40 days' journey. Here is a district encompassed by an uninhabited waste, inaccessible except to the Bedawîn and those who journey under their protection. The Safâh is a great natural fortress, covered with huge shattered masses of basalt, the paths through which are tortuous fissures, known only to the wild race who inhabit it. In the interior is a range of volcanic tells, on the E. side of which are several ruined towns and villages. By whom were they built, and when were they inhabited? The desert tribes who have had undisputed possession for at least 1200 years are not given to architecture, and never were. Since Ishmael's days the *Beit Sh'ar* ("hair house") has been their home; and their pride and boast is, and has been, freedom to wander at will, wherever fountains spring up and pastures clothe the plain. It is questionable whether the sway of Greek or Roman ever extended so far into the desert; or at least was ever so secure as to give encouragement to the planting of colonies and the building of towns. It would be interesting to know more of the character and style of these ruins, which appear to resemble those structures of a primitive age still found amid the mountains of Bashan.

iv.—*Tour for the Pilgrim.*

There are places in Palestine of surpassing interest to him who wishes to have his thoughts solemnised and his faith strengthened by a view of those scenes where the most sacred events of our common Christianity were enacted. Such will love to wander and meditate, in silence and alone, where patriarchs lived and died, where prophets received their commissions, where apostles heard words of life and peace from the lips of their incarnate God. Almost every town and village of Palestine is consecrated; but it may be well here shortly to sketch the most important, which can be embraced in a hurried journey.

Sinai will naturally form the pilgrim's first goal; and while wandering on toward the "Holy Mount," surrounded by arid desolation, exposed to the rays of an unclouded sun, with parched lips and throbbing temples, the pilgrim can realise the feelings of the weary multitude, when they cried to Moses, "Wherefore is it that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?" From the brow of *Sûfâfeh*, the very spot where the Lord descended in glory, while looking down on that rock-girt plain where the Israelites encamped, he can best realise every scene of that wondrous drama when a law, sublime, stern, and unchangeable as the mountains themselves, was revealed to the people. Let the pilgrim follow the track of the Israelites, through the defiles of the

peninsula and the rocky fastnesses of Edom, to the borders of the "Promised Land;" and he will carry away with him such an impression of that "great and terrible wilderness" as nothing in time will ever efface. He will see, too, as he never saw before, the greatness of that miracle by which two millions of souls were supplied with food and water during a forty years' journey.

Hebron may form the next shrine. Here reposes the dust of Abraham, Isaac, and Jacob, in the cave of Machpelah. In going thence to the Holy City, the pilgrim will turn aside to a little village encompassed by olive-groves, to visit the spot where the Saviour was born. Jerusalem, Olivet, Bethany, and "the Garden," with all their hallowed precincts, will next be seen. Then the pilgrim will go down from Jerusalem to Jericho, remembering, as he passes along, the parable of the good Samaritan; and he will sit amid the willows on the Jordan's bank to recall that scene when the Saviour was baptized by John, and the Dove descended upon him.

The pilgrim will now set out N.; stopping, as he crosses the rocky slopes of Scopus, to take a last look at Zion's walls and Olivet's brow. He will journey on by *Bethel*, which Jacob consecrated as the "House of God;" and Shiloh, where the Ark rested so long; and he will repose for a time, as Jesus did, by Jacob's well at Sichar, to recall an affecting incident, and to look up at the summits of Ebal and Gerizim. Resuming his route, he leaves the "city of the Samaritans," and the fallen capital of Israel, on his left, and after a long and weary journey sees the few huts that mark the site of blood-stained Jezreel, at the base of Gilboa. Crossing a rich plain, he pauses at Shunem to mark the place where Elisha was wont to rest, and where he restored the child of his hostess to life again. He then passes round the base of the hill to Nain, where the widow's son was raised from the dead. Tabor is now before him, and in the distance is the snowy peak of Hermon. He crosses a great plain, winds up a rocky defile, and enters the retired vale where Nazareth stands. Crossing the hills where Jesus in his boyhood often wandered, the pilgrim will visit the village of "Cana of Galilee;" and he will turn eastward over wooded height and corn-clad plain, till he descends to the Sea of Galilee. Here every spot to which the eye turns, and on which the foot rests, is holy. Winding from Tiberias along the rocky shore by Magdala, the home of Mary Magdalene, he reaches the desolate site of Capernaum, Christ's "own city." There he can see that prophecy is history in anticipation;—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Onward the pilgrim journeys, looking back on the spot where so much of Christ's public life was spent. The upper Jordan and the "waters of Merom" are passed in succession on the right; while on the left are the southern shoots of Lebanon. Turning E. across a plain of great fertility, he arrives at a little mound, from the side of which the principal fountain of the Jordan bursts forth. This is the site of *Dan*. Leaving it behind, he goes up the slope through forests of evergreen oak till he reaches the crumbling ramparts of Cæsarea-Philippi; and looking up to the mountain-peaks above him, his eye may rest on the scene of the "Transfiguration."

Here, as he turns his back on Palestine, he bids farewell to the holiest shrines; but there is still something on the other side of Hermon worthy of a visit. After passing the southern declivities he enters a broad ancient road that runs across a rolling plain; it is the highway from Jerusalem to

Damascus. Pressing onward, the domes and minarets of the oldest city in the world appear in front. Here, eighteen centuries ago, Saul the persecutor was transformed by a miracle into Paul the Apostle.

The "Pilgrim's Tour" now terminates. We have only indicated the sites of whose identity there can be no reasonable doubt; for we would not have the pilgrim mingle the sacred associations of such scenes as these with the fanciful creations of a later age.

12.—SERVANTS—DRAGOMAN.

Those who come from Egypt will do well to arrange with dragoman and servants there for the tour through Syria. This will save time and trouble. (For the usual mode of contract with the dragoman, see above, § 7; and for the wages of servants, see *Handbook for Egypt*.) Such as come to Syria direct will find dragoman and servants at Beyrout or Jerusalem. In selecting a dragoman the recommendations of a consul, missionary, or banker should be asked for; also certificates from those with whom he has travelled.

The dragoman contracts to provide all requisites for the journey:—tents, beds, servants, food, horses, &c. He is paid a fixed charge per day for each traveller; and in case the traveller remains for days, or even weeks, in any town, it should be stipulated that the dragoman pays all hotel expenses, and provides local guides, and horses when necessary.

The rates vary according to the number of the party, their rank, and the style in which they wish to travel. For a single person £2 a day or even more will be demanded; but for a party of three or four 30 shillings each ought to be enough.

In making a contract there are several points which should be carefully noted: 1st. That guards, guides, and *bakhshish* of every kind are included. 2nd. That while the leading points you intend to visit are noted, you have full liberty to vary your course at pleasure, and stop when and where you wish. 3rd. The animals are to be sound, strong, and active; to secure which, personal inspection is necessary. 4th. The camp furniture is to be clean and comfortable, and the cuisine liberal.

I would further recommend travellers *not* to deliver themselves up to a dragoman, to be conveyed safely to a certain place, within a certain time, by such a route, and in such a way, as he (the dragoman) may deem right. Each individual, or each party, should mark out a definite route, which can easily be done by the aid of this Handbook, and *insist* on following it, all difficulties and dangers notwithstanding. It is a very common trick to invent a robber story to prevent a traveller from visiting some interesting spot which happens to be a few miles out of the beaten track. Such things ought never to be listened to; and when the dragoman absolutely refuses to comply, let a sum be deducted from his pay for not fulfilling his contract. Another hint may be useful for poetical travellers, who, becoming enamoured of their dragoman, deem him the very embodiment of truth, honesty, and devotedness. It may be very charitable and pleasing to entertain these feelings, but it is very dangerous to act upon them. It is the rule in Syria for the dragoman to get an allowance of from 10 to 20 *per cent.* on every article his master buys. This makes the goods seem very dear, though the amount the merchant receives may not be much above their real value.

[*Syria and Palestine.*]

d

This is a grievous imposition, but it is not easy to avoid it; for if the hotel-keeper or cicerone be employed as temporary interpreter, his commission will be greater still.

No information as to history, antiquities, statistics, or even places of interest out of the beaten track, need be expected from an ordinary dragoman. For this the traveller must depend on his own reading. Hence the necessity of forming a definite plan beforehand, as to the general line of route, and all the objects to be visited.

The only dragoman I can venture to recommend from personal experience is Aly Abu Halawy, an Egyptian. He bears testimonials from Cyril C. Graham, Esq., with whom he travelled for more than a year. He accompanied him to Dongola in Africa, and to the Safah and Harrah in the Arabian desert; besides wandering through parts of Palestine, both E. and W. of the Jordan, which most dragomans have never heard of. I had personal experience of his efficiency during a 40 days' journey. He may generally be heard of at the Consulate in Cairo.

John Bedair, a native of Cairo, and many years resident in England, is also highly recommended as trustworthy and attentive. He may be heard of at Mr. Murray's, 50, Albemarle Street, London.



liv

This
hotel-
will l
No
teres
For
sity
and
T
per
Cy
acc
Ar
W
pe
ge
al
o



HANDBOOK

FOR

TRAVELLERS IN SYRIA AND PALESTINE.

SECTION I.

THE PENINSULA OF SINAI AND EDM.

INTRODUCTORY INFORMATION.

GEOLOGICAL DIVISIONS OF THE PENINSULA.—1. *The Plateau or Desert of Tih, "Wandering."*—2. *The Mountains of Tûr; Debbet er-Ramlah; granite mountains of Sinai; El-Kâ'u.*—HISTORY.—INHABITANTS; Tribes of the Tawarah, their dress, honesty, marriage customs; the Terâbin, Tiâhah, and Haiwât; Arab Laws—CHOOSING AN ESCORT
—EXPENSES.

ROUTES.

ROUTE	PAGE	ROUTE	PAGE
1. Cairo to the Convent of Sinai Suez;—"Passage of Red Sea;"—Wady Mukatteb;—Feirân and Serbâl;— Surâbit el-Khâdim;—Convent;— Excursions to the top of Sinai and "Holy Places."	8	3. 'Akabah to Wady Mûsa—Petra Bargaining with the Alawin; <i>Edom</i> , its History and Physical Geography;— <i>Petra</i> , its History, description of city;—Mount Hor, Tomb of Aaron.	39
2. The Convent of Sinai to 'Aka- bah	36	4. Petra to Hebron, by Kerak and the Dead Sea	55
Haseroth;—Route of the Israelites;— Gulf of Elath;—Elath and Ezion- geber;—'Akabah.		5. Petra to Hebron, by Kadesh and Beersheba	50
		Site of Kadesh;—Route of Israelites.	
		6. Sinai to Hebron direct	62

THE beaten track for English and American travellers to Syria is now from Egypt through the peninsula of Sinai. This region, whether viewed physically or historically, is one of singular interest. Sterile, wild, sublime in its scenery, it forms a striking contrast to Palestine. Its plains are dreary and destitute of verdure; its valleys are covered with sand or flinty gravel, and shut in by naked cliffs; its mountains rear up their heads in stern grandeur, without a tree or a shrub to relieve the eye. Nature, however, has given to these mountain peaks other colours than those of heath or forest, which, if less beautiful, are not less striking—the black, purple, green, and red hues of their own rocks.

[*Syria and Palestine.*]

The peninsula of Sinai divides itself geologically into two sections.

1. *The desert of Tih*, bounded by the Mediterranean, Palestine, the 'Arabah, and the mountains of Sinai. It is shut in on the south by the range of Râhah, which the traveller sees before him as he crosses at Suez from Africa to Asia, running parallel to the Red Sea at a distance of some 12 or 15 miles. The course of this range is at first S. by E.; but as it approaches the Sinai mountains it sweeps round to the eastward, and terminates in bold cliffs near the head of the Gulf of 'Akabah. The whole range is of nearly uniform altitude, and averages about 4000 feet. The upper strata, constituting the main heights, are cretaceous limestone; but this, in many places, overlies the older variegated sandstone.

The desert of *et-Tih*, "the Wandering," doubtless takes its name from the wanderings of the "Children of Israel." It is a table-land, or plateau, supported on the south and east by the range of Jebel Râhah, and its continuation Jebel et-Tih, and sloping gently westward down to the sandy shores of the Mediterranean. Its average elevation may be about 1500 feet. Its features are like those of the region between Cairo and Suez,—vast rolling plains, with a hard gravelly soil, intersected at intervals by chalky mounds, low limestone ridges, and dry naked valleys. The geologist will find here large beds of *ostrea*, coral rocks, ammonites, fossil wood, and flints. The fountains are "few and far between," and the water in them generally brackish. *Et-Tih* is intersected by several caravan routes, clearly enough defined by the bleached bones of hundreds of camels, with sometimes even those of their drivers beside them. The greatest of these roads is that of the Egyptian *Hâj*, or Mohammedan pilgrims' route from Cairo to Mecca. It crosses the desert in nearly a straight line due east, from the head of the Gulf of Suez to the dangerous pass from which the neighbouring fortress of 'Akabah ("the Descent") takes its name. About half way is the solitary station and castle of Nukhl, so called from its "palm-trees." The roads from Suez to Gaza, from the convent of Sinai to Hebron, and from 'Akabah to Gaza, also cross *et-Tih* in different directions. For a description of the last two see Route 6.

2. *The second geological division* of this region embraces the country bounded by the Gulfs of Suez and 'Akabah and the range of Râhah. This is the peninsula proper, and contains the whole of the Sinai group of mountains. It may be divided into two distinct geological sections. Along the base of the Râhah range is a narrow tract of sandstone strata, covered here and there with loose drifting sand, and appropriately called *Debbet er-Ramleh*, "the plain of sand." It extends from the cliffs that border the Gulf of 'Akabah on the east to the plain that separates the Gulf of Suez from Jebel et-Tih on the west. The northern route to Sinai, by Surâbit el-Khâdim, traverses this plain, and a commanding view of it is gained from the summit of Mount Catherine. Poetical authors, who are accustomed to write and speak of the "sandy deserts of Arabia," and others, too, who have adopted the popular belief, may well wonder why the name *Debbet er-Ramleh* should be applied to this narrow tract. "Is not the whole desert of Arabia *sandy*?" many will inquire. Far from it. Sand is the exception in the Arabian plains, and hence this name, given by way of distinction, to the only sandy tract, with the exception of a narrow strip along the Mediterranean, in the whole Sinai peninsula. The surface of the desert, as well here as on the great eastern plains, is firm, dry, and gravelly; presenting a most marked contrast to the deep sand-drifts around the ruins of Abu Simbel and Memphis, or which the adventurous explorer will have to pass in the dreary route to Dongola.

Immediately south of *Debbet er-Ramleh* lie the mountains of Târ, the true highlands of the peninsula. A narrow and broken belt of gneiss and porphyry separates the sand strata of *Debbet er-Ramleh* from the granite, which forms the great mass of the Sinai group. The whole of the mountains, however,

are not granite. The section on the north-west, between the Gulf of Suez and Debbet er-Ramleh, is sandstone. The remarkable inscribed cliffs in Wady Mukatteb, "the Written Valley," as well as those of Surābit-el Khādim, are all sandstone of the new red and variegated kinds. It is soft, and its cliffs smooth, thus offering tempting natural tablets for inscriptions, hieroglyphics, and sculptures. The granite commences at Jebel Serbāl. From the summit of St. Catherine (Jebel Katherin) the best panoramic view is obtained of the whole mountains. It is there seen that they cluster round Jebel Musa, and shoot out from it in irregular jagged ridges, intersected by ravines of surpassing wildness and grandeur. The colours of the granite peaks, though various, are generally dark and sombre. In some of the less elevated masses greenstone prevails, which, being easily decomposed and diffused by the winter rains, tinges the rocks beneath with a dull yellowish hue. Where porphyry predominates it imparts its own rich purple to the cliffs. The great body of the mountains, however, is composed of red granite, whose bright hues the action of the elements during long centuries has changed into a dull reddish-brown. Red and dark green are the prevailing colours in Sinai proper; and these are variegated with perpendicular purple streaks in the Serbāl group.

A strip of level ground called *el-Ka'a*, "the plain," separates the highlands of Sinai from the shore of the Gulf of Suez. It is covered with chalky gravel mixed with flint, like sections of the desert of Tih. Near the centre of this strip, on the shore of the gulf, is situated the little village of Tūr.

The whole HISTORY of the peninsula of Sinai clusters round one brief period,—the forty years' journey of the Israelites. Before that time it had no history, except as the region where the Egyptians wrought copper-mines, as we learn from the sculptured tablets of Surābit el-Khādim and Wady Mukatteb. Since that time all that has occurred within its borders has sprung directly or indirectly from the events of the Israelites' pilgrimage. The mysterious inscriptions of the several valleys; the old episcopal city of Foirān; the numerous hermitages, grottoes, and chapels on the mountain sides; the convent of Sinai, and its sisters that have long ago fallen to ruin; the journeys of modern travellers,—are all the offspring of the wondrous manifestations of Divine power and majesty displayed during those eventful "forty years."

THE INHABITANTS.—In travelling through the peninsula of Sinai we not only meet with the Bedawin whose home it is, but we *must* employ them as our guides and guards. No foreigner can traverse their territory except under their protection. It is therefore important to know something of the several tribes, their character, and their districts. The proper Bedawin of Mount Sinai, or Jebel Tūr, are divided into 5 tribes. They are all called by the common name Tawarah ("people of Tūr"), and in time of war with foreigners they fight under one chief. They are as follows:—

1. The *Sawālihah* (sing. *Sālihy*), the largest and most important division, comprising several branches which themselves constitute tribes, viz. (1), the *Dhuheiry*, a section of which is the *Aulād Sa'id*, or *Saidiyeh*, who occupy the best valleys among the mountains, and appear to have most connection with the convent. (2) The *'Awārimeh*. (3) The *Kurrāshy*. The *Sawālihah* occupy the valleys on the west and north-west of the convent. They are the oldest and most distinguished inhabitants of the peninsula. All the subdivisions intermarry, and are generally on terms of close friendship. The *Dhuheiry* and *'Awārimeh*, however, are alone recognised as *Ghafirs* or "protectors," of the convent, and consequently they alone have the right to conduct travellers.

2. The *'Aleikāt* are also an old tribe, but now poor and few in number. They intermarry with the former, and are among the recognised *Ghafirs*.

Their territory extends from Surābit el-Khādīm and Wady Mukatteb to Wady Ghūrundel on the west.

3. *The Muzeiny* came into this region at a later period, and are looked on by the Sawālīhah as intruders, but they intermarry with the 'Aleikāt. They are numerous and strong. They pitch their tents and pasture their flocks along the shore of the Gulf of Suez, and through the whole eastern part of the mountain region. They have no connexion with the convent.

4. *The Aulād Suleimān* consist only of a few families round the village of Tār.

5. *The Beni Wāsed*.—Of these there are but a few tents amid the Muzeiny; they are generally pitched beside Shurm, a small ruined village at the mouth of the Gulf of 'Akabah.

The Tawarah occupy the whole region south of the mountains of Tih and Rāhah, and permit no foreigner to conduct strangers through their territory without special consent. Travellers who approach the convent from Syria may bring with them escorts of the Tiyyāhah, or any other neighbouring tribe, but they can only leave the convent under the guidance of those Tawarah who enjoy the privileges of Ghafir.

The Tawarah are far inferior in wealth, courage, and even in personal appearance, to the Bedawīn of the Syrian desert. They are confined to a narrow district, possessing few springs and scanty pasturage. A few sheep or goats, a single camel, and sometimes a donkey, form about the average wealth of each tent. The sheikh is deemed rich who can number 6 camels. Their dress too is different from that of the true Bedawī. They wear a voluminous turban instead of the *kufiyeh*. The rest of their costume is poor and simple enough:—a wide abba, a scanty under garment, a leathern belt replenished with a row of cartridges, a crooked knife, and a long gun. But in some other respects the Tawarah contrast favourably with the Bedawīn; they are obliging, tractable, and faithful; and what is still rarer, they are distinguished for their honesty: all Bedawīn are thieves by profession; but among the Tawarah tribes robberies are unknown. An article of dress, a piece of furniture, an old tent, may be left upon a rock for months together,—its owner will find it safe when he returns. A camel falls dead beneath its burden in the open desert; its master draws a circle round it with his stick, and then sets off to his tribe, perhaps two or three days' journey distant, to seek another animal; and though hundreds pass the spot in the interval, not a hand is stretched out to steal. The grain and principal valuables of many of the sheikhs are stowed away in little buildings among the mountains, and may not be visited during a great part of the season, yet they are never violated. Burckhardt tells a characteristic incident: "Some years ago an Arab of the Sawālīhah laid hold of his own son, carried him bound to the summit of a mountain, and precipitated him, because he had been convicted of stealing corn from a friend."

Some of their marriage customs are so peculiar as to be worthy of record. The Arab maiden is bought, not won. The father regulates the price, according to his own importance, and her beauty. It is said to range from 5 dols. to 30. When the terms have been settled between the father and the intended bridegroom, the latter receives a green branch of tree or shrub, which he sticks in his turban, and wears for 3 days, to show that he is espoused to a virgin. The young lady is seldom made acquainted with the transaction. When she comes home in the evening at the head of her father's sheep, she is met a short distance from the camp by her "intended," and a couple of his young friends, who carry her off by force to her father's tent. This, however, requires some expertness; for if the damsel at all suspects their designs before they get sufficiently near to seize her she fights like a fury, defending herself with stones, and often inflicting deep wounds, even though she may not feel altogether indifferent to her lover. This is desert

etiquette; and the more she struggles the more is she applauded over after by her companions. When at last vanquished and carried to the tent, one of the bridegroom's relatives throws an *abba* over her, completely covering her head, and then pronounces the name of her husband, which to that moment she may not have heard. After this ceremony she is dressed by her mother and female relations in new clothes provided by the bridegroom, placed on the back of a gaily caparisoned camel, and, still struggling in the restraining grasp of her husband's friends, paraded three times round his tent. She is then carried into the tent amid the shouts of the assembled encampment, and the ceremony concludes.

A still more singular custom prevails among the Muzeyni, but is confined to that tribe. When the young lady has been wrapped in the *abba* she is permitted to flee to the mountains, and the next day the bridegroom goes in pursuit. Many days often elapse ere he can find her; the time is, of course, longer or shorter according to the impression made on the fair one's heart.

Besides the Tawarah there is another tribe in this part of the peninsula, called the Jubeliyeh. They are scarcely recognised as Bedawin; and they are the sons of the convent. The tradition is that they are descendants of some Wallachian peasants who were sent here by the Emperor Justinian to be the vassals and guards of the convent; if so, time has made them in appearance, dress, language, and habits, like the Arabs. They are now under the entire control of the monks, and have the exclusive right of guiding travellers to the summits of Sinai and Horeb, and on other pedestrian excursions around the convent. A few families of them occupy the date-gardens of Feiran and the convent-grounds at Tûr.

The total number of the inhabitants of the peninsula south of the Tih range is estimated at from 4000 to 5000 souls.

The region north of the Tih range is occupied by 3 great tribes, viz.—

1. *Terabin*, whose possessions extend from Jebel Râhah and the Isthmus of Suez to Gaza; they are friends and allies of the Tawarah.

2. *The Tiydhah* ("people of Tih") occupy a tract immediately west of the former, reaching across the desert of Tih from the Sinai mountains to the borders of Palestine.

4. *The Haisât*, who pasture their flocks and pitch their tents along the eastern borders of the plateau of Tih, and down to the 'Arabah.

There is just one other tribe of Arabs with whom the traveller may have to deal in his pilgrimage, the 'Alawîn, whose sheikh has long claimed the right of furnishing an escort from 'Akabah to Petra. These are a wild and lawless set, far different from the gentle, obliging Tawarah. They are avaricious, disobliging, impertinent, and should thus be avoided if possible: still to attempt to penetrate to Wady Musa by this route without their escort, would be madness. In fact, it should be adopted, and strictly followed out, as a general rule, that no traveller should ever attempt to pass through the territory of a tribe until he has secured an escort from it, or has obtained the express permission of its chief.

The Bedawin are an interesting, if a wild people. The motto given to their great progenitor nearly 4000 years ago applies to almost every individual of his descendants still—"He will be a wild man; his hand will be against every man, and every man's hand against him;" and yet they have many good qualities. Their laws—for the Bedawin have laws, though somewhat peculiar—are in many respects honest and straightforward. A Bedawy, for instance, is in debt and refuses to pay his creditor. The creditor takes two or three men as witnesses of the refusal; and then seizes, if he can, a camel or something else belonging to the debtor, and deposits it with a third person. This brings the case to trial before the judge, and the debtor forfeits the articles seized. In cases of assault the law is equally primitive. A fine is immediately imposed in

proportion to the injury inflicted; if both parties are wounded a balance is struck between the wounds, and the party least wounded pays a fine equal to the difference. The degree of offence, or provocation, is never taken into account, it being adopted as a general principle that nothing can justify a quarrel between brethren.

But the severest law of the Bedawin is that of *blood revenge*. "Whoso sheddeth man's blood, by man shall his blood be shed," is a statute rigidly executed in the desert. It is not only the right, but the duty, of the nearest relative of the deceased to slay the murderer, wherever he may find him. So far the law under existing circumstances might be just and salutary, but, unfortunately, it extends farther, and any member of the murderer's family, though innocent and even ignorant of the crime, may become the victim of the "avenger of blood." Blood-feuds are thus almost endless, running into an infinite series of murders. Yet this terrible law exercises an immense influence for good upon all the Bedawin. It makes them cautious in their quarrels, and chary of bloodshed even in their plundering expeditions. The absolute certainty of murder being revenged in one way or another, at one time or another, on one person or another, puts a great check upon passion. No man, no family, no tribe, will lightly commit, or *permit*, an act that will hang a sentence of death over them, to be executed no one can tell when or where. Weeks, months, years, may pass, yet the terrible sentence is not forgotten—it will surely come at last.

The morals of the Bedawin are far superior to those of the Arabs of the cities and villages. Hard fare and desert life are not calculated to pamper the passions; but, even independent of this, there is a principle of honour in the breast of the wild "son of the desert" which we seek for in vain beneath the silken robe of the citizen. The Bedawin, says Burckhardt, are perhaps the only people of the East that can with justice be entitled "true lovers." The passion of love is, indeed, much talked of by the inhabitants of towns, but there is scarcely a doubt that nothing is meant by it more than the grossest animal desire. The total separation of the sexes, and the mystic privacy of the *harem*, contribute much to this state of things. In the desert all is different. The Arab maid leads forth her father's sheep; mixes freely with the young men of her tribe; and yet her modesty amounts even to prudery. The breath of scandal is never breathed against her. Love thus often springs up almost in childhood, and is fostered during a series of years. Still it must be acknowledged that divorce is not unfrequent. It may be ascribed rather to unruly temper than to any want of feeling. That such is sometimes the case Burckhardt gives a striking proof. A Bedawy of Sinai divorced his wife, but shot himself when he saw her married to another man. The same writer gives another affecting tale of Bedawy feeling. Near Wady Feiran in the desert of Sinai, there is a mountain shown from which two young girls precipitated themselves, having the ringlets of their hair twisted together. They dashed themselves to pieces, because on that evening they were to be married, by an arrangement of their friends, to men whom they disliked. The peak is still called *Hajr el Benit*, "the maidens' rock."

It should always be a prominent part of the engagement with every escort of Bedawin that the leader *guarantees* the safety of the traveller and his property, and will, therefore, be held accountable for all loss. Such an understanding prevents all tricks; and if a trick be nevertheless attempted, and property or money carried off, the traveller should insist, if not for his own sake, at least for the sake of those who follow him, on full remuneration.

The traveller is now prepared for CHOOSING AN ESCORT, which is best done, by the aid of his dragoman, through the English consul, who can give him the most recent information regarding the state of the tribes in the peninsula, and

the best guides. If it be his intention to proceed to 'Akabah, it may be as well to inquire whether the Muzainy Arabs are at peace with the other tribes of the Tawarah; and whether any difficulty has recently been experienced in passing through their territories. The number of camels the traveller will require will depend, of course, on the number of his servants, the amount of his baggage, and the "style" he wishes to keep up. Taste and the purse have both to be consulted. A tent and provisions are the great requisites, and the less one has beyond them the better. To travel in state will be found slow work in the desert. To pack, unpack, and arrange a fine equipage, to get up luxurious dinners, and to keep the various members of a large retinue each in his proper place, will be found to detract much from the pleasure, and from the profit too, of a desert tour. Let simple necessaries be well secured, and all luxuries thrown to the winds, and both mind and body will get relief.

Except when the road to Petra is open, which can usually be known from the consul, it is better for the ordinary traveller, wishing simply to visit Sinai, to return thence to Cairo. He will thus escape the long, dreary, and fatiguing journey through the desert of et-Tih; he will have an opportunity of traversing both the northern and southern routes through the peninsula; and he will get sooner to Palestine. The railway is open from Suez to Alexandria, and the whole distance can be accomplished in $9\frac{1}{2}$ hours.

In going to Sinai, or through the Wilderness to Palestine, it will be more satisfactory to arrange with a dragoman for camels, tents, provisions, &c., at a fixed rate. This rate ought not to exceed *thirty shillings* for each person when the party numbers three or upwards. One or two persons will pay more. The number of days to be spent *en route* should be fixed; and one-half the gross sum may be paid in advance, but the other half ought in all cases to be retained till the end of the journey.

When Petra is visited an extra sum must be allowed as payment to the Alawin escort; but its amount can only be ascertained on meeting with the chiefs of that tribe at Akabah. A provisional stipulation should be made with the dragoman, binding him, in case it should be found impossible to visit Petra, either to proceed from Akabah direct to Hebron, or to return to Cairo, as may be desired.

ROUTES.

ROUTE 1.

CAIRO TO THE CONVENT OF SINAI.

	n.	m.
Cairo to Suez, by rail	4	30
'Ayn Mûsa	6	20
'Ain Hawârah, <i>Marah</i>	16	30
Wady Ghitrundel, <i>Elim</i>	2	0
Wady Useit	2	15
Wady et-Taiyibeh	4	0
Total ..	31	5

Wady et-Taiyibeh to Sinai, by Wady Mukattob and Serbûl.

Mouth of Wady et-Taiyibeh ..	2	0
Plain of Murkhâh	2	0
Wady Shellâl (entrance) ..	2	0
Wady Mukattob (entrance) ..	4	0
Wady Feirân	4	0
Feirân	5	30
Wady esh-Sheikh	2	0
Nukb Hâwy	6	0
Convent of Sinai	3	0
Total ..	30	30

Wady et-Taiyibeh to Sinai, by Surâbit el-Khâdem.

Sarbut el-Jemel	3	40
Dobbet er-Ramlêh	6	10
Surâbit el-Khâdem	2	50
Wady esh-Sheikh	12	35
Nukb Hâwy	4	30
Convent	3	0
Total ..	32	45

The procuring and packing of all the requisites for a long desert journey is both troublesome and fatiguing, and ought to be left to the care of a responsible dragoman. They must be arranged for slinging, in hampers, boxes, or saddle-bags, on the backs of camels. They must be secured in such a way as that the rough handling of the Bedawin, and an occasional dash against a cliff, or fall from the animal's back, may not crush or break them. Those who

engage their own animals, and who do not enter into an agreement with a dragoman for the supply of everything, will require to see that proper loads are put upon the camels. It is the interest of the Bedawin to make the loads light, so as both to save the animals and secure the employment of a larger number.

Another thing the traveller will require to see to himself, under all circumstances, is the choice of an easy dromedary and good saddle for his own use. Much of his comfort during a long journey will depend upon this. Let an animal, with its trappings, be selected, and tried *beforehand*; and when the time comes for the final start, take care that no tricks are played in the way of substituting a broken-down camel for an agile dromedary, or an old for a new saddle.

Cairo to Suez.—The railway being now open, and the distance only 4½ hrs., most travellers will prefer sending forward their camels and escort, and taking the morning train, which will leave them at Suez in sufficient time to see the town, inspect the shore of the gulf, and prepare for an early start on the succeeding morning.

Those, however, who wish to survey the intervening country may do so. The distance direct is, for camels, 32 hrs. There are three principal routes, as follows:—

1. *Derb el-Ilîj*, "Pilgrim's road," which leads from the city to *Birket el-Ilîj* (Pilgrim's Pool), a few miles N.E. of Heliopolis, and 4 hrs. from Cairo. It here turns to the rt., by a stone ruin, and continues S. by E. to the castle and station of Ajrûd, 6 m. from Suez. 2. *Derb et-Tawarak*, the usual route of the Târ Arabs. It proceeds from the city nearly due east, till it strikes the former a day's journey west of Ajrûd. The distance between Cairo and Suez by this route is 82 m.

3. *Derb el-Besatin* runs southward from Cairo to the village of Besatin, near the banks of the Nile; and there turns eastward, passing south of Jebel Mukattem, and north of Jebel Gharbûn; and joins the former about 59 m. east of Cairo. A branch of this road leads down the valleys of Itamliych and Tawârik, reaching the shore of the Red Sea some 10 m. below Suez.

Each of these routes has its own peculiar objects of interest. No. 2 passes the remarkable petrifications of wood, mixed with pebbles of flint and chalcodony, a few miles east of Cairo. No. 3, according to Arab tradition, is the route followed by the Israelites in their flight from Egypt. Josephus says they started from Latopolis, or Babylon, the site of which has been identified between Cairo and Besatin, and is now called Misr el-Kadim, "Old Cairo." If this be true, then their natural route to the Red Sea would be through Wady Tawârik. It appears, however, from the most careful examination of authorities, that Ramesses, from which the Israelites set out, was situated between the bitter lakes, on the eastern border of the Delta.

Four days are generally occupied in the journey from Cairo to Suez. In going by *Derb el-Besatin*, five days will be required.

SUEZ.

Suez is a modern town, which appears to have sprung up within the last three centuries. The first mention of it is by the Arab author Ben Avas, in the year A.D. 1516. About 20 years later a fleet was built here by Sultan Sulaimân. It continued to be a small and insignificant place down to a late period, when, owing to its importance as an entrepôt to Egypt from the East, it became more populous. It now contains about 5000 inhab. It is best known to Englishmen as the place where Indian passengers embark on their voyage eastward. For their accommodation an excellent hotel has been established in the town.

There is here also an agent of the Transit Company, who acts as English vice-consul.

The town is situated on the angle of land between the broad head of the gulf, which runs from east to west, and a narrow arm which runs up northward from its eastern corner. Suez is a dreary spot, shut in like the Israelites of old by the desert and the sea. Yet it is improving. English enterprise is infusing new life into it, and French emulation or jealousy is aiding in the work. A long pier has been built, and docks are projected. The town itself has nothing of interest to attract the traveller.

About a quarter of a mile north of the town is a mound of rubbish, which marks the site of the ancient Greek city of *Khyema*, and the later Kolzum, mentioned by Arab writers as the great port of the Red Sea. The city of Arsinoë is supposed to have stood at or near the same spot.

PASSAGE OF THE RED SEA BY THE ISRAELITES.

The various theories advanced regarding the precise place where the Israelites crossed the Red Sea need not here be mentioned. It may be well, however, to give in a few sentences the leading points of the Bible narrative, and to connect them as far as possible with the physical features of the country.

The site of Ramesses is disputed. If, as seems most probable, it lay between the bitter lakes, on the eastern border of the Delta, then the line of march must have been S.E. parallel to the ancient canal. The distance to the head of the gulf would thus be about 35 miles. If, however, Ramesses lay near Cairo, the natural route of the Israelites would be along the line of the railway to Suez. The former theory accords best with the sacred narrative. It must not be forgotten that the Israelites were from first to last under Divine guidance. At first they appear to have marched "by the way of the wilderness" to the head of the gulf;

but on reaching Etham, "in the edge of the wilderness" (Exod. xiii. 20; Num. xxxiii. 6), they turn aside. There the presence of the Lord as their leader, in "a pillar of a cloud," is first mentioned; and there "the Lord spake unto Moses, saying, Speak unto the children of Israel, that *they turn* and encamp before Pihahiroth, between Migdol and the sea, over against Baal-Zephon" (Exod. xiv. 2). In the parallel passage in Numbers it is said, "They removed from Etham, and *turned again* unto Pihahiroth." There was here a complete change in their route by Divine command, for the purpose of entrapping the Egyptians, who, it seems, were watching their movements. At first they directed their course to the head of the gulf, as if about to pass by it into the wilderness; but at Etham they turned sharply to the right down the western shore. Pharaoh now thought they were completely in his power, and so, humanly speaking, they were: but God opened a passage for them through the sea.

The point at which they crossed must be determined from the details of the Biblical narrative in connection with the physical features of the coast. The depth of the channel cannot be allowed to influence our decision; nor can the tidal rise or fall, nor any supposed effect of an ordinary storm. The passage was opened by a miracle—that is, by a direct exercise of Divine power temporarily overcoming the laws of gravitation, and raising up the water on each side. The mode in which the Divine power operated is stated: "*The Lord caused the sea to go by a strong east wind* (or, perhaps, 'a strong vehement wind') all that night, and made the sea dry, and the waters were divided, and the children of Israel went through the sea on dry ground, and the waters were a wall to them on the right hand and on the left" (Exod. xiv. 21, 22). With equal definiteness it is described in the song of Moses: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea."

The action of the wind cannot be

fully explained. It appears to have swept across the gulf in a narrow track with such tremendous violence as to cut a way through, forcing the water back on each side. No natural tempest could have done this. It was a mighty agent in God's hand, acting as He willed, not merely clearing a passage, but keeping up "the wall" of waters on each side during the entire night. This miraculous element must be fully admitted, or else the narrative must be rejected altogether as a fable.

The place of passage is minutely described. The Israelites had encamped "in front of Pihahiroth, between Migdol and the sea, in front of Baal-Zephon." These places, however, are now unknown. It is even uncertain whether the names are Egyptian or Hebrew, so that no argument can be based on their signification. One thing is clear; the position of the Israelites was such as to cause their enemies to say, "They are entangled in the land, the wilderness hath shut them in." This appears to mean that, besides having the sea in front, they were so hemmed in by mountain and desert as to make escape impossible.

The head of the gulf is a channel less than a mile wide and about four miles long, running from north to south. At its southern end, on a low promontory, stands the town of Suez. South of the town the shore trends westward, and, sweeping round, forms a spacious bay, bounded on the south by the rocky promontory of Atâkah. The bay has a broad margin, well adapted for a camp. It is shut in on the west by the precipitous ridge of Jebel Atâkah; while on the south, beyond the promontory, lies a barren desert. This bay appears to correspond in all respects to the station of the Israelites "between Migdol (perhaps Jebel Atâkah) and the sea." Pharaoh, following them from the north, would see the impassable heights of Atâkah on the one side, and the wilderness beyond, and might, therefore, well say, "They are entangled in the land, the wilderness hath shut them in."

From the promontory of Atâkah to the opposite shore of the gulf is seven

milcs. This distance could easily be traversed by the Israelites in a night; and it would leave sufficient room for the opening of the miraculous passage, and the subsequent overthrow of the horses and chariots of Pharaoh. At this spot, therefore, we feel inclined to fix the passage.

SUEZ TO WADY ET-TAYYIBEH—28 hrs. It is the usual practice to send the camels, luggage, and servants round the head of the gulf, with orders for one part of them to pitch the tents at 'Ayūn Mûsa, and the other to take the riding dromedaries to a point on the shore opposite Suez. The traveller then crosses in a boat, mounts his animal, and proceeds to the encampment, about 3 m. distant. Such as wish to see the country round the head of the gulf may pursue that route, and explore the site of Arsinoë, and the mounds of the ancient and works of the modern canal. The distance by the land route from Suez to 'Ayūn Mûsa is 6 hrs. 20 min.; while the direct route is only about 1½ hr. The latter, however, involves the necessity of employing a boat, and of being carried a considerable distance on men's shoulders through the shallow water to the beach on the opposite side.

'*Ayūn Mûsa*—the so-called "Wells of Moses"—are small brackish fountains, springing up in the desert plain, about 2 m. inland. One of them is built of massive ancient masonry. The water leaves a calcareous deposit, like the great fountains of Tyre, and this, having accumulated during long ages, has formed a little mound. A few stunted palm-trees and tamarisks cluster round the fountains, forming an oasis in a dreary desert. The neighbouring shore is the traditional spot where the Israelites, after passing through the sea, turned to look on the engulfed host of Pharaoh; and here their leader is said to have obtained a supply of water to refresh his wearied followers, so that his name has ever since clung to the spot. Here, or not

far distant, "Moses and the children of Israel" sang their song of triumph:—"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. xv. 1-19.) Here, or not far distant, Miriam his sister, and all the women with her, went out "with timbrels and with dances" (id. 20, 21), singing and responding, party to party; just as Arab maidens still do in seasons of rejoicing.

The bleak limestone ridge of Râhah is now in full view, bounding the desert on the left. One peak, which rises conspicuously above the uniform mountain wall, is called *Tûset Sudr*, "the cup of Sudr." On the right is the broad belt of the Gulf of Suez, blue as the firmament which it reflects; and away beyond it are the African hills. The only green spot in the wide expanse is that round the wells of Moses. The plain declines gently from the base of Râhah to the shore of the gulf; it is slightly undulating, intersected here and there by shallow wadys and low sand-ridges. Its surface is composed of tertiary sandstone, with cretaceous rocks often protruding. This is that wilderness of Shur in which the Israelites "went three days and found no water." The name (*Shur*, "wall") may have been derived from the wall-like ridge of Jel el er-Râhah.

The traveller is now fairly launched on the desert of Asia, and begins to feel alike the sweets and the privations of desert life. His heart bounds with the consciousness of complete freedom; but he moistens his parched lips with muddy, "bitter" water, which he would dash from him with disgust in any country of Europe. The following graphic sketch of the details of desert travelling is drawn by a pen often wayward, but occasionally gifted with rare descriptive power. It may not be unacceptable in the way of "hints" to the wayfarer, and information to the reader and stayer at home:—"At 4 o'clock in the morning or earlier Alce brought a light into our tent. Our tin basin had been filled the night before, and a

pitcher of water and tin cups placed on the table. I always slept in what is called Levinge's bag,—an inexpensive comfort. (See *Handbook for Egypt*, p. 3.) Without it I believe I should scarcely have slept at all; but, as it was, I lay down every night, absolutely secure from insects of every kind. The flies might hang in clusters, like bees, on the tent-pole; the beetles might run over the floor, the carwings hide themselves under the counterpane, and fleas skip among the camel furniture; in my bag, under its wide airy canopy, I was safe from them all, and from all fancies about them. It did not take me above five minutes in the day to put up and take down my canopy; a small price to pay for comfort and good sleep. As soon as we opened our tent-door, while I was taking down my bag, and the gimlets which, screwed into the tent-poles, served us for pegs to hang our things on, Alce carried out our table and its tressels and the camp-stools, and Abasis laid the cloth for an open-air breakfast." (Instead of the *gimlets* I recommend short straps of strong leather, with *little hooks* attached to them. One or two of them can be easily fastened round the tent-pole, or to the cords at the side, and they are excellent for clothes, instruments, arms, watch, &c.) "We sat down to it at 5 or soon after, when the stars were growing pale, and the translucent dawn began to shine behind the eastern ridges, or perhaps to disclose the shaggy sea. While we were at our meal we saw one after another of the other four parties come forth from their tents and sit down to table."

The tents now come down in rapid succession, and those who like a morning walk may set out in advance, while the servants are loading the camels. This affords excellent opportunity for more close examination of the geology, botany, geography, or antiquities of each locality. A little bag, like a miniature knapsack, or a capacious pocket, may hold note-book, pencils, map, and any work of reference selected.

"At eleven o'clock," continues Miss

Martineau, "Abasis rode up with his tin lunch-box, to supply each of us with bread, cold fowl, or a hard egg, and a precious orange; or, as oftener happened, we looked out at that time for some shadow from a chance shrub, or in a rocky nook, where we might sit down to luncheon, while the baggage-camels went forwards. . . .

"After 3 o'clock" (this is too early for most strong people; and, except where there is good shade, it is as bad, if not worse, to sit in the sun as to ride in it) "the sheikh and dragoman began to look about to choose our abiding-place for the night. Where the sheikh points, or stands, or plants his spear, there it is to be." This may be very poetical, but I would recommend the traveller to overlook the fine sentiment, and discard all idea of passive submission to the will of any sheikh, except when it is found convenient. The traveller ought himself to be commander-in-chief; the sheikh he may invest with the dignity of lieutenant. "Then, as the camels arrive, they kneel down and release their riders. . . . It required about half an hour to put up and furnish our tent. It was hard work to rear it, fix the poles, and drive in the pegs. Then Alce turned over every large stone within it, to dislodge scorpions, or other such enemies. This done, and the floor a little smoothed, he brought in our iron bolsters and bedding, and the saddle-bags which held our clothes. Next came the mats;—two pretty mats, brought from Nubia, which covered the greater part of the floor. Then the table was placed in the middle, and camp-stools were brought; and basins of water, and a pitcher and cup."

'*Ain Hawārah*, "the Fountain of Destruction," 16 h. from 'Ain Mûsa, is the next fountain, and the next point of any importance in this dreary plain, where the sight of a shrub, or even a projecting rock, forms an incident for the traveller's note-book. The water of the fountain is "bitter," and, like that of 'Ain Mûsa, it leaves a

calcareous deposit. Around are a few stunted palms, and a little thickset of the thorny ghürküd (*Nitraria tridentata*). The situation of this spring, and the character of its waters, suggest its identity with the *Marah* (bitter) of Scripture (Ex. xv. 23)—“So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went *three days*” (corresponding to our 16½ h.) “in the wilderness and found no water. And when they came to Marah they could not drink of the waters of Marah, for they were *bitter*.” (See also Num. xxxiii. 8, 9.) And should the thirsty traveller hasten forward now to drink at the fountain, his Arabs will restrain him by the cry “*Märr! Märr!*” “Bitter! bitter!” reminding him more forcibly than agreeably of the disappointed Israelites. This then is the fountain whose bitter waters were miraculously rendered palatable by throwing into it a desert shrub. It has been suggested that the fruit of the ghürküd was employed for this purpose; and it might probably produce the desired effect, as it is acidulous. But there are two serious objections to the theory—*first*, the plant was only in flower when the Israelites passed (immediately after the Pass-over), and they must consequently have waited some two months for the fruit to ripen; and *second*, the whole desert of Sinai would not grow as much of the fruit as would acidulate a drink for two millions of people.

Wady Ghürundel, 2 h., is the next station. The fountains are half an hour down the valley to the right of the path, and form one of the chief watering-places in the region. From Marah the Israelites “came to Elim, where were twelve wells of water, and three score and ten palm-trees; and they encamped there by the waters.” (Ex. xv. 27.) A better place for an encampment could not be found in all this desert plain than Wady Ghürundel, and I can scarcely think the weary host would have passed such an inviting spot. This thou may safely be identified with

Elim. The desert is bare and barren, but Wady Ghürundel is fringed with trees and shrubs, forming a charming oasis. Here are stunted palms, with their hairy trunks and dishovelled branches. Here, too, are tamarisks, with gnarled boughs, their leaves dripping with manna; and here is the acacia, with its gray foliage and bright blossoms. Pleasant is the acacia to the sight wearied by the desert glare, but it has a greater attraction as the tree of the “Burning Bush,” and the “shittim-wood” of the Tabernacle. The groves of Ghürundel extend far down the valley towards the sea, and through them winds a streamlet, one of the very few in the peninsula of Sinai.

On the southern side of Wady Ghürundel the mountainous region may be said to commence. On the right, near the coast, is *Jebel Hummâm Farouh*, “The Hill of Pharaoh’s Bath,”—dark, desolate, but picturesque in outline. It receives its name from a warm sulphureous fountain which springs up from a croceous stratum at its base. The temperature of the water is about 170° Fahr. The steep cliffs of the mountain-side rise almost perpendicularly out of the sea, so as to cut off all passage in that direction. The Israelites must, consequently, have pursued their way along its eastern base. On ascending to the elevated ground on the left bank of Wady Ghürundel, the lofty peak of *Jebel Sorbâl* appears for the first time, far away in front, overtopping all its fellows.

Wady Useit, 2½ h. from Wady Ghürundel, has a few brackish fountains and groves of palms and tamarisks, and has been thought by some to be the Elim of Scripture. Such a desire to visit the hot springs of *Jebel Hummâm*, called the “Baths of Pharaoh,” should pass down Wady Ghürundel, and return to the main road by Wady Useit. Continuing in the same direction for 4 h. more, we reach an open space among the ridges, where Wady el-Humr joins Shubâikeh, and the two united form Wady Taiyibeh.

Here the road branches, each branch leading to the Convent of Sinai by a different route: one runs up Wady Humr, passes the curious ruins and sculptures of Surâbit el-Khâdim, traverses Debbet er-Ramleh, and is perhaps the easiest road, though rather longer than the other; the other turns down Wady Taiyibeh to the sea, and afterwards winds through Wady Mukatteb, past the peak of Serbâl, Sinai's rival. The latter we shall first follow; and afterwards describe the former.

WADY ET-TAIYIBEH TO SINAI BY
WADY MUKATTEB.

30½ hrs.—From the point where the road branches to the opening of Wady Taiyibeh, on the plain at the sea, is 2 hrs. There can be little doubt that this is where the Israelites encamped "by the Red Sea" after removing from Elim. (Num. xxxiii. 10.) The distance is about 16 m., and could be easily accomplished by the head-quarters of the host. No spot more beautiful than this little sea and cliff-girt plain could have been selected for the encampment. Here the sublime scenery of the Sinai mountains bursts at once upon the view. The glittering granite peaks, the gorgeous colouring of the nearer cliffs, the deep blue sea, and away far behind it the pale outline of the African coast, form a picture rarely equalled.

From the mouth of the wady the camp of the Israelites may have extended beyond the low sandstone ridges and bluffs of Zelima, into the plain of Murkhâh on the other side, where there is a fountain. The road turns along the shore, crosses the headland of Zelima, and then sweeps round some low cliffs against which the waves dash at high water. In a little over 2 h. it enters the triangular plain of Murkhâh; across which it passes for 2 h. more to the mouth of the Wady Shellâl. To the left, about half way across the plain, may be seen the entrance of a chasm, dividing the red cliffs to their base,—it is called Dhafary; and half an hour N.W. of it is the "bitter" fountain of Murkhâh.

We now pass in among wild strangely-coloured mountains, through the open mouth of Wady Shellâl: the red summits rise far overhead from bases of dark green; shrubby palm-trees nestle beneath the cliffs; while the fresh caper-plant hangs in festoons from rents and cavities in their sides. Just before entering the valley we see the road to Tûr striking off to the right, along the desolate plain of Kâ'a.

The Wilderness of Sin was the next station of the Israelites after the encampment "by the sea" (Num. xxxiii. 11). The narrative in Exodus omits the latter. The omission is important. It shows that it was not the object of the sacred writer to mention all the stations, but only the more remarkable. Nor does the writer intimate that the journeys were made on consecutive days. A whole month was spent between Rameses and Sin (cf. Num. xxxiii. 3; Exod. xvi. 1), though only eight stations are named, and only ten days' actual march recorded.

The plain of Kâ'a commences at the mouth of Wady Taiyibeh, and extends along the whole south-western side of the peninsula. At first narrow, and interrupted by spurs from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white, gravelly soil, and in part with sand. This is "the Wilderness of Sin." Its desolate aspect appears to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted—we can scarcely wonder that they said to Moses, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Ex. xvi. 3.)

Entering Wady Shellâl we travel for 2½ h. along its narrow defiles, between cliffs of red sandstone. We then scale the rugged ascent of *Nukb Bâdereh*, "the pass of the sword's point," which

occupies $\frac{1}{2}$ hr.; then for another hr. the road winds down through Wady Bâdereli, and finally enters the celebrated Wady Mukattab, "the Written Valley." But just at the point of junction, on the left, will be observed the opening of a wild gorge called

Wady Maghârah, "the Valley of the Cave," whose singular caverns, and more singular sculptures deserve a close examination. The antiquarian will luxuriate in such a spot as this, looking back through the dim glass of sculptures and hieroglyphics into the misty ages of antiquity. The valley was first visited by Laborde, who states that the "rock has been worked for the purpose of extracting from it the copper found in the freestone. A long subterraneous series of pillars formed in the rock, and now encumbered by the rushing in of the rains, and of the sand which has there found refuge, still exhibits traces of the labours formerly prosecuted in that direction." Lepsius was here more recently, and discovered high up on the northern cliff remarkable Egyptian hieroglyphic inscriptions, belonging to the earliest monuments of the antiquities of that country:—"Already, under the fourth dynasty of Manetho, the same which erected the great pyramids of Gizeh, 4000 B.C., copper-mines had been discovered in this desert, which were worked by a colony. The peninsula was then inhabited by the Asiatic, probably Semitic races; therefore do we often see in those rock sculptures the triumphs of Pharaoh over the enemies of Egypt. Almost all the inscriptions belong to the old empire; only one was found of the coregency of Thothmosis III. and his sister." This Tutlmo, or Thothmes, was a great architect, and a contemporary of Moses, so that all, or almost all, these hieroglyphic tablets were of an earlier date than the Exodus! One of the inscriptions contains the name of Suphis, or Cheops, who built the great pyramid, and lived, according to the common chronology, 200 years before Abraham! Some of Dr. Lepsius' dates almost rival those of the antiquarian disciples of

Confucius; but still, making an Arab allowance for numbers, we must regard these inscriptions on the cliffs of Wady Maghârah as among the most remarkable and most ancient in the world. Recommending them to the attention of the traveller, and especially the scholar, we pass on to other mysteries of this wild region.

The mines, inscriptions, and remarkable remains in Wady Maghârah have of late been very thoroughly explored by Major Macdonald. It is to be regretted, however, that he has not as yet published any detailed account of his successful and somewhat romantic researches and mining operations. He has spent several years in the Peninsula, and many a recent pilgrim has enjoyed his profuse hospitality, and reaped the benefit of his extensive information. Writing to the *Athenæum* in May, 1859, he gives a brief summary of his discoveries. His attention was drawn to an isolated hill, about 1000 ft. in height, directly opposite the caves of Maghârah. On its summit is a platform 680 ft. long by 260 broad, encompassed by the remains of a massive wall. In the centre of the platform is a conical tell, 70 ft. high, surmounted by a small circular watch-tower, which commands every approach to a great distance. Round the base of the tell are the remains of 140 houses, each 10 ft. square. The hill-sides below are formed into a number of terraces, and these he found covered with remains of little houses. He estimates their number as amounting to nearly 500. On the top of the hill he found large reservoirs for rain-water, fragments of pottery, hammers, and spear and arrow heads of stone. From the base of the hill two parallel walls, at some distance from each other, ran across the glen, and up the opposite side, so as to shut in the caves of Maghârah, and protect the miners from any sudden raid. Further up the valley are the remains of a very large reservoir, occupying its whole bed, with substantial houses beside it, almost perfect. Among the ruins he found some beautiful inscribed tablets, resembling those at Surâbit el-Khâdim; and at the S.E. corner of the

hill the rocks are covered with Sinaitic inscriptions. At various points he saw furnaces, apparently used for smelting purposes. It appears, in fact, that this place was, at some remote period, occupied by a large colony of miners; and on going down to the shore of the Gulf of Suez, Major Macdonald discovered the little harbour from which the minerals appear to have been exported. It is said the Major has been himself successful in his search for turquoise.

Wady Mukatteb, "the Written Valley," begins where Wady Maghârah falls in on the left to Wady Bâderoh. The lower section of this valley is called *Sidrî*, or, according to Burckhardt, *Sâth Sâdr* (the torrent of *Sâdr*). Its bed is hollowed out in the freestone strata which lie at the base of the granite peaks. The action of water, and of the elements, has, during the course of ages, undermined the sandstone; the superincumbent masses, being thus left without support, and having little tenacity, fall away, leaving behind a smooth and uniform surface; such seems to have been the natural process by which tablets were prepared for future inscriptions. The general aspect of the valley now is—lofty uninterupted walls of sandstone, backed at some distance by rugged granite peaks, and having along their bases detached masses of rock, like a barrier, or breakwater. The name of the valley, *Mukatteb*, "the Written," is derived from the extraordinary number of inscriptions found in it. In the first division of the wady the inscriptions are not so numerous; but after traversing it for 1½ h. the rocks on each side are covered with them. They occur both on the smooth walls of the cliffs, and on the broken fragments along their bases.

THE SINAITIC INSCRIPTIONS.

The mystery of the Sinaitic inscriptions has not yet been solved. It may be well here to give in a few sentences a summary of what is known about them.

Diodorus Siculus states that in his time there was an oasis in the wilderness of Sinai containing a sacred shrine, to which the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a stone altar at the spot *with an inscription in ancient unknown characters*. This appears to be the first mention of the now famous Sinaitic inscriptions. The oasis was probably Feiran; though some think it was the village of Tôr on the coast of the Red Sea. The quinquennial festival is mentioned by Strabo. But the first description of the inscriptions is given (about A.D. 535) by Cosmas, who supposed them to be the work of the Israelites. They are also referred to by several early travellers, as Neitzschitz and Monconys. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the *Transactions of the Royal Society of Literature* (vol. iii. p. 1, 1832) 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent palaeographers, as Beer, have denominated Nabathean. They are accompanied, wherever they occur, by rude figures of men with shields, swords, bows, and arrows; of camels and horses; of goats and ibexes with horns wondrously exaggerated; of antelopes pursued by greyhounds; of lizards and tortoises; besides a number of nondescripts which will puzzle the zoologist. They are met with in almost every part of the mountainous region of the peninsula, in groups and singly. They have been seen in Wadys Sidrî, Maghârah, and Feiran; in Wadys Humr and Birah, on the northern route to Sinai; on and around Mount Serbal; in Wady Iejah at Sinai; on the plateau between Wadys Seyâl and el-Ain, on the route to Akabah; at Petra; and on the southern border of Palestine. They occur, however, in greatest numbers in Wady Mukatteb.

The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three

inches long, rudely cut with a sharp-pointed instrument; the surface of the rock is generally soft, so that with a pocket-knife one could cut an inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the Sinaitic characters engraved over older Greek names, yet the Greek inscriptions are generally of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them; some are higher and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding.

Professor Beer, of Leipzig, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows:—1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right. 2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as *שלם* "peace," *רִכִּיר* "in memory," and *בִּרְרוֹן* "blessed." The word *כֹּהֵן* "priest" is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found. 3. The language is supposed to be the Nabathean, spoken by the inhabitants of Arabia Petraea. 4. The writers were pilgrims. The great number around Serbal leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses. 5. The age of the inscriptions he supposes to be not earlier than the 4th cent. Had they been later some tradition respecting them would probably have existed in the time of Cosmas.

Prof. Tuch of Leipzig, while agreeing with Beer in his alphabet and translations, differs from him in regard to the

history of the inscriptions. He says the language is Arabic; the authors of them were ancient inhabitants of these mountains, in religion heathens. Pilgrimages were the occasions of the inscriptions. Their date he fixed not later than the second century B.C.

Dean Stanley in his careful *résumé* states that there is a great difference of age manifested both in the pictures and letters; that they are intermixed with Greek, Arabic, and even one or two Latin words, apparently of the same date; that crosses are very numerous, and of such form as to show their Christian origin. He concludes that they are for the most part the work of Christian pilgrims.

It will be seen from the above statements that these singular inscriptions chiefly occur in the wadys, and on the roads leading to particular spots; such as Mounts Sinai and Serbal, and the Deir at Petra. They seem to have been the work of idle loiterers, rude in their ideas of art, and ruder still in their morals; for the figures of animals are generally ludicrous, and occasionally obscene. Many of the inscriptions are evidently of remote antiquity; while others are plainly not older than our own era. That they are of Israelitish origin, as Mr. Forster maintains, no satisfactory evidence has as yet been produced. The letters are not Hebrew. Some of them resemble Phœnician characters; others are different from those of any known language. And yet it would seem they were the symbols of a language at one period universally known throughout the whole Peninsula. It does seem strange that all knowledge of these characters, and of the people who used them, has been entirely lost; and it seems stranger still, that it was already lost in the 4th century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object. The subject is still open to the investigator, and affords an inviting field for the exercise of linguistic and paleographic skill.

MINES are found in various parts of the peninsula of Sinai. Those of Wady Maghârah have already been alluded to. Dr. Wilson discovered others in the granite mountains east of Wady Mukatleb, which might repay a more minute examination. So far as can be gathered from his description, they lie about 2 h. distant nearly due E. from the place where the greatest body of inscriptions ceases on the western side of the wady. From the distance the Doctor was struck with the appearance of metallic veins in the naked hill-sides, running up to their summits like bars or ribs. On approaching them, the hill in front, which he was obliged to pass, was partially covered with *debris* and slag, intermixed with fragments of stone mortars and furnaces, used for pounding and smelting the ore. He found the sides of the mountain "peeled and excavated to a great extent where the veins and dykes had occurred." Numerous grooves and channels were cut, even to the top of the mountain where most precipitous, for the extraction of the ore. The stone is a felspathic porphyry, "with a dark coating upon it, probably arising from the presence of copper." He found what appeared to be a few particles of gold in the sands not far distant; and we know that the turquoise and other precious stones have been picked up here and at various other places in the peninsula. It seems highly probable that the patriarch Job had the mines, minerals, and precious stones of this region before his mind's eye, when he uttered the following beautiful sentences:—

"Surely there is a mine for the silver,
And a place for gold, where they fine it.
Iron is taken out of the earth,
And copper is molten out of the stone. . . .
As for the earth, out of it cometh bread;
And under it is turned up as it were fire.
The stones of it are the place of sapphires;
And it hath dust of gold. . . .
He putteth forth his hand upon the rock;
He overturneth the mountains by the roots;
He cutteth out channels among the rocks;
And his eye seeth every precious thing."

Chap. xxviii.

The total length of Wady Mukatleb is 3 h. Half an hour's ascent from it

leads to a little elevated plain; and another hour, first across this plain, and then down a slight rocky declivity, brings the traveller into

Wady Feirán. At the point where our road strikes this valley it turns from its former course of N.W., and runs off W. by S. towards the sea. A lofty sandstone cliff stands at the angle, and round this the traveller has to wind in coming from Wady Mukatleb. Wady Feirán, up which our way now lies, runs for some 2 h. in nearly a straight line, and is tolerably level. The breadth varies from 400 to 600 yds. It is sprinkled with sand, and has but little vegetation. On entering it the cliffs on each side are sandstone, but this soon gives way to primitive rock,—gneiss and granite, with porphyry veins and dykes. After 2 h. the valley contracts, and winds considerably. In 3 h. more the eye is refreshed by the sight of some bushy palms and verdant gardens, watered from a well at a place called Hussiyyeh. About a mile farther the ruins of an ancient village may be seen on a mountain to the left. Burckhardt estimates the number of houses at about 100, and says the style of architecture is similar to that seen at St. Simon, north of Aleppo. Half an hour after passing this place we enter another and much larger palm-grove, with whose graceful branches the tamariak mingles; a little streamlet winds through the thicket; hoary tottering ruins cling to the rugged acclivities around; and the dark openings of rock-hewn hermitages dot the cliffs far overhead. This is Feirán, the paradise of the Bedawin, and the site of an early ecclesiastical city. Just opposite the ruined city is the mouth of Wady Aleiyât, a wild, picturesque glen, which winds away up southward to the base of Serbâl, whose jagged summits are seen towering over all intervening cliffs.

Similarity of name must not lead to a confounding of Wady Feirán with the wilderness or mountain of *Paran*, mentioned in the Bible. The wilderness of Paran lay along the wilderness of Judah, and is now called Et-Tih.

Mount Paran was the wild range which bounded the wilderness on the east towards Kadesh. Eusebius and Jerome, however, speak of a city of Paran, three days' journey distant from Aila, which is doubtless identical with the modern Feirân.

During the early history of monasticism in the peninsula of Sinai, when its wildest glens swarmed with anchorites, and when every wretched cave and gloomy grot was constituted the living tomb of saintly hermit—the sanctity and beauty of Feirân attracted to it a considerable Christian population. Before the year A.D. 400 it was honoured with a bishop and a council. Connected with, and subject to this see, were the numerous monasteries around Serbâl and Sinai, and the 6000 hermits who are said to have lived in the neighbouring mountains. But the convent of Sinai afterwards increased in importance, and the episcopal chair was transferred to it about the 11th centy. Feirân then began to decline, and, like many a nobler and greater city in Syria, fell to rise no more.

There can be no doubt as to the identity of Paran with the present Feirân. Rüppell found here the ruins of a church, the architecture of which he ascribes to the 5th centy. Burckhardt estimates the number of ruined houses at 200. His description of the site and remains is, as usual, clear and accurate:—"The valley of Feirân widens considerably where it is joined by Wady Aleiyât, and is about a quarter of an hour in breadth. Upon the mountains on both sides of the road stand the ruins of an ancient city. The houses are small, but built entirely of stones, some of which are hewn, and some united with cement, but the greater part are piled up loosely. There are no traces of any large edifice on the north side, but on the southern mountain there is an extensive building, the lower part of which is of stone, and the upper part of earth." Some have endeavoured to identify this part of Wady Feirân with Rephidim, where "Moses smote the rock," and where Israel fought with Amalek (Ex. xvii., xix. 2; and Num. xxxiii. 14, 15); but

its distance from Sinai, from which Rephidim was only a day's march, is fatal to the theory.

SERBÂL, next to Sinai, is the most interesting mountain in the peninsula. It is even more grand and striking in outline than its honoured rival. It rises high above the neighbouring summits,—“all in lilac hues and purple shadows,” as the morning sun sheds upon it his bright beams. “It is a vast mass of peaks, which in most points of view may be reduced to five. These are all of granite, and rise so precipitously, so column-like, from the broken ground which forms the roots of the mountain, as at first sight to appear inaccessible.” They may be best likened to a cluster of stalactites inverted. The peaks are divided by deep ravines, filled with huge fragments of shattered rock: the central ravine is called Abu Hamd, and by it the active traveller may, by the aid of a guide, gain the summit in somewhat less than 4 hrs. The glorious view will amply repay the toil. “The highest peak,” says Stanley, “is a huge block of granite; on this, as on the back of some petrified tortoise, you stand and overlook the whole peninsula of Sinai. The Red Sea, with the Egyptian hills opposite, and the wide waste of the Kâ’a on the south; the village and grove of Tûr, just marked as a dark line on the shore; on the east the vast cluster of what is commonly called Sinai, with the peaks of St. Catherine, and, towering high above all, the less famous, but most magnificent of all, the Mont Blanc of those parts, the unknown and unvisited Um Shamer. Every feature of the extraordinary conformation lies before you: the wadis coursing and winding in every direction; the long crescent of the Wady el-Shukh; the infinite number of mountains like a model, their colours all as clearly displayed as in Russegger’s geological map; the dark granite, the brown sandstone, the yellow desert, the dots of vegetation along the Wady Feirân. On the northern and somewhat lower eminence are the visible remains of a building which may be of any date

from Moscs to Burekhardt. It consists of granite fragments, cemented with lime and mortar; in the centre is a rough hole, and, close beside it, on the granite rocks, are three of those mysterious inscriptions."

Attempts have been made of late to identify Serbâl with the Mount of the Law, the Sinai of Scripture. Dr. Lepsius, Mr. Hartlett, and more recently Dr. Stewart, are the great champions of this theory. Their chief arguments may here be given, as the traveller will naturally wish to have full information on a subject of such interest. 1. Moses was intimately acquainted with the geography of the peninsula, or at least so intimately as to have heard of the fertility of Wady Feirân, and its natural fitness for the permanent camp of a great host. It is therefore inconceivable that he should have failed to avail himself of these great advantages, or that he should have preferred to it the inhospitable, unsheltered position of the monkish Sinai. The reply to this is simple and conclusive: Moses had no choice in the matter. He was guided by Him who dwelt in the "pillar of a cloud by day, and in the pillar of fire by night." And by Him, too, the Israelites were miraculously supplied with bread from heaven, and, when occasion required it, with "water from the rock." The cattle of the Israelites could never have been dependent on a narrow valley for pasture, and amid the glens and mountains of Sinai they would be as well supplied as around the peaks of Serbâl. The only circumstances, therefore, that should be permitted to influence us in our opinion as to the position of Sinai, are the correspondence of the natural features, as we now see them, with the descriptions in the Bible,—altogether independent of the natural productions.

2. We must suppose (say they) that the Amalekites would oppose the advance of the Israelites *only* where they had a fertile territory worthy of being disputed. This being so, then Rephidim and Feirân are identical; and the "Mount of God" must be close by. Our reply to this is no less simple and

conclusive than the former; and, first, it is a *non sequitur*; for, granting Feirân to be Rephidim, Serbâl cannot be Sinai, if the Bible narrative be true. We read, "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. *For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.*" The fertile portion of Feirân is within 2 m. of the base of Serbâl, and some parts of it are in full view of the summit. Here must have been the site of the camp "before the mount," if Serbâl be the "Mount of God," for Wady Aleiyât, which leads up to the base of Serbâl, is rugged, rocky, and wholly unsuitable for an encampment. Such being the case, how can we believe that Huseiyeh, *scarcely two miles distant down the valley*, can be the site of Rephidim, as Dr. Lepsius affirms? Would not any one naturally conclude from the words of the Bible narrative that Rephidim was some considerable distance from the "wilderness of Sinai"? But, second, is it not strange to identify Rephidim, where "there was no water," with Huseiyeh or Feirân, the only well-watered spots in the peninsula, where there are not only living fountains but a running stream? How could the people here say to Moses, as they did at Rephidim, "Give us water that we may drink. . . . Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?" (Ex. xvii.) And if, as seems to be insinuated, this water only flowed from the smitten rock, then there could have been no verdure or vegetation here previously, for these are the effects of the water; and consequently, the basis of this, as well as the previous argument, is a myth. If there was no water, and therefore no vegetation, before Moses struck the rock, the Amalekites would not have regarded it as "worthy of being disputed;" and neither could Moses have known it as the "only fit spot in the

whole desert capable of supplying the host of Israel with water, and such provisions as the country afforded."

The narrative of the journeyings of the children of Israel, and of their "stations," affords no evidence in favour of the identification of Rephidim and Feirân; in fact, it would rather lead to the supposition that Rephidim must have been farther eastward. From their encampment "by the sea," at the mouth of Wady Taiyibeh, they removed to the "wilderness of Sin," that is, the plain of Kâ'n. They probably encamped near the entrance to Wady Kineh, an easy march from Taiyibeh. They then took their journey "out of the wilderness of Sin and encamped in Dophkah." This place is not known, but it appears to have been somewhere among the mountains. The Israelites entered the mountain region either by Wady Kineh, or by Wady Feirân farther on—most probably the latter; in either case another day's journey would bring them to about the junction of the Mukatib road with Wady Feirân, which might thus mark the position of Dophkah. From Dophkah they marched to Alushi, perhaps the oasis of Feirân; and from thence they went to Rephidim. From the encampment "by the sea" to Rephidim is thus *four marches*, and reckoning each march at about 12 m., this would bring the Israelites far up into Wady esh-Sheikh, and to about an *easy day's march* from Jebel Mûsa (Sinai).

Leaving the mysterious peaks of Serbâl, and the delicious shade of the palm-groves of Feirân, we continue our pilgrimage to Sinai; our eagerness to view that "holy mountain," and to seek solitude and meditation amid its sublime cliffs, only whetted by our exploration of Serbâl. The thought, too, still occupies the mind, that every step we now tread was the scene of a miracle; that every peak and precipice around was overshadowed by that "cloud" which preceded and guided God's people in their march; and that some of those deep ravines and lofty crags were lighted up by that "pillar of fire" which hovered nightly over the encamped host.

MANNA.—During the first hour we wind through groves and gardens, where, in addition to the palm, the Arabs cultivate cucumbers, melons, onions, and tobacco; irrigating them from the wells in summer, and the stream in winter. Emerging from the palms, we enter a shrubbery of *tamarisks*. This tree, or rather shrub, is found in most of the valleys of the peninsula, but is most abundant in Wady Feirân and esh-Sheikh. The Arab name is *Turfu*; and the botanic *Tamarix gallica*. It is from this plant the so-called manna (Arabic *Man*) is obtained, which some recent speculators have asserted to be the Scripture manna—the food of the Israelites for 40 years! According to the account given to Dr. Robinson by the superior of the convent of Sinai, "it is found in the form of shining drops on the twigs and branches (not the leaves) of the turfa, from which it exudes in consequence of the puncture of an insect of the coccus kind (*Coccus maniparus*). What falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire. The Arabs consider it a great delicacy, and the pilgrims prize it highly, especially those from Russia, who pay a high price for it." It is found only during the month of June, and is collected before sunrise. The Arabs boil and preserve it in skins, in which state it remains good for a year or more: small pots of it are kept for sale at the convent.

Lepsius, Seetzen, Burckhardt, and others, seem to believe that this gum was the food of the Israelites for 40 years; and Lepsius even argues that Moses, who was intimately acquainted with the whole country, guided the Israelites by the route best supplied with manna-bearing trees! But a moment's thought might have shown him that a shrub exuding a small quantity of gum during a few weeks of summer only, *could not* afford a fresh daily supply to the Israelites; and a moment's calculation might have proved to him that, so insignificant is the produce of each shrub, had the

whole peninsula been a tamarisk thicket, the quantity yielded would have been insufficient to meet the wants of two millions of people.

After leaving the tamarisk-groves which form the outworks of the paradise of Feirân, the way becomes dry and hot, and the vegetation of the windy subsides into the usual desert tufts. In 1 hr. the valley opens into two branches, enclosing between them an elevated, irregular plateau, or rather expanse of low hills; this is the proper head of Wady Feirân. The right branch, called Solâf, runs up nearly N.E. for some $4\frac{1}{2}$ hours, and then, meeting the great central group of mountains, sweeps round to the N.W., along their base, for 1½ h. more, to the wild pass of Nukh Hâwy, which strikes off at right angles over the mountain to the plain of Râlah. The left branch is called Wady esh-Sheikh, and is the great channel which drains this section of the peninsula. It runs first in a N.E. direction, and then, sweeping round in a semicircle, penetrates the Sinai group of mountains at the base of Jebel Mûsa. One road from Feirân to Sinai leads through Wady Solâf to the foot of Nukh Hâwy; another, but much longer one, follows Wady esh-Sheikh, and was doubtless the route of the Israelites; but a third, the shortest and most common, runs up the latter valley nearly an hour, then, striking eastward over the plateau, reaches the foot of Nukh Hâwy in 5 hrs. more.

In crossing the plateau the western part of the central mountain group is seen to great advantage. Dark frowning cliffs of granite rise in front 1000 ft. or more, like a cyclopean wall reared up to protect the sanctuary within. To the right and left they stretch far as the eye can see; while over them shoot, here and there, the sharp peaks of the inner mountains.

Descending to the barren bed of Wady Solâf, we reach the foot of the defile called Nukh Hâwy, "the Windy Pass," which leads over this outer mountain wall to the recesses of Sinai. An hour's comparatively gentle ascent, among loose mounds of white alluvial

formation, the sediment of a thousand winter torrents, leads to the foot of the real pass. Here the weary traveller looks up with feelings of mingled doubt and awe at the sublime glen through which his path lies. It is shut in by blackened, shattered cliffs of granite, which rise in huge disjointed masses, and threaten to send down their ruins on the devoted heads of such as dare to advance. "The bottom is a deep and narrow watercourse, where the wintry torrents sweep down with fearful violence. A path has been made for the camels along the shelving piles of rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain road." In the spring-time a streamlet, like a silver thread, winds among the huge fragments which time has hurled from the heights above; while here and there a palm, or a grass-tuft, or a stray acacia, clings to the bank. And on the smooth surface of fallen rock or cliff overhead may be seen at intervals some of those mysterious inscriptions which seem to court, Manfred-like, the wildest forms of Nature's handiwork. Onward toils the poor camel with many a deep groan, and upward presses the traveller, reinvigorated at every step by the grandeur of the scenery, and the nearer approach to the spot where a full view of the "Mount of God" will reward his toil.

In 1 h. we gain the summit; but the path again enters a little defile and runs on to where it expands; and then after a few minutes' ascent a vale gradually opens before us, shut in on the right and left by jagged ridges; and having away at the far end, rising abruptly from its centre, the dark front of Mount SINAI. "As we advanced," writes Dr. Robinson, whose description is as accurate as graphic, "the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, while the face of Horeb (Sinai) rose directly before us. Both my companion and myself involuntarily exclaimed, 'Here

is room enough for a large encampment! Reaching the top of the ascent or watershed, a fine broad plain lay before us, sloping down gently toward the S.S.E. . . . terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty from 1200 to 1500 feet. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming. On the left of Horeb a deep narrow valley runs up S.S.E. between lofty walls of rock, as if in continuation of the S.E. corner of the plain. In this valley, at a distance of nearly a mile from the plain, stands the convent; and the deep verdure of its fruit-trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of sternest desolation. At the S.W. corner of the plain the cliffs also retreat, and form a recess or open place extending from the plain westward for some distance. From this recess runs up a similar narrow valley on the west of Horeb, called el-Lejâ, parallel to that in which the convent stands; and in it is the deserted convent of el-Arb'ain."

Such is the topography of the plain of Râhah, whose very name, "Rest," would seem to indicate the place where the Israelites encamped, after their weary journey, before the "Mount of God." In every particular do the features correspond with the descriptions and incidents of the Bible. The peak of Sinai (now called *Susâfeli*) rises perpendicularly from the plain, so that one can approach its base and "touch the mount." The summit is visible from every part of the plain, so that those encamped there could distinctly see the cloud descending and "resting upon the mount."

From the summit of Nukb Hâwy to the convent is 2 hrs.

WADY TAIYIBEH TO SINAI, BY SURÂBIT EL-KHÂDIM.

32½ hrs.—Two valleys unite to form Wady Taiyibeh: one coming in from the N. is called Shubeikeh; and the other from the S.S.E. Humr. Up the latter we proceed. It is wide, and, being shut in by limestone cliffs which reflect the sun's rays, has a temperature like a furnace. After 2 hrs. the valley opens out into a plain. In front rises the dark conical peak of Sarbût el-Jemel, which is a prominent object even as far westward as Wady Ghûrûndel. The road strikes across the plain towards the S.E. angle of the mountain, where it enters (1 hr. 40 min. farther) a wild, narrow gorge. After winding up this for a short distance the limestone strata on the right give place to the sandstone. About an hour after passing Sarbût el-Jemel there is a sharp turn in the ravine, as if its cliffs had been disjointed; here, on the right, in the angle of the rock, are some rude drawings, with several Sinaitic inscriptions: one large block that has fallen from the mountain-side is almost covered with them. On a stone are two crosses, but apparently of a later date. "The spot is one," remarks Dr. Robinson, "where travellers would be likely to rest during the heat of the midday sun."

In about 1 hr. 40 min. more the rocks that line the valley on the right disappear, and a rolling sandy plain called Debbet en-Nush opens up to the S. and E. Across this plain a path strikes off to a wady of the same name, in which, 2 hrs. distant, is a fountain of good water. This way is sometimes taken for the sake of the fountain, but it is longer than the regular one, which continues due E. along Wady Humr, skirting the lofty ridge of Jebel Wâtah. We reach the head of the wady in 1 hr. 45 min. The road now ascends to a rocky plateau, from which a commanding view is gained over Debbet er-Ramleh to the base of the range of Tih on the left. After crossing this plateau and

several little wadys, a low ridge is surmounted, and suddenly the view of the great central mountain group of Sinai bursts upon us, while the sharp peak of Serbâl is seen more to the S. The road now enters the "Sandy Plain" (1 hr. 45 min.); but after traversing it for about half an hour, the path leading to Surâbit el-Khâdim strikes off to the right; and a toilsome journey of 2½ hrs. over low hills and through deep valleys, covered thickly with loose sand, brings us to the rocky dell at the foot of the hill on which are the monuments of Surâbit el-Khâdim.

SURÂBIT EL-KHÂDIM.

The hill is about 700 ft. high, and is composed of red sandstone, curiously shaded with other hues, and rising up in bold cliffs and shattered masses. Three-quarters of an hour's climbing brings us to the summit, where a tract of table-land lies before us, broken here and there by deep ravines, between which shoot up sandstone peaks, irregular and fantastic. Proceeding along the plateau a short distance westward, a small enclosure is observed, with a chasm on each side: within it are situated some of the most remarkable, as well as the most ancient monuments of the peninsula.

"These," says Dr. Robinson, "lie mostly within the compass of a small enclosure, 160 ft. long by 70 broad, marked by heaps of stone thrown or fallen together, the remains perhaps of former walls, or rows of low buildings. Within this space are seen about 15 upright stones like tombstones, and several fallen ones, covered with Egyptian hieroglyphics; and also the remains of a small temple, whose columns are decorated with the head of Isis for a capital. At the eastern end is a subterraneous chamber excavated in the solid rock, resembling an Egyptian sepulchre. It is square; and the roof is supported in the middle by a square column left from the rock. Both the column and the side of the

chamber are covered with hieroglyphics; and in each of the sides is a small niche. The whole surface of the enclosure is covered with fallen columns, fragments of sculpture, and hewn stones strewn in every direction; over which the pilgrim can with difficulty find his way. Other similar upright stones stand without the enclosure in various directions, and even at some distance; each surmounted by a heap of stones which may have been thrown together by the Arabs. These upright stones, both within and without the enclosure, vary from about 7 to 10 ft. in height; while they are from 18 in. to 2 ft. in breadth, and from 14 to 16 in. in thickness. They are rounded off on the top, forming an arch over the broadest sides. On one of these sides usually appears the common Egyptian symbol of the winged globe with two serpents, and one or more priests presenting offerings to the gods; while various figures and cartouches cover the remaining sides."

The country around these singular monuments is neither grand nor picturesque. It is a barren desert, exhibiting nothing on its surface to attract man from regions to which nature has been more bountiful. The monuments might well pass for the works of some rigorous anchorites who had withdrawn far from the haunts of man, to spend lives of gloomy meditation and strictest self-denial in the very depths of the desert.—

"Here Desolation keeps unbroken sabbath,
Mid caves and temples, palaces and sepulchres;
Ideal images in sculptured forms,
Thoughts hewn in columns, or in cavern'd hill,
In honour of their deities and of their dead."

But recent investigations have shown that, so far from this being the case, these monuments are standing testimonies to the scientific acquirements and enterprising spirit of a great nation. Lepsius observed on the east and west sides of the spot great *slag-hills*, of a dark colour; with traces of ancient roads leading into the neighbouring mountains. These show that extensive copper-mines must exist somewhere

near, and that this was a place chosen for smelting operations. In Wady Nusb to the westward he also discovered some ancient smelting-places. It is to be regretted that he did not extend his researches to the mountains, as he might easily have found the mines themselves, which have probably their sculptured tablets and historic cartouches similar to those of Wady Maghārah. Here is something left for future travellers; and I hope that ere long some enterprising geologist, or enthusiastic scholar, will spend a few days in searching for the mines of Surābit el-Khādīm.

According to Lepsius some of the hieroglyphics on these tablets are as ancient as the last dynasty of the old Empire. The rock grotto was then excavated. Outside this the inscribed tablets were successively set up during succeeding ages, and finally enclosed. The names of many Egyptian kings are found upon the stones—such as Osirtasen I. (a.c. 1740); Thothmes III. and IV.; Amonoph I. and III.; Ose-roi and his son Remeses the Great; Remeses IV. and V.; the latest being that of Remeses VI., the last monarch of the 19th dynasty, a contemporary of Agamemnon and Achilles, Priam and Hector; a contemporary, too, of Israel's first king. From this it appears that these mines were in full operation at the time of the Exodus, and were finally abandoned about a.c. 1170. The presiding deity of the place appears to have been Athor, who is styled, as at Wady Maghārah, "Mistress of Mafak," or "Copper" as the word signifies in the hieroglyphical as well as in the Coptic language. It has been generally supposed that these monuments are tombs; but though they may resemble the tombstones of England, and of modern Turkish cemeteries, they are wholly unlike any ancient tombs existing either in Egypt or Syria. No excavations beneath have been discovered in which bodies could be laid. The place was probably a kind of temple, or sacred enclosure, where the miners assembled for worship; and in which sculptured tablets

[*Syria and Palestine.*]

were erected in honour of successive sovereigns of Egypt. They certainly deserve a more minute examination than travellers have hitherto been able to give them. An accurate plan of the whole place, with detailed drawings, especially photographs, or impressions on paper, of the sculptures, would be extremely valuable and interesting. The neighbouring mountains ought to be fully explored for traces of mines, and sculptured tablets or inscriptions; and some specimens of the slag, the sandstone, and the ore should be brought to Europe for the inspection of geologists, and for analysis. Sir G. Wilkinson states that about 2 m. to the S.E. of Surābit el-Khādīm are three tablets cut in the face of the rock, bearing the names of Thothmes IV. and another old king; and close to them are small caves in the rock, used as tombs.

Surābit el-Khādīm was visited by the Rev. R. Tyrwhitt and party in 1863. They brought specimens of the ore to England, and after careful analysis report, that they do not seem to have been subjected to any smelting processes; that manganese and iron are their chief component substances, 28 per cent. of the latter. They found no copper ore anywhere in the peninsula; but their researches did not take a very wide range.

Extensive and most interesting researches among the ancient mines of the peninsula have been made by a recent explorer, as has already been stated (see above pp. 15, 16). He discovered, about 5 m. from Surābit el-Khādīm, the remains of a great number of miners' houses, with large reservoirs for water.

The route from Surābit el-Khādīm leads S.E. up Wady Sāwuk to its head, where it surmounts a difficult pass and enters Wady Khumfich, 1 hr. from the ruins. An incident occurred with Dr. Robinson's party in this valley which strikingly illustrates the

c

inconsistencies of the Bedawy character; and proves, besides, that Arab etiquette is, like that of our own country, not unfrequently a "bore." The Doctor bought a kid from some Arabs, and presented it to his escort, intending that they should have a good supper. Great, of course, was their joy at the prospect of the evening feast. The tent was at length pitched; the kid killed and drossed with true Eastern despatch; and the still quivering members, laid on the ample fire, began to emit most savoury odours. But a change came over the scene of rejoicing. The Arabs who had sold the kid naturally enough concluded that it was intended for the evening meal; some five or six of them followed the party and arrived in the nick of time. The stern law of Bedawy hospitality demands, that, whenever a guest is present at a meal, whether there be much or little, the first and best portions must be laid before him. In this case the five or six guests attained their object, and had not only the selling of the kid but the eating of it. The Doctor's poor escort had to rest contented with the bones. Such is Arab hospitality.

About $\frac{1}{2}$ hr. down the valley there is a rock on the right covered with Sinitic inscriptions, figures of camels, mountain goats, and other creatures; and a short distance farther is another large rock on the same side, with inscriptions, and several crosses, apparently of the same age. Here are also the names of several travellers; one is *Palmer*, 1582. We follow the same course through shallow wadis and over low hills for $2\frac{1}{2}$ hrs. more, and then reach an open space where the sandstone gives way to porphyry and granite, and the mountains begin to assume features of grandeur and stern desolation. Entering Wady el-Burk (the Valley of Lightning), we reach in $\frac{1}{2}$ hr. a sharp turn, where there are a few inscriptions near the ground. Somewhat more than an hour farther we observe a wall of stones across the wady, constructed by the Bedawin about 40 years ago in the vain hope of de-

fending themselves behind it against some 3000 Egyptian troops sent by the Pasha to chastise them for plundering a caravan. The poor Tawarah were soon routed notwithstanding their barricade, and immediately afterwards submitted to Mohammed Aly. Our route now leads through Wady 'Akir, over the plateau of Lebweh, and then (in 6 hrs. 45 min. from the stone wall) dives down into Wady Berāh between noble granite cliffs. Here on the smooth rocks and precipices are considerable numbers of inscriptions; many of them having crosses of the same date. Following the same general course 2 hrs. 20 min., we reach Wady esh-Sheikh, the greatest valley of the peninsula; it is, as has been seen above, a continuation of Wady Feirān. From this point to the head of Wady Feirān proper is about 3 hrs. From hence we may either follow the course of Wady esh-Sheikh about 10 hrs. to the convent; or we may strike straight across the hilly region to the foot of Nukb Hāwy, $3\frac{1}{2}$ hrs., and thence, as described above, about 4 hrs. more to Sinai.

CONVENT OF MOUNT SINAI.

Admission to the Convent can only be gained on the production of a letter of introduction from the branch convent at Cairo; which any traveller can get on application. On reaching the side of the lofty walls the traveller looks up to a kind of trap-door, some 30 feet overhead, and sees the faces of one or two monks reconnoitering him and his party. A cord is let down with a demand for the letter. This being found in order, the pilgrim is hoisted up by a windlass, and then dragged in by a sturdy brother to the platform. Ladies who may not relish this aerial voyage are admitted by a small postern into the garden, and thence conducted by a dark subterranean passage within the convent walls. The Bedawin are never admitted within the walls; but when

urgent business demands it, a chief or principal man of some tribe may be received in the garden; or, even, though very rarely, in the convent itself. This is an obvious precaution, and is essential, in such a region and among such men, to the safety of the monks and their little property. As it is usual for travellers to remain here some days, the Arab guides and escort go away to spend their time in the tents, and recruit their camels among the scanty pastures, of their brethren—returning again on an appointed day.

The Sinai convent is a veritable oasis to the desert pilgrim. A sweet sense of repose and security steals over the mind on entering it, which those only can realize who have experienced the fatigue and excitement of a journey amid native wastes, and in the companionship of the wild Bedawin. There is something soothing, too, in the deep silence of the building; in the moaning of the mountain breeze as it sweeps through the long corridors; in the solemn step and grave costume of the holy fathers; in the quiet grandeur of the hills around; and more than all, in the plaintive murmur of the chanted prayers breaking forth from the old church amid the death-like stillness of the night. Here, too, there is all the wild magnificence of nature, combined with historic interest and sacred associations, to attract and inspire the pilgrim.

The convent itself will first claim the traveller's attention; and a day may be well spent in wandering amid the labyrinth of buildings, viewing the curiosities of the old church and its chapels, visiting the tomb and relics of the patron saint, contemplating the grim horrors of the charnel-house, and lounging beneath the delicious shade of garden bowers: such a day's comparative rest, too, prepares one for the fatiguing excursions to the Mountain of the Law, and the various spots of interest round it.

The convent is situated in Wady Shu'ub, and covers almost the whole width of its western side, from the bed

of the winter torrent to the base of the perpendicular cliff that rises high above it. It is an irregular quadrangular building, 245 feet by 204, encompassed by thick and lofty walls of granite, with little towers at intervals, on some of which are mounted a few antiquated pieces of ordnance. The walls exhibit the motley patchwork of various ages from Justinian to Napoleon. A considerable portion was rebuilt by the French during their occupation of Egypt. The space enclosed is cut up into a number of little courts and passages, bewildering in their irregularity. Some of the courts are ornamented with cypresses and other trees, and others with beds of flowers and vegetables; while vines are trained along the walls, or over trellis-work. The garden adjoins the convent on the N. side, and is also surrounded by a lofty wall. It is gained by a subterranean passage, secured by a heavy iron door. Lying on the slope of the valley, it is formed into terraces, along which are lines of fruit-trees and vines. The olive, almond, and apricot trees are of great age and size, and look like patriarchs amid the more numerous groups of pomegranates, figs, pears, apples, mulberries, and quinces. Here and there are beds of vegetables; while tall cypresses shoot up their sombre cones far above all. The holy fathers are neither skilful nor industrious, yet the garden is a gem in the desert. In the very centre of this bright and joyous spot is a low building, partly subterranean, which has been for centuries the last resting-place of the monks. Immediately after death the bodies are exposed in one chamber, and there remain until the flesh has wasted away; then the skeleton is broken up and the bones conveyed to another chamber, where multitudes are already ranged "in ghostly symmetry, arm-bone to arm-bone, thigh-bone to thigh-bone, rib to rib, in a compact pile, with a mass of heaped-up skulls—from the remains of him who died yesterday, and still lived in the memory of his fellow-monks, to him whose forgotten

remains, with their history, are written only in the book of Omniscience." In another chamber are some still more melancholy relics of mortality: in one corner is the grim skeleton of an anchorite who seems to have been carried from his mountain den, "just as he was found after encountering alone the terrors of the last enemy, fixed in the convulsive form that nature took in the purling struggle;" the clenched hands, the head sunk on the chest, the attitude of agonising supplication, with some few rags of the hair shirt yet clinging to the bones. Close by is a box containing the relics of two hermits, brothers of exalted rank, as tradition has it. Bound to each other through life by a massive chain, they wore away their weary years in some rock-hewn cave; and, thus linked, encountered death together.

The *Church*, dedicated to the Transfiguration, is the most important building in the convent. It consists of a nave and aisles in the usual Byzantine style, separated by rows of granitic columns, now covered with plaster. Arches springing from the columns support the flat roof. The floor is of tessellated marble. The decorations of the altar-screen are profuse, but in barbarous taste; and the pictures ranged on it, and round the walls, are hard and stiff. The great attraction is the mosaic on the vaulted roof of the chancel. The central part represents the Transfiguration—Christ in the centre, Moses on the right, and Elias on the left; and the 3 apostles beneath, Peter being prostrate. Round the whole is a border, consisting of a series of busts of prophets, apostles, and saints, in oval or circular tablets; the name of each being attached in Greek characters. On the plain wall over the apse are portraits of the Emperor Justinian, and his wife Theodora; while above the former is Moses on his knees before the burning bush, and on the opposite side of the window he is represented receiving the tablets of the Law. A Greek inscription round

the lower part of the great picture is to the following effect:—

"In the name of the Father, and of the Son, and of the Holy Ghost—

"The whole of this work was executed for the salvation of those who have contributed to it by their donations, under Longinus the most holy priest and prior."

In the chancel, behind the altar, are preserved the relics of St. Catherine, whose body was miraculously transported from Alexandria to the top of the mountain that bears her name. The relics now consist only of a skull and hand, set in gold and ornamented with jewels. Here, too, is the chapel erected by the Empress Helena over the very spot where the "Burning Bush" stood; the place is covered with silver, and the chapel adorned with rich carpets. All who enter must take off their shoes, for the place is esteemed holy. The well from which Moses watered Jethro's flocks is also shown, not far off.

Near the ch. is a *Mosque*, with a minaret—singular proof of the tolerance, perhaps of the fear, of the Christian communities of this land. It appears, from a MS. discovered by Burckhardt in the library, to have been erected previous to the 14th centy.; though tradition ascribes it to a much later date, and gives a romantic account of the causes and effects of its construction.

It is thus related by Burckhardt:—
"When Selim, the Ottoman Emperor, conquered Egypt, he took a great fancy to a young Greek priest, who, falling ill at the time that Selim was returning from Constantinople, was sent by him to this convent to recover his health. The young man died, upon which the emperor, enraged at what he considered to be the work of the priests, gave orders to the governors of Egypt to destroy all the Christian establishments in the peninsula, of which there were several at that period. The priests of the great convent of Mount Sinai, being informed of the preparations making in Egypt to carry these orders into execution, began immediately to

build a mosque within their walls, hoping that for its sake their house would be spared. It is said that their project was successful, and that ever since the mosque has been kept in repair."

There are still, I believe, a few poor Arabs appointed to take charge of the mosque, and clean it out each Thursday evening. They are said to be the descendants of some straggling pilgrims who 4 or 5 centuries ago were cut off by the Bedawin from the Haj caravan, and brought to the convent. The mosque is rarely visited, and the call to prayers is never heard, except when chance or ultra piety brings some great man to this retired spot.

History of the Convent.—The precise period at which Christian communities began to settle in the wilderness of Sinai is not known; but it was probably during the persecutions which raged in Egypt and Syria in the 1st and 2nd centuries, as Eusebius quotes authorities referring to them early in the 3rd centy. The flight of St. Catherine's body is attributed to A.D. 307. About that time hosts of anchorites, attracted by the solitude of the mountain glens and the wild scenery, scooped out caves in the rocks, and built hermitages on lofty peaks. From early monkish records it appears that during the 4th centy. Jebel Mûsa and the surrounding peaks swarmed with recluses, who, though dwelling apart, occasionally assembled for mutual edification, or to listen to the teaching of some distinguished ascetic. They thus, by degrees, became regularly organised into a little community, and erected a small building to serve both as a place of prayer and a refuge in danger. In the year 373 the monks were almost exterminated by the Arabs, and a few only were saved by a miracle, as it is said. Forty were slain in the attack, and to these was dedicated *Deir el-'Arb'ath*, "the Convent of the Forty," still standing at the head of Wady Lejâ. Other calamities no less bloody befell them, and

they were forced to seek refuge in Feirân till a truce was made with their foes. In the 6th centy. they became more numerous and influential, and a legate appeared at the Council of Constantinople in 536 to represent "Holy Mount Sinai."

Tradition ascribes the founding of the convent, and erection of the ch., to the piety of the Emperor Justinian (A.D. 527); and Procopius, who wrote in the 6th centy., confirms this tradition; mentioning, in addition to the church, which was dedicated to the Virgin, a fortress to protect the monks against the attacks of the Saracens. These are doubtless the buildings which still remain, but which have since undergone many repairs. From this period the conventual establishment rose rapidly in importance. Feirân had from the 4th centy. been the episcopal city with which all the establishments in the peninsula were connected; but it declined, while the convent of Justinian advanced, so that before the close of the 10th centy. the latter became the episcopal seat.

The introduction of Islam among the wild tribes of Arabia effected little change in their habits; and served to increase rather than check their hostility to the monks of Sinai and the Christian inhabitants of the peninsula. Often were the poor hermits murdered in cold blood in their solitary caves amid the mountains; oftener yet were their little stores of provisions plundered; and on more than one occasion the whole community of the convent of Sinai were driven from their desert home, and forced to seek refuge amid the glens and cliffs of the surrounding mountains. The remains of convents, churches, and chapels, with the vast numbers of grottoes and hermitages still seen among the mountains, corroborate the assertion of chroniclers, that from 6000 to 7000 monks and anchorites were at one time located in this dreary region. Pilgrims, too, flocked to it from every country to perform their devotions at the very spot where the Divine Glory

was manifested at the giving of the Law.

In the 14th centy. the convent was visited by several travellers from Europe. Rudolf von Suchom states that there were then 400 monks in it under an archbishop. There were also at that time six other inhabited convents in the peninsula, besides a number of hermitages. In the early part of the 17th centy. all the latter were deserted, and the community at Sinni had dwindled down to 60; at present the number of monks is only 24, and no prolate has been resident for a century.

"The archbishop is elected by a council of the monks, which manages in common the affairs of this convent and the branch at Cairo. This prolate is always selected from the priests of the monastery; and having then been consecrated as bishop by the patriarch of Jerusalem, he becomes one of the 4 independent archbishops of the Greek Church. Were he present he would have but a single voice in the management of the affairs of the convent as a member of the council. While residing at a distance he has no authority or connection with it, except to receive money and presents from its revenues." The prior is elected by the council, and is the local chief.

The discipline is exceedingly rigorous; and one can scarcely comprehend the motives that impel men, not merely to banish themselves from the society of their fellows, but from spheres of usefulness and activity, and at the same time to submit to privations such as few under any circumstances would endure. Religious enthusiasm has a powerful influence over both mind and body; but there is little evidence of it among the simple fraternity at Sinni. Flesh and wine are entirely prohibited; and during the great fast the monks are forced to abstain from butter, milk, and every species of animal product, and even from olive-oil. Their only food is bread, boiled vegetables, and fruit. Add to this that the service of the Greek ritual is performed in the ch. eight times in the 24 hrs.; and every brother must be present at

least four times, twice during the day and twice during the night. Their cells are small and have no furniture beyond a carpet and a mattress. The fathers spend their weary days between their devotions and the trades which the requirements of their situation compel them to take up—one is cook, another tailor, another shoemaker, another smith, another mason, another carpenter, another gardener; and one is even denominated *librarian*, but his office is a sinecure. There is indeed a library, but no one, except a stray and curious traveller, ever thinks of entering it.

The *Library* will be to the Biblical scholar one of the most interesting portions of the convent. Unfortunately the monks are not literary men, and their library has been greatly neglected. In consequence of the visits of Tischendorf and other critical scholars, a slight improvement has taken place of late. It contains about 1500 vols. of printed books, many of which are soiled, torn, and dilapidated. The books are of little value, and of little use. But it also contains a large number of MSS., chiefly Arabic and Greek, some of which are of very great value, and of high antiquity. Here Tischendorf discovered the now celebrated *Codex Sinaiticus*, the only complete uncial MS. of the New Testament we possess, and one of the oldest and most valuable. Two other beautiful and valuable MSS. are still here. They are not kept in the library with the other books; but are carefully locked up in a chamber called the Archbishop's Room. Of late the monks have occasionally shown some unwillingness to permit travellers to enter the library, or inspect their more precious literary treasures. A little persuasion, and a liberal *bakshish* gracefully administered, will soon remove all obstacles. The two MSS. are:—1. A copy of the Psalter in Greek, written on twelve 12mo. pages. The letters are very small, but beautifully formed. 2. An *Evangelistary*,

containing the Lessons from the Gospels used in the Greek Church. It is a small folio volume, about 1 ft. long by 9 in. wide, and 3 in. thick. It is bound in crimson velvet; one side is ornamented with carved brass-work. It contains about 300 leaves of fine, white, and beautifully dressed vellum. Several leaves at the beginning contain illuminated drawings of Our Lord, the Virgin, the Evangelists, and St. Iulius. The MS. is written in *gold uncial letters*, with 2 columns on each page. The initial letters are large and ornamented. On the whole, it is among the most imposing and beautiful Greek MSS. extant. It may probably be assigned to the 8th century.

EXCURSIONS.

To Jebel Mûsa, Sûsâfeh, and St Catherine.—This excursion requires, to do it justice, two days. The best plan is to send forward the articles of food and clothing needed for the night to the small convent of el-'Arb'ain in Wady Lejâ.

The usual egress from the convent to Jebel Mûsa is by the garden, from a small building on the wall of which there is an easy descent, by the aid of a rope, to the base of the mountain. The path leads behind the convent, and ascends diagonally the mountain-side, till it enters between overhanging cliffs. In 25 min. there is a cool spring, where the pilgrim can breathe a moment, as he quaffs a cup, beneath the shade of an impending rock. Then onward through the narrow ravine, scrambling over and among huge fragments of granite. A small chapel dedicated to the Virgin is soon passed, if we do not linger a moment to learn its tradition, which is as follows:—On one occasion the monks were so vigorously attacked by fleas that they resolved to flee the convent. Forming in procession, they proceeded to take leave of the various sacred spots; but when passing this spot the Virgin appeared to them, and pledged her

word that she would herself banish their tormentors, and bring besides a larger concourse of pilgrims to their shrines. The monks returned to their quarters; they affirm too that the Virgin kept her word, and that the convent is still free from the plague of fleas. But travellers are somewhat sceptical on this point.

A little farther up is a double gateway, where, in the palmey days of monkery, priests always stood to confess pilgrims. After passing the 2nd, the traveller emerges on a little plain, with a solitary cypress, beneath whose shade is a well of pure water. The rugged head of Jebel Mûsa now rises boldly on the left; while in front, beyond the deep ravine, St. Catherine towers to the sky. On the right is a long ridge of rocks and peaks, extending for nearly 2 m., and terminating in the bold cliff that rises from the bosom of the plain of Râhah. This is the Horeb of the monks, and the true "Mount of the Law."

Setting out again, we pass a low rude building containing the chapels of Elijah and Elisha. Here is shown the narrow grot where the former dwelt in Horeb (1 Kings xix). From hence the ascent becomes steeper, but a rude staircase has been constructed on which the traveller will probably be shown the footmarks of Mohammed's camel. The summit is gained at last—a little platform some 30 paces in diameter, partly covered with the ruins of former buildings. At its eastern end is a chapel; and near it a mosque, for Moses is a Muslim saint. Notwithstanding the elevation of the peak (7100 ft. above the sea, and 2000 above the convent), the view is by no means extensive. On the W. and S.W. it is shut in by the higher ridges of Timiah and St. Catherine. No part of the plain of Râhah is visible from it; and it must at once strike every visitor that there is no place at or near its base suitable for a large encampment, so that the words of Scripture might be applicable: "The Lord will come down in the sight of all the people upon Mount

Sinai." This is the Sinai of the monks, but certainly not that of the Bible.

Jebel Sufsafeh, "the mountain of the Willow," SINAI.—To complete the day's excursion, I recommend a walk to the summit of Sufsafeh. The way is somewhat rough and rugged, though not so very bad but that even ladies have followed it, and may do so again. The road leads back to the cypress-tree, and then along the western brow of the ridgo (Horeb of the monks) to the small chapel of St. John the Baptist, and to another near the extremity of the ridgo dedicated to the "Virgin of the Zone." From the latter the summit of Sufsafeh rises steeply. It is easily scaled, however, and $\frac{1}{2}$ of an hour's tough climbing brings us to the top, the view from which, and the holy associations it calls up, are ample rewards for the toil. The summit is very clearly defined, rising high above all the other peaks near it. In front it descends in broken crags of naked granite to Wady-er-Râhah. The view from it is not so extensive as that from *Jebel Mûsa*, but it is far more interesting and impressive. The whole extent of the plain of Râhah, measuring more than two miles in length, and ranging from one-third to two-thirds of a mile in breadth, is visible. The eye can follow its windings as it runs away among the mountains in the distance. The level expanse of Wady-eh-Sheikh which joins Râhah, is also seen opening out on the right; while opposite it, on the left, is another section of plain forming a recess in the mountains. From near the summit a ravine runs down into Râhah. Up this ravine the ascent may be made from the plain. It is rugged and steep; but an active mountaineer, such as Moses was, could easily accomplish it.

There can scarcely be a doubt that this is "The mount of the Lord." Every requirement of the Sacred Narrative is supplied, and every inci-

dent illustrated, by the features of the surrounding district. Here is a plain sufficient to contain the Israelitish camp, and so close to the mountain's base that barriers could be erected to prevent the rush or the heedless from touching it. Here is a mountain-top where the clouds that enshrined the Lord when He descended upon it would be visible to the multitude, even when in fear they would withdraw from the base, and retire to a distance. From this peak the thunders and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains. When descending through the clouds that shrouded it, Moses could hear the songs and shouts of the people as they danced round the golden calf. In "the brook that descends out of the Mount," through the ravine into Râhah, he could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography, correspond in every respect to the historical narrative of Moses.

The words of Dean Stanley are equally graphic and convincing. "No one who has approached the Ras Sufsafeh through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelite camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the Sacred Narrative, as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness."

The whole distance between the summits of *Jebel Mûsa* and Sufsafeh may be traversed by any one accustomed to mountain travel in an hour and a half. No traveller should neglect, whatever may be his theory about the Holy Places, to climb Sufsafeh, and thus obtain a view which is not surpassed in interest or grandeur by any in the Peninsula.

Deir el-Arb'ain, "the Convent of the Forty."—In descending from *Jebel Sufsafch* to this convent our way leads back some distance towards *Jebel Mûsa*; then, turning more to the right, we descend diagonally the western declivity of the ridge, passing a little chapel dedicated to St. Panteleimon, from whence an hour's scramble down cliffs and through gleans brings us to the little sanctuary of the "Martyrs." This convent is perhaps even of older date than that of St. Catherine. The tragic story of its origin and name has already been given. It is now deserted by monks, and only occupied by a few families of the *Jebaliyeh* Arabs, who cultivate the gardens connected with it. Here the eye is refreshed by the verdure of orchards and an extensive olive-grove; while the tall, graceful poplars, so rare in this thirsty land, greatly enhance the beauty of the scene. A night in such a place is dreary enough; but should the "moon be out" to silver each mountain peak, and cast the yawning gulfs between into deeper shade, a midnight ramble through the glen will be cherished by memory among the grandest scenes ever eye gazed on, or fancy pictured.

Mount St. Catherine, *Jebel Kâthêrin*.—An early start is recommended, as well to enjoy the cool morning air during a toilsome march of 3 hours over none of the best of roads, as to secure the glorious view ere the sun's rays have yet dimmed the crystalline purity of the atmosphere. The path leads us up *Wady Lejâ*—a wild, narrow gorge, terminating in a huge fissure in the mountain-side, aptly termed *Shûk Mûsa*, "Moses' Cleft." Ten minutes above the convent two lofty rocks shut in the valley on the right and left, both of which have many of those mysterious inscriptions upon them already so often alluded to; one of the two is almost covered with them. About an hour farther up is a fountain of ice-cold water called *Ma'yan esh-Shunnâr*, "the Fountain of the Partridge"—because, as tradition has it, it was discovered by the flutter-

ing of one of these birds, when the monks were bringing down the bones of St. Catherine from the summit. The ravine is passed; and the mountain side is before us, sprinkled here and there with dwarf shrubs and sweet-scented herbs. At last the rocky pile is surmounted, and we seat ourselves beneath the shade of the little chapel, to revel at leisure in the glorious panorama. Nearly the whole peninsula is before us like a huge embossed map. On the S.W. alone is the view interrupted by the sharp peak of *Um Shannâr*. Away on the S.E. is the Arabian Gulf, with its little islands; while stretching northward are the still waters of 'Akabûh, begirt by azure-tinted mountains. The desert plain of *Kâ'a* lies at our feet on the other side of the peninsula, its shore washed by the waves of the Gulf of Suez, which looks like a mighty river rolling through a boundless desert. On the N.W. is *Serbâl*, its jagged peaks rising up clear and sharp out of a maze of lower hills; and on the N. is the "Sandy Plain," *Debbet er-Ramleh*, shut in by the long range of *Tih*. Such a troubled sea—such a "frozen tempest" of black, weather-worn, rugged mountain-peaks—such a boundless expanse of desert, human eye has seldom, if ever, wandered over. Here, says tradition, on this mountain peak, the spirit-wafted bones of St. Catherine first touched the earth after their flight from Alexandria; and hence were they borne by pious hands to the peaceful retreat in the convent where they have now reposed for some 15 centuries.

Back to the Convent.—Descending again by the same way to the shrine of the Forty Martyrs, we take another route to the convent, round the base of *Sufsafch*. This is a *Via Sacra* to the good fathers, along which, as Dr. Robinson has said, they have, "as a matter of convenience," grouped together all the Holy Places they know of in connexion with Sinai. In a spirit of charity, if not of faith, let us perform the pilgrimage.

Twenty minutes down the valley is the "Rock of Horeb," which Moses smote with his rod, and from which water gushed forth to supply the wants of the murmuring Israelites. It is a large isolated cube of coarse red granite, which has fallen from the cliff overhead. In front, in an oblique line from top to bottom, runs a seam of finer texture, from 12 to 14 in. wide, having in it several horizontal crevices. These, it is said, are the impressions of the "rod," and the seam is the mark left by the flowing water.

Below this point the rocks that line the valley are in places almost covered with Sinitic inscriptions. At the opening of the wady into the plain of Iâhah are two gardens marking the sites of two old convents, that on the left dedicated to St. Peter and St. Paul, and that on the right to St. Mary of David. To the northward the guides will point out the place where the earth opened its mouth to swallow Korah, Dathan, and Abiram. The tragic event, however, occurred at Kadesh, which geographers have placed on the southern border of Palestine. (Num. xvi.)

Farther eastward, in front of Sufâfeh, is a hole in a granite rock, level with the sand: this is the mould in which Aaron cast the "golden calf." The spots where Aaron stood while the people danced round the idol, where Moses first saw them and broke the "Tables of the Law," &c. &c., are all carefully noted by the monks. The convent is gained by the valley of Shu'eib, and the whole distance from el-'Arb'ain is about 1½ hr.

The remarks of Mr. Beaumont, a recent and observant traveller, are important as showing that some traces of the Scripture names still linger around Mount Sinai.—"Two or three facts seem to me well worthy of observation. Immediately above Wady esh-Sheikh rises Gebel Furain; the front of this is named Gebel *Senah*. . . . Separated from the central cluster of Gebel Musa by Wady Leja, runs another parallel range of Sinitic rocks. To one of these the name *Urrebbah* is

given. Supposing, then, that this nomenclature was correct, we have a cluster bearing the name of *Senah* (*Sinai*) on the right of Gebel Musa, and one bearing the name *Urrebbah* (*Horeb*) on the left." Mr. Beaumont being an Arabic scholar, and his ear having been long accustomed to the native pronunciation, these statements are deeply interesting, and ought to stimulate further inquiry.

Other Excursions.—The preceding excursion embraces all that is really or traditionally "sacred" around Sinai; but the love of scenery, or of novelty, or "a truant disposition," may induce some to go beyond the orthodox boundaries, and revel in new ground. To such I would recommend a *five days'* tour to the mysterious mountain Um Shaumer, from which, common report affirms, strange, unearthly sounds are often heard to issue; and thence to Târ. Burekharit visited Um Shaumer, and attempted to scale its highest peak, but here even that intrepid traveller was baffled. It was, however, scaled in the year 1862 by a party of three Englishmen who state, "There is no real difficulty in the ascent of Om Shaumer except at the *Chemineé*, which leads up to the Hajr el-Bint, or 'maiden stone,' which had hitherto repelled all comers. The last peak of a high mountain is generally one of the most difficult points. But though without risk, the whole climb was laborious to a degree. The *débris* of a Swiss mountain are very often partly covered with vegetation, or at least secured in their places by growth of moss or lichen. But on these hills all is bare, sharp granite or volcanic rock, displaced or *in situ*; and the whole ascent of the great ravine, which leads up to the central peak of Om Shaumer, is one mass of huge, insecure fragments of syenite, lying on an extremely abrupt slope. There was plenty of snow in the clefts of the mountain, but it gave no assistance on the steep *boulement* our friends had to mount." The way to it leads up Wady Shu'eib,

and for 1½ hr. follows the path to Sharrā. It then turns to the right, winding through sublime ravines, wilder and grander even than those on the route from Suez, and over low jagged ridges, till at the end of some 9 hrs. we reach the little convent of Antous, situated on the side of the mountain, above a spring. The ascent may be made from this now desolate ruin. The English party above mentioned timed their expedition as follows:—Convent to sleeping place in Wady Rahaby, 6 hrs.; Wady Rahaby to the ridge opposite Um Shaumer, 3 hrs.; descent to base of mountain, 35 min.; base to summit, 2 hrs.

The view from the summit is very grand, and well repays the fatigue of the ascent. It embraces the Red Sea, the gulfs of Akaba and Suez, and the peaks and ridges lying between them. Mount St. Catherine confines the view northward.

The old road to Tûr leads past the ruined Convent of Antous at the foot of Um Shaumer, and by it the traveller may proceed to that town. The distance is a long day's march.

Tûr is a poor wretched village, situated on the side of a little bay, the only port in the peninsula. The plain around is low and marshy; but the palm groves and orchards are very luxuriant; and at the foot of the neighbouring mountains are numerous springs of sweet water. The ruins of a small fortress, of a convent and private houses, show that it was formerly more populous than it is at present.

It would seem that Tûr was the ancient landing-place of pilgrims on the way to the sanctuaries of Sinai. It formerly contained a convent and hospice, which were still occupied when visited by Thevenot in 1658. The date groves and gardens around Tûr are very extensive and fruitful. Orange, nubb, and mulberry trees also grow luxuriantly. A short distance from the town are warm springs, called Hummâm Mûsa, "The Baths of Moses," celebrated for their medicinal properties.

A low range of cretaceous hills runs northward from Tûr along the coast. One peak of the range, a few miles from the town, is called *Jebel Mokatteb*, "The Written Mountain." On its rocks and cliffs are numbers of Sinaitic inscriptions, usually shorter than those of Wady Mokatteb, and with more figures.

Farther north lies *Jebel Nakûs*, "The Bell Mountain," which gets its name from the following legend: In former days a convent stood upon it, containing a large body of monks. Convent, monks, and all suddenly disappeared, leaving not a trace behind. The convent bells, however, continued to ring at the regular hours, and the Arabs affirm that they may still be heard. The secret of the mysterious sounds was discovered by Wellstead. They are occasioned by particles of sand and gravel falling over the bare rocks and cliffs on the mountain-side. The Bedawin, however, still retain their old superstitious fears.

There are two routes from Tûr to Sinai. One is through a succession of wild and rugged ravines almost direct to the plain of Râhah at the foot of Sinai. The other is more interesting, but longer. It leads diagonally across the plain of Kâ'a to the mouth of Wady Hebrân (about 7 hrs.). Here, on the smooth face of the granite cliffs, are many Sinaitic inscriptions; and others are found higher up in side valleys. Wady Hebrân has a streamlet, groves of palms and nubb trees, and presents a pleasing contrast to the parched desolation of the coast-plain. The upper part of the wady is called Solâf, and it leads to the foot of Nubb el-Hâwî, which we cross to Sinai.

Some have supposed that this was the route followed by the Israelites in their approach to Sinai; but the glen being narrow and in places rugged, it would scarcely have been selected for the passage of a great host.

Other short excursions may be made to the summits of the several mountain-peaks round the convent and the plain of Râhah, such as *Jebel ed-Deir*,

down a wild cleft in whose side shoots a bright ray of sunshine, at a certain season every year, on the convent below, and is, of course, proclaimed by the monks a standing miracle, as it lights up as "with celestial glory" the chapel of the "Burning Bush." On the summit of Jebel ed-Deir stands a cross, seen from afar—a strange, impressive object surmounting the wild peaks of Sinai.

The plain of Schâyah, on the S.W. side of Jebel Mûsa, deserves a more careful and complete survey than has yet been given to it. Some suppose it to be the true site of the encampment of Israel. If so, then the monks are right, and Jebel Mûsa is the real "Mountain of the Law." The base of the mountain rises abruptly from the plain; but in other respects the locality does not appear so accordant with the Scripture narrative as the plain of Râhah. It is too narrow and too rugged for a great encampment.

except from the fathers only the shelter of a roof, with bread and water. The hard fare of the refectory few will relish; flesh can only be had from without; little luxuries, such as preserved dates, are bought at more than their value; all guides are paid for at a fixed tariff, most of which the monks pocket. The minimum received by the Superior for lodging, bread, and water, is 100 piastres or about 1*l.* sterling a-head, over and above fees to cook, porter, &c. This some will think extravagant for such accommodation in such a place; but few will object to it. Better pay it with a good grace, and even add an extra dollar, than leave the Superior with a ruffled countenance.

The way to 'Akabah and Palestine lies down Wady Shu'ail, and then to the right along Wady esh-Sheikh. In 2½ h. is the tomb of Sheikh Sâlih, from which the valley takes its name. It is in the estimation of the Arabs one of the most sacred spots in the peninsula. It is a rude stone building, containing the humble tomb of the saint, around which are hung some votive offerings, that show as much as anything else the abject poverty of the people,—mere "shreds and patches." Sheikh Sâlih is said to have been the progenitor of the Sâwâlihah Arabs. Once a year, in the month of June, all the tribes of the Tawarah make a pilgrimage to his tomb, encamp round it for three days, kill sheep in honour of the saint, and present offerings.

A little in advance of this spot the road turns to the rt. out of Wady esh-Sheikh, and in 30 min. passes a well called Abu Suweirah. An hour farther brings us to the watershed between the gulfs of Suez and 'Akabah. We now advance in an eastward direction, over a region of low, rugged, and bleak hills, intersected by shallow, bare ravines, till in some 2 hrs. we enter the dark mountain ridge of Fer'a by a narrow cleft-like ravine, which continues for 6 hrs. winding among naked rocks and cliffs—ono scene of sternest grandeur. The mountains are chiefly

ROUTE 2.

MOUNT SINAI TO 'AKABAH.

	II.	M.
Convent to 'Ain Hudhern, Ha-		
zeroth	18	0
Shore of Gulf of 'Akabah ..	9	0
Castle of 'Akabah	23	15
Total	50	15

Travellers during their few days' residence at the convent generally

grünstein, with some slate, and here and there veins of porphyry; while the higher peaks have crests of sandstone. A few shrubs grow in the bottom of the glen, but the sides are entirely bare. The name of this glen is Wady S'ul. The mountains on the left at last disappear, and the broad "Sandy Plain" (Debbet er-Ramlch) opens up a view to the base of the Tih range. Now the skill and experience of the guide are put to the test, for the country for many a long mile is dreary, desolate, featureless, and pathless. Onward the little caravan sweeps, with noiseless footfall, over bleak hills, through parched vales, and across sandy downs, till, after nearly 7 hrs. travel, the sheikh affirms that 'Ain el-Hudhara is not far distant, and camels are despatched for a supply of water. On many of the isolated rocks of this dreary plain are Sinaitic inscriptions; and one rock, called by Dean Stanley "Horimut Haggag," has its lower part almost covered with them. There are here also inscriptions in Arabic, two or three in Greek, with many animals, some recent, but the greater part of the same date as the Sinaitic inscriptions.

There can be little doubt that 'Ain Hudhara is, in name at least, the modern representative of the *Hazeroth* of the Bible, the third station of the Israelites after Sinai (Num. xi. 35, and xii. 15, 16). The radical letters in the Arabic and Hebrew names are the same, and the position answers well, being about 18 hrs. from Sinai. Here the Israelites established their first permanent camp after leaving the plain of Râlah; here Aaron and his sister Miriam tried to excite a rebellion against Moses; and here the guilty Miriam was smitten with leprosy. In that dreary waste behind us, through which we have just passed, the Israelites murmured, and longed for the dainties of Egypt. To rebuke their unbelief the Lord sent them a miraculous supply of quails; and then, to punish their rebellion, He swept away thousands by the plague.

There is some difficulty, however, in fixing the exact position of the

Israelitish camp. The country around Hudhara is rugged. Dr. Wilson mentions a plain 15 miles north of Sinai, called Hudhara. Stanley thinks the fountain el-'Ain, some distance north of Hudhara, ought rather to be regarded as the site of Hazeroth, because it is the most important fountain in this whole region. The approach to 'Ain is easy; the glens around it have good pastures; and the road from it to the Aclunitic gulf, along whose shore the Israelites seem to have marched, is open through Wady Wafir. Perhaps Hazeroth may have been the name of a district. The scenery of Wady Wafir is unsurpassed in the peninsula. "As we turned to the rt. into Wady Wafir (says Miss Martineau) we came upon a scene which might almost be called verdant. The asphodel and other plants, which grew on porches and in crevices in the red rock, were of the liveliest green, while tamarisks spread their sprawling growth in all nooks and on many platforms. The white sand under foot, the verdure skirting the mountains, and the precipitous rocks, of a rich red hue, rising so as to narrow the sky, and to lessen the glare to a pleasant light, filled us with a delight altogether new." The view through the gorge when we catch the first glimpse of the mountains of Arabia, with the deep blue of the sky above, and the deeper tint of the sea below, is described as "like a peep at fairy land through the mouth of a giant's cave."

From the point we had reached in the wilderness, near Hudhara, our path runs through a rugged country near the base of the southern branch of the Tih mountains. In less than half an hour is a narrow pass, and a slight descent among sandstone hills. Here on the rocks to the left are some rude Arabic inscriptions, with sketches of various *known* and a few *unknown* animals. Passing Wady Ghuzâleh with its sandstone cliffs, and a network of other wadys, we at length reach the narrow ravine of S'adeh, which we follow in its windings down to the pebbly shore of the Gulf of 'Akabah. A

small brickish fountain, called 'Ain Nuweibi'a, is near the mouth of the ravine, and just 9 hrs. distant from Hazerôth.

Pleasant is the sight of the waters after the parched desolation of the rocky wilderness; pleasant too is the gentle murmuring of the waves as they break on the pebbly beach, after the death-like silence of the glens of Sinai. By the sea-side one never feels alone, even though the shore be solitary as that of Elath's Gulf. Every heaving of a wave seems like a throbb of friendship's heart, and every "voice of the waters" like the whisper of affection. Here there is something more than this—the scenery on the one hand is so wild, so bare, and on the other so ethereal, so fairy-like, that one is never tired gazing on it. Now we glance at some new feature of the mountain barrier; and now turn our eyes over the deep blue waters to the beautiful hills of Arabia, whose rich tints are ever changing, from the "russet hue" of early morn, to the light azure of noonday, and the deep purple of even; and then besides, the countless shells that strew the beach, exhibiting endless varieties of graceful forms and delicate colours, fill the mind with admiration and wonder.

And this is the Gulf of ELATH, on which, well-nigh 3000 years ago, the fleets of Solomon sailed, bearing the gold of Ophir, and the spices of India, to the little kingdom of Israel. (1 Kings ix.) But the kingdom of Israel has long since passed away; and the Gulf of Elath is deserted now as the wilderness that surrounds it; and the wealth of the East is conveyed by another channel to another little kingdom in the Western Ocean.

A long march of more than 14 hrs. brings us to a point where a bold and rugged cliff projects into the sea, leaving no space even for a bridle-path along its base. This, and another cliff farther in advance, are surmounted by passes of great difficulty, such, in fact, as we have not hitherto encountered. The first is called Huweimirât. It was in the valley between the two

that Burekhardt was attacked by the robbers, one of whom was killed by his resolute attendant, Hamd; and it was somewhere in this region that Sheikh Suleimân, Mr. Fisk's guide, was shot dead by the Muzeyni Arabs in 1842. As the incident is instructive, I here give it nearly in Mr. Fisk's own words. He was escorted, as is usual, by one of the tribes possessing the right of *Ghasfir*. At that time the Muzeyni were attempting to secure for themselves the privilege of at least taking all travellers from the convent to 'Akabah, through their own territory. While Mr. Fisk and party were resting, the day before the murder, in Wady el-Ain, a party of the Muzeyni, headed by Sheikh Farrîk, came to his Arabs to make a final effort at supporting, without bloodshed, their claim. When Farrîk was about to retire, after an unsuccessful attempt, an Arab of his tribe secretly informed him that his (Farrîk's) nephew had been shot on the previous day by one of Suleimân's tribe. All negotiation was at once broken up, though it appears that Suleimân never knew the cause. The Muzeyni assembled in force, followed the party, and overtook them during the night at their encampment on the shore of the gulf. Sheikh Suleimân was enticed away in the morning under the plea of renewing negotiations. After some talk, Sheikh Farrîk suddenly said to Suleimân, "We care not for the money, for there is blood between us." That moment one of the Muzeyni, raising his gun, shot Suleimân through the body; Farrîk, drawing his sabre, cut him down, and two other shots immediately followed, completing the bloody tragedy. Such is a recent and striking instance of blood revenge.

After scaling the two promontories, the little island of Kuroiyoh ("the Village") comes in view in front, about $\frac{1}{2}$ m. from the shore. It is a granite rock, some 300 yards in length, containing the ruins of a mediæval fortress, encompassed by a wall with two gateways. This is the stronghold of *Alâh* mentioned by Abulfeda. Its founder is unknown; but in A.D. 1182

it was besieged by Rainald of Châtillon, and resisted all his efforts to gain it. In the time of the Arab historian it was already abandoned. Continuing along the shore, and sweeping round the northern end of the gulf, we at length reach the palm-groves and square fortress of 'Akabah, 9 hrs. march from the pass of Iluweimîrât.

'AKABAH—ELATH.

The name *'Akabah* signifies a "steep descent," and is derived from the pass on the Hâj road, down the western mountain, from the plateau of Tih to the head of the gulf. As applied to the village and fortress the name is modern; but there is an important remark in the geography of Edrisi—he calls this pass *'Akabat Ailah*. This gulf was from a very early period called the Gulf of Elath (or Ailah by the Greeks), from a city of that name which stood on its shores (1 Kings ix. 26), at its northern extremity (Dout. ii. 8). The town was rebuilt by Azariah King of Judah about B.C. 800, and appears to have supplanted Ezion-gaber, where the fleet of Solomon was built (2 Kings iv. 22). It soon afterwards passed into the hands of the King of Syria (2 Kings xvi. 6); and it remained an important commercial city during the whole period of this country's occupation by the Greeks and Romans. It early became an episcopal see, and during the 4th and 5th centuries bishops of Ailah were present at the councils of the Christian Church; but like so many other flourishing cities of Arabia and Syria, it fell to ruin under the withering rule of Islâm. When Baldwin I. of Jerusalem made his bold excursion into Arabia he found Ailah forsaken (A.D. 1116), and placed in it a garrison; but 50 years later Saladin wrested it out of the hands of the Crusaders. In Abulfeda's time it was deserted, with the exception of the few soldiers left in the castle to guard the Hâj caravans. About $\frac{1}{2}$ m. north of 'Akabah, near the shore, are some mounds of rubbish, which doubtless

mark the site of the ancient city; and the wretched huts of 'Akabah are now its only representative. The present fortress (Burkhardt says) was built by a ruler of Egypt in the 16th cent., as one of a long line on the Hâj road; intended both for the protection of pilgrims and the storing of supplies. It is now garrisoned by a few "irregulars," commanded by a petty officer.

Elath and Ezion-gaber are mentioned as on the route of the Israelites on their return from Kadesh. They were refused a passage through Edom, and were thus forced to travel round its southern and eastern borders. (Dout. ii. 8; Jud. xi. 18.)

ROUTE 3.

'AKABAH TO WADY MUSA—PETRA.

	mi.
'Akabah to Wady Ghûrundel ..	15
Enter mountains of Edom ..	5
Wady Mûsa—Petra	8
Total	28

'Akabah is the utmost point to which the Tawarah Arabs can safely conduct the traveller; and before attempting to proceed to Petra an agreement must be made with the 'Alawîn—an impudent and lawless set of vagabonds as every pilgrim had to deal with. Their old Sheikh Hussain acquired no envi-

able notoriety. His son Mohammed is better reported of, at least so far as regards his treatment of those he conducts: Mr. Bartlett was satisfied with him; and Dean Stanley says, "I feel bound to mention the almost princely courtesy which he showed to us during the journey." If travellers will refresh their memories with the few hints I have already given as to the mode of dealing with the Bedawin and others, they will perhaps find it less difficult to deal even with the 'Alawin.

The sums generally demanded by the 'Alawin for conveying the traveller to Petra and Hebron are exorbitant. The following sums have been paid:—Kinnear and Roberts, for a party of 3 persons—camels, escort, &c., 4500 piastres. Dr. Olin and party, for each camel 280 piastres, and for each Arab forming escort 260 piastres. Miss Martineau and party, each person to pay 1000 piastres for escort, and 250 over and above for every camel required. Mr. Bartlett, from 'Akabah to Petra, and thence back to Cairo, 3000 piastres, including everything. It is folly to pay such a tax as this. There is little to be seen at 'Akabah, and there is nothing on the route to attract special attention more than in any other part of the desert. By turning from the convent of Sinai northward to the fortress of Nukhl, to which the Tawarah can safely conduct the traveller, he escapes the 'Alawin, and can generally make a moderate bargain with the Tiāhah Arabs for an escort to Petra. The difference in distance is not much over a day. If, however, the traveller wishes to visit 'Akabah, it is as well to try to make an arrangement with the 'Alawin. The distance to Petra is 3 days, thence to Hebron 45 hrs., or 5 good days; I would, therefore, consider the sum of 300 piastres for each camel sufficient to cover all expenses of guard, carriage, and sheikh. Dr. Robinson paid only 135 piastres per camel from 'Akabah to Hebron through the desert of Tih, though the distance is the same as by Petra. Should the 'Alawin refuse a fair sum, better make a detour along

the Haj road westward to Nukhl with the Tawarah—this is about 8 days, and ought not to cost more than 60 piastres a camel; but to prevent imposition, it would be well to make a conditional agreement to this effect with the Tawarah escort before leaving Cairo. At Nukhl Tiāhah Arabs can generally be met with; and several parties have lately followed this route.

Of late the route from 'Akabah to Petra has been almost closed against travellers. The wars of the Arab tribes, and the exactions and brutal insolence of the *fellahin* inhabitants of Petra, make an excursion to the "rock city" at once unpleasant and dangerous. The practicability or impracticability of the journey can generally be ascertained at Cairo; and special inquiries should there be made.

Now, however, taking it for granted that the *Fellahin* are propitious, that a bargain has been concluded, and that Sheikh Hussein or his son has taken the lead, we set out for the "rock city of Edom." Our way is up the 'Arabah, that singular valley which, beginning at Antioch, divides Syria through its centre. It is here parched and barren; bounded on both sides by jagged mountain ranges. Up this valley the Israelites probably journeyed from the wilderness of Sinai to Kadesh-barnea; and down it they certainly came again, long afterwards, when refused a passage through the territories of Edom (Deut. ii. 8).

On entering Wady 'Arabah we see on the E. side (2 hrs. from Akabah) a gap in the hills, called Wady el-Ithm, which intersects the mountain range, and still forms one of the regular roads from 'Akabah to Petra. In ancient times it was the line of the great highway between Elath and that city. The range on the western side of the 'Arabah is here limestone, and that opposite granite. After passing the opening of the Wady Ithm, the next important valley on the right is Tubal, where the red sandstone first appears surmounting the granite. In about 15 hrs. from 'Akabah the entrance of Wady Ghā-

rundel is seen on the rt., a narrow gorge shut in by rugged sandstone cliffs. A short distance up it is a small fountain, around which a few palm-trees cluster, and a verdant grass-plot spreads out, inviting us to pitch our tents on the green turf, and luxuriate for a time beneath the shade by the still waters. Some 4 hrs. farther N. is a rising ground probably the watershed of the 'Arabah. A commanding view is here obtained southward toward the ancient Elath; but one still more interesting lies on the opposite side to the N.E. There are the mountains of Edom rising up, dark, and desolate, as if the predicted curse had been fulfilled; there too, overtopping them all, is the double peak of *Mount Hor*, towering like a huge fortress from its rocky base. 1 hr. more, and the scene is changed again. The bleak wastes of the 'Arabah are left behind, and we enter the hills of Edom, our narrow path making many a turn between fantastic cliffs, through which the slanting sun shoots long rays here and there, lighting up the rugged bottom of the ravine. Tufts of grass, and wild flowers, diversify the little platforms among the rocks; while here and there a miniature corn-field affords a pleasing contrast to the sombre colours of the sandstone. The way becomes more and more entangled among the mountains as we advance; and the deep red cliffs draw closer and closer, narrowing the sky above and the track below. At length we ascend a high ridge, an offset from the southern base of Mount Hor; but our way immediately descends again into a rocky ravine, where oleanders and tamarisks shoot up amid the fallen blocks, and where the sculptured façades and dark entrances of numerous tombs appear along the sides of the cliffs overhead. Through this strange avenue we wind for nearly two miles, until it ushers us into a still stranger amphitheatre, where we have before us the fallen palaces, and around us the rock-hewn sepulchres of Petra. The whole distance from el-'Arabah is 8 hrs.

EASTERN ROUTE FROM 'AKABAH TO PETRA.

Laborde appears to be the only traveller who followed the ancient road from Elath to the capital of Edom. His description of it is neither full nor satisfactory; but he says enough to show that both in scenery and antiquarian interest it is preferable to that through the 'Arabah. It enters the gorge of Wady el-Ithm, where several walls may be observed crossing the ravine. These are constructed by the Bedawin for defence, and are sufficient to prevent any sudden foray of horsemen. The wady runs up between the mountains, first eastward, and then N.E. in a winding course. Some distance up are the ruins of a fortress on a projecting rock, formerly intended to guard the road; other towers occur farther on. The wady at length opens on an undulating plain called Humeiytmeh, from a ruined town of that name situated near the road. After passing this town and a fountain, the path strikes northward over a mountain ridge, crossing in its course the old Roman road; and descending again near the village of Elji, inhabited by the *fellahin* of Wady Mûsa, it enters the cleft of Sik, the main approach to Petra. The traveller who wishes to traverse new ground, and explore an interesting region, would do well to try this eastern route.

EDOM.

The country we have now in part traversed, and whose rock-hewn capital we have just entered, is the ancient Edom. Its name Edom, "Red," may perhaps be regarded as indicative of the colour of its mountains; though it may be more directly derived from Esau, whose inheritance it became, and whose name Edom was suggested by his appearance at his birth (Gen. xxv. 25), and confirmed by the disposal of his birthright for a mess of red lentiles (Gen. xxv. 30). The country was anciently called Mount

Seir, "Rugged," and embraced the hilly region extending along the E. side of the 'Arabah, from the southern end of the Dead Sea to the Gulf of Akabah. Its first inhabitants were the *Horites*, "dwellers in caves," who were driven out by Esau and his descendants. In later times King David conquered Edom; and Solomon built his fleet at its only, or principal, seaport. But the Edomites soon after regained their independence; and, with the exception of temporary defeats by Amaziah and Uzziah, they lived in security. During the troublous times that wasted Judah and Israel, the Edomites prospered, and, joining the Chaldeans, contributed to the overthrow of those kingdoms. They then occupied the northern section of the desert of Tih, and many towns of southern Palestine. But under the warlike Maccabees they were in turn subdued, and governed by Jewish prefects. One of these, Antipater, an Idumean by birth, by the favour of Caesar was made procurator of all Judæa; and his son *Herod the Great* became "King of the Jews." While the Edomites (or Idumeans as the Greeks called them) extended their territory towards Palestine, they were themselves driven out of their native mountains by the *Nabatheans*, an Arab tribe descended from Nebaioth, Ishmael's oldest son (1 Chron. i. 29). They seized Petra, and established themselves there, at least as early as the 3rd centy. B.C.; and their possessions gradually grew into the kingdom of Arabia Petraea, many of whose princes bore the name *Aretas*. One of these was father-in-law of Herod; and it was for repudiating his daughter in order to marry Herodias that Herod was rebuked by John the Baptist (Luko iii. 19). The same Aretas afterwards seized the city of Damascus, and held it at the time of Paul's conversion (2 Cor. xi. 32). The kingdom of Arabia was finally subdued by the Romans in A.D. 105. The Nabatheans were a commercial people, and were the principal carriers of the luxuries of India and southern Arabia across the peninsula of Sinai to the shores of the Medi-

terranean. To them Petra owes those monuments which are now the wonder and admiration of the world.

Edom was, in the first centuries of the Christian era, included in the episcopal province of *Palestina Tertia*, of which Petra was metropolis. After the Mohammedan conquest its commercial importance fell away, and its flourishing port and inland cities became ruinous and deserted. The Mohammedans were the instruments by which the fearful predictions of Scripture were fulfilled:—"Thus saith the Lord: Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. Then will I cut off from it him that passeth out and him that returneth, and I will make thee perpetual desolations, and thy cities shall not return." (Ezek. xxv.)

The geological structure of Edom is peculiar. Along the base of the mountain range on the side of the 'Arabah are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry; over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features. The average elevation of the range is about 2000 ft. On the east is a long, almost unbroken limestone ridge, higher than the other, and declining gently to the Arabian desert. The breadth of the mountain region does not exceed 20 m. The valleys and flat terraces on the mountain sides and summits are covered with soil, from which trees, shrubs, and flowers spring up luxuriantly. All this shows the accuracy of Bible topography, where we find Isaac saying to his son Esau,—"Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." (Gen. xxvii. 39.)

PETRA—WADY MUSA.

Historical Sketch.—The foregoing notices of Edom prepare the way for a sketch of Petra. In the Old Testament it is mentioned twice. It is said of King Amaziah, he "slew of Edom in the valley of Salt ten thousand, and took *Selah* by war." (2 Kings xiv. 7.) Isaiah tells the Moabites to "send the lamb from the ruler of the land from *Sela* to the wilderness, unto the mount of the daughter of Zion" (xvi. 1). *Petra*, "Rock," is the Greek equivalent to the Hebrew *Selah*. Petra was a city of Edom, but never the capital of the *Edomites*; their capital was Bozrah, perhaps the present Busceirah. (See lte. 4.)

Towards the end of the 4th centy. u.c., Petra was taken by the Nabatheans, and afterwards became, as we have seen, their capital. The city is briefly but accurately described by Strabo. It is mentioned in the writings of Pliny, Josephus, Eusebius, and Jerome; and its name as an episcopal see is found in the 'Notitia Ecclesiastica' so late as the 6th centy. But afterwards it entirely disappeared from history, and for more than 1200 yrs. its very site remained unknown. It was not until the reports collected by Seetzen in 1807, respecting the wonderful remains in Wady Musa, had been verified by the discovery of them by Burckhardt, that the latter first ventured to suggest their identity with the long-lost capital of Arabia Petraea. Burckhardt entered Wady Musa, Aug. 22nd, 1812. In 1818 Messrs. Irby, Mangles, Banks, and Legh visited it, after encountering great opposition; 10 years later Messrs. Laborde and Linant spent 8 days among the ruins, and carried away with them a map and a large portfolio of drawings. Monuments like those of Petra it is difficult to describe; and a good sketch is better than half a volume of letter-press. To the works of Laborde, Bartlett's 'Forty Days in the Desert,' and Keith's 'Prophecies,' I refer the reader. Two of the views in the latter work from daguerreotypes—the "Corinthian Tomb," and the "Deir"—are

exquisite. But Petra is one of those places where both pencil and photograph fail to carry away a full delineation of nature: all want the rich colouring which gives to the real scene unrivalled charms.

DESCRIPTION OF PETRA.

General View.—The first object of the traveller on establishing himself in Petra, whether he enter it by the avenue from the S., or by the Sik, ought to be to select some commanding spot from which to obtain a general view of the ruins and surrounding tombs. The best place for this purpose is perhaps the high cliff immediately on the north side of the theatre, which he can easily climb by a staircase leading from the uppermost bench. Seating himself here, the site of the city, with its girdle of sculptured cliffs, is spread out before him; and taking the accompanying map in his hand, he can almost at a glance identify the principal monuments. He now sees that the city stood in an irregular basin, through the bottom of which a stream winds: entering at the S.E. corner, running northward round a spur of the cliff on which he stands, and then turning W., it intersects the ruins, and disappears through a wild gorge. The banks on each side present narrow strips of level ground, and then rise irregularly to the base of the cliffs, which are almost sheer precipices from 150 to 300 ft. high; while ravines, deep and rugged, branch off into the mountains. The whole area available for building purposes does not exceed $\frac{1}{2}$ m. square.

But let us take a glance at the scene before us, so as to fix the general features in our memories. Close on the right is a narrow valley, with the rivulet flowing out from the chasm behind. The cliff opposite is low; but over it, farther back, rises another and much loftier one, extending far to the N., and almost filled with beautiful tombs. One among them attracts attention by its Corinthian façade, and another

beyond it is conspicuous with three tiers of columns. The background on the N. is filled in by the mountains of Dibdiba, which descend in broken masses to the bottom of the valley. On the left is a range of precipitous peaks, dotted with the openings of numerous sepulchres. Near the spot where the streamlet disappears are the walls of an old temple or palace, now known by the name of "Pharaoh's Castle," Kusr Far'ôn. Immediately on the left of the peak on which we stand is a steep acclivity leading to a plateau, which extends along the whole summit of the western cliffs to the foot of Mount Harûn. The Arabs call it Sûth Harûn, "Aaron's Plains."

What strikes us most in the general view, as well as in a more minute examination of Petra, after the great natural features have been taken in, is the vast multitude of tombs, and the gorgeous colouring of the cliffs in which they are hewn. The colours are not bright or gaudy; they are rather subdued, and perhaps even dull; but their varying lines and blending hues are inconceivably beautiful. Here are deep crimson, blue, purple, and yellow, blended harmoniously together, and suffusing the whole sculptured front of tomb or temple, like the wavy shades of watered silk.

WALKS THROUGH PETRA.

'To the traveller in this city time is a great treasure: he knows not when, like many of his predecessors, he may be compelled to leave on a moment's notice; he knows not where he may meet swarms of armed vagabonds barring his progress, and shouting *bakhshish*. The longer he stays, as a general rule, the more annoying both friends and foes become. News of his arrival spreads among the neighbouring tribes; strangers flock in to see what they can make by blustering or pilfering; and the escort becomes anxious to flee from complicated difficulties. It is well to pay the *hundred piastres ghufi*, or "black mail," which

the representative of old Abu Zeitân thinks himself justified in demanding; if it were only to rid one of the presence, even for a single day, of a set of half-naked, hungry savages. By the way, the "hundred piastres" have been latterly increased almost *ad infinitum*. But to see the city in the shortest possible time is what all will desire: I therefore recommend a systematic plan; and perhaps the best is to pass hurriedly out of the city (though one has to return by the same path again), and begin at the eastern extremity, where the wady below the village of Eljy contracts to form the wonderful chasm of the Sik; and the best time for viewing this is the morning, or at least the forenoon, when the sun's rays slant down into the ravine, and light up the noble façade of the Khuseh.

The Sik was anciently the chief, and is still the most striking, approach to the city. In fact, so passing strange—so enchanting—is the whole scene when first entered from this side, that all who can should follow Robinson and Burckhardt, and, even though at the expense of a considerable détour, enter Petra by the Sik. Two considerable valleys unite below the village of Eljy, and form by their junction Wady Mûsa. Down the northern one flows a rivulet from a copious fountain half an hour distant, called 'Ain Mûsa; it receives a small tributary from the southern, and then runs on through the Sik, its general course being westward. Wady Mûsa is first wide, with sloping terraced banks; but it soon contracts between high cliffs of sandstone. At this point the first monuments are seen. Before entering the narrow part a group of light-coloured rocks is passed on the right, in which is a large and singular tomb. It consists of a square court hewn in the rock; on the western side is a façade with pilasters at the angles, and a door leading to the interior; on each side of the façade are low wings, like porticos, with Doric columns. The eastern side of the court is enclosed by a wall of masonry, with colossal

lions at the entrance. The narrow portion of the valley, into which we now pass, is about 50 yds. wide, and the rocks on each side are 50 or 60 ft. high. Numerous façades and openings of tombs appear on the right, which in any other place would be objects of interest, but are here passed with indifference as we hasten on to more remarkable monuments. Ere we have advanced far 3 singular tombs on the rt. arrest attention, and will at once recall the well-known form of Absalom's mausoleum in the valley of Jehoshaphat. They are masses of rock 16 ft. square, separated from the adjacent cliffs by wide cuttings. The sides contract in the Egyptian style; but the roofs are flat. In one of them is a small sepulchral chamber with a low door. A few yards farther down is a very remarkable monument hewn out of the cliff on the l. In front, below, is a façade consisting of a portico of six Ionic columns, with pediment and a multitude of ornaments in florid style. Over this is another façade totally different in character; being entirely plain, with a simple moulding across it; but above it, in a recess, are four slender pyramids hewn out of the rock. The whole is in bad taste, and presents no appearance of unity of design; yet it is striking, and not devoid of beauty. It may be said indeed of all the monuments of Petra, taken singly, that they have no claim to architectural purity or refined taste.

But to proceed. We still descend the glen, through a street of tombs, whose sculptured façades and dark doorways line the cliffs on each side; while fig-trees shoot out from chinks in the rock above, and oleanders almost fill up the path below. At some 300 paces from the entrance the ravine opens into a little amphitheatre, seemingly wholly shut in by rocky walls except at the spot where we enter. The brook, however, continues its course, and the eye following it detects a narrow cleft in the opposite wall through which it disappears. Following it, we pass a projecting rock, and suddenly find ourselves at the entrance of a chasm,

as it would seem, by the rending of the mountain from summit to centre. The width is about 12 ft., increasing in places to 20 or 30. The sides are perpendicular or overhanging walls of red sandstone, at first about 100 ft. high, but gradually increasing to 300. Nothing could surpass the awful grandeur of this ravine; and one cannot repress a shudder on looking up from its gloomy depths, through the gradually narrowing fissure, to the irregular streak of blue sky far overhead. Constantly winding, too, one seems at every new turn to be shut in on all sides, and hopelessly imprisoned in the very bowels of the earth. Yet here, in this cleft, from whence the light of day is well-nigh excluded, into the depths of which no solitary ray of sunlight can penetrate, traces of art and industry are everywhere visible. Remains of ancient pavement cover the bottom, once the highway to a proud city; along the sides are niches hewn in the smooth cliff to receive statues; and tablets, too, are there, *once* inscribed with some records; on the left is an aqueduct tunnelled in the rock, and high up on the right is a conduit of earthen pipes let into the precipice. These, the works of man, are now all ruinous and time-worn; statue and inscription, form, name, and story, are alike gone. The products of nature are alone perennial, for, while the monuments of man are all spoiled, the delicate branches of the caper-plant hang down as fresh and beautiful from the chinks in the rock as they did 2000 years ago; and the foliage of the wild fig and tamarisk is as rich, and the flower of the oleander as gaudy, as they were when the princes of Edom dwelt "in the clefts of the rocks, and held in pride the height of the hills." (Jer. xlix. 16.)

Such are the features of the Sik, which is more than a mile long. But perhaps the most striking object in the whole ravine is the arch near its entrance, buttressed high up on the rugged cliffs, and spanning the intervening gulf—seeming alike inaccessible and useless. Imagination would make it the work of some spirit of the moun-

tains, constructed as a portal to her wild retreat. Curiosity, however, has scaled even this height, and solved the mystery of its purpose. It supported an aqueduct, intended doubtless to convey water to the more elevated temples or palaces in the city.

The Khuzneh.—After winding through this strange and gloomy passage, a scene of exquisite beauty—of almost fairy splendour—suddenly bursts upon our view. A rose-tinted rock appears between the perpendicular walls of the chasm, within a huge niche of which stands the façade of the great temple of Petra, the *Khuzneh*. It is now we see the magic influence of the morning sun, as the rays fall slanting on this monument, revealing its fine proportions by the most artistic blending of light and shade, and bringing out the minutest details of its gorgeous colouring. In the grandeur of its situation, the richness of its natural colouring, and the singularity of its construction, *El-Khuzneh* stands unrivalled in the world. It is directly opposite the opening of the Sik, hewn out of the side of a wider ravine that here passes the latter at right angles; and it is so placed as to fall full upon the view of every one who enters the city. With consummate skill have the architects of Petra availed themselves of remarkable natural formation to dazzle the stranger, as he emerges from an all-but subterranean defile, by the enchanting prospect of one of their noblest monuments. Most fortunate, too, were they in the material out of which it is hewn, for the rosy tint of the portico, sculptured pediment, and statues overhead, contrasts finely with the darker masses of rugged cliff above and around, and the deep green of the vegetation at its base. The monument is in wonderful preservation; some of the most delicate details of the carving are as fresh and sharp as if executed yesterday.

The architecture is Corinthian, but the plan is unique. The façade consists of two stories. The lower one has a portico of four columns, 35 ft. high, projecting only a few inches from

the surface, and surmounted by a frieze and pediment delicately sculptured with vases connected by festoons. At the sides of this portico are wings like *antæ*; each having a pilaster at the angle supporting a deep cornice. On the flat surface of the wings are sculptured figures in relief, but so much worn as scarcely to be distinguishable. At the level of the apex of the pediment runs a horizontal moulding, terminating the first story, and forming the base of the second. The upper story is very singular in plan. It looks as if a low portico of four columns, with a pediment, had been cut down the centre, and the parts set back so as to afford a clear space between them for a small cylindrical monument, surmounted by a dome and urn, supported by four columns, with sculptured figures on pedestals between them. There are also statues between the columns of the dissevered portico. Within the great portico is a vestibule, having a door opening into a plain lofty chamber, behind which is another of less size. Small lateral chambers also open from the vestibule. The whole structure is excavated in the rock, with the exception of the two central columns of the portico, one of which has fallen. The age of the monument can only be guessed at, and its very object is matter of controversy. Was it a temple constructed in honour of some god, or a mausoleum hewn out in memory of some man? It is in vain we inquire. It bears no inscription, preserves no name, has no story. "There it stands as it has stood for ages, in beauty and loneliness," having no legend of the olden time, no theme, on which the muse might soar to celebrate its past glories. Its rich tints are now lighted up by the morning sun, and now cast into shade as he goes down beneath the western cliffs; like the magical creation of some night vision, it strikes the eye once, and every after haunts the memory.

The name given to it by the Arabs is *el-Khuzneh*, "the Treasure." Their tradition is, that its ancient possessor deposited in the urn which surmounts the façade vast treasures of money

and jewels. There they still remain beyond the reach of human hand, jealously guarded by watchful genii.

Other Tombs.—We are now in a broader ravine, whose course is towards the N.W. The stream is still here, with its thickets of oleander and its groups of wild flowers; and the cliffs still line the sides, honeycombed with tombs, exhibiting façades of every form and design. Burekhardt has observed that there are not 2 sepulchres in Wady Musa perfectly alike; they vary at every turn, and on every cliff, in size, shape, and ornament. But the most common type in this section is that of a truncated pyramid, with pilasters at the angles, and an ornamental doorway in the centre. Some fronts are quite plain; others are embellished with pilasters, semi-columns, friezes, and pediments. Some of them, instead of a pediment, have a flight of steps running up from each corner and meeting in the centre. This style seems peculiar to Petra, and may be called Arabian, or more properly Nabathæan. Indeed, a great majority of the older tombs are unique in plan and ornament, and little seems to have been borrowed from Egypt, Greece, or Rome. The pyramidal form was not confined to this place, for historians tell us that the tomb of Helena at Jerusalem, and the tombs of the Maccabees at Modin, had pyramids erected over them. In this part of the valley is the tomb whose architrave once bore a Greek inscription, but both architrave and inscription are now gone, having fallen during a storm while Miss Martineau and her party were encamped amid the ruins. This fact may partly account for the almost total absence of inscriptions, the action of the elements on the soft rock destroying the surface where fully exposed. Another probable reason is given by Irby and Mangles. In the façades of many of the tombs may be seen cavities apparently for "pegs or rivets," used to fasten tablets charged with inscriptions.

The Theatre.—On going down the valley a short distance it suddenly expands to a width of about 120 yds., receiving another narrow ravine from the S. Here on the left is the theatre, excavated in the rock. The arena is 120 ft. in diameter, and there are 33 tiers of benches, with 3 *cunei*. Above the benches is a row of small excavated chambers, looking down on the stage. The scene was of masonry, and is destroyed, the bases of 3 columns alone remaining. It has been estimated that this theatre would contain from 3000 to 4000 spectators. The view around is remarkable; the cliffs on every side almost filled with tombs; and more than a hundred of these "houses of the dead" were before the eyes of the people whenever they missed them from the exciting scenes of the arena. This view is well known from the charming sketches of Labordo and Bartlett; it is rather unfortunate, however, that neither of these accomplished artists was satisfied with the reality, but thought to improve it by extemporising a background.

The Eastern Cliff.—Still following the stream from the side of the theatre, we have on the right a low cliff, a spur from the loftier one behind. The tombs here are very numerous—some chaste and simple in style, others profusely ornamented; some low down, their openings near the bottom of the valley; others high up and almost inaccessible. About 200 yds. below the theatre the valley opens into the great basin in which the city stood. We now leave the stream to follow its own course, and, crossing over to the right bank, toil up the rugged acclivity, past the end of the low cliff. The whole ground on the left is here covered with hewn stones, while behind, near the river-bed, may be seen the prostrate columns of a palace or temple. Immediately in front, along the face of the precipice, are some of the finest monuments of Petra. Here Burekhardt numbered 50 tombs close together. "Not the least remarkable circumstance in the peculiarities of this singular spot is the colour of the

rocks. They present not a dead mass of dull monotonous red, but an endless variety of bright and living hues, from the deepest crimson to the softest pink, verging also sometimes to orange and yellow. These varying shades are often distinctly marked by waving lines, imparting to the surface of the rock a succession of brilliant and changing tints, like the hues of watered silk, and adding greatly to the imposing effect of the sculptured monuments. Indeed, it would be impossible to give to the reader an idea of the singular effect of rocks, tinted with the most extraordinary hues, whose summits present us with Nature in her most savage and romantic form; whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors, adhering to their perpendicular surface."

Tomb with the Arched Terrace.—The first of the remarkable group of tombs on this cliff that calls for particular notice is the one which is easily distinguished by an arched terrace in front, and an urn on its pediment. The labour of excavation, independent of architectural ornament, must have been enormous ere the rock was pared down to a workable surface—the front of the façade being about 15 ft. within the natural face of the cliff. The sides of this deep cutting are hewn into open galleries like cloisters, each supported by 5 columns. Between these is a level terrace of masonry, resting on double arches, now partly ruined. The façade is composed of 4 Doric columns, supporting a plain entablature and pediment; the columns are not detached. In the centre is a door, with a window over it, and higher up are 3 other windows between the pillars, the centre one having 2 figures in relief. Within is a large and lofty chamber, at the upper end of which were originally 6 recesses. "On the establishment of Christianity these 6 have been converted into 3 for the reception of altars, and the whole apartment has been made to serve as a church; the fasten-

ings of the tapestry and pictures are still visible in all the walls, and near an angle is an inscription in red paint, recording the date of consecration."

The Corinthian Tomb is about 100 yds. farther along the cliff to the N. In going to it we pass several of less note, some of which have the "stair ornament" instead of a pediment. This structure strikes one at first sight as resembling the Khuzneh, but on closer examination we see its inferiority, both in design and execution: being exposed to the full force of the elements also, it is much defaced. The water has worn away the soft rock, and brambles and creeping plants spring luxuriantly from the crevices, partially concealing column and frieze. The lower story has 8 semi-columns, supporting a double cornice, over which there was a pediment, now almost gone. The upper story is nearly an exact copy of the Khuzneh, without the statues. There are 3 doors; a large one in the centre, admitting to the chief apartment, and 2 others between the columns on the 1. The chambers are all plain, but the larger one has several recesses, apparently for the reception of bodies.

The Tomb with the triple range of Columns is close to the latter; and, from its situation and size, one of the most striking objects in the whole valley. The lower story has 4 portals, and is ornamented with pilasters, supporting an entablature and small pediments. Over these were formerly 2 distinct ranges of Ionic semi-columns, 18 in each range; but as part of the cliff has fallen, only 7 of the upper tier now remain. The façade was probably carried even to a greater height, and surmounted by some appropriate ornaments, so that we can now form but an imperfect idea of its original splendour. On the front are traces of paint, and on close examination we observe that some of the capitals are fastened on, the original rock probably having been too soft for the details of carving. The chambers are plain, but in

one or two places are the remains of stucco ornaments.

The general effect of this group of tombs as viewed from the area of the ancient city is very striking. The crags out of which they are hewn rise up in jagged points, leaving between them deep clefts, and throwing out here and there bold projections. From almost every recess springs the struggling foliage of the bramble, or the deep green caper-plant; while tufts of grass and flowers cling to the rugged surface, and long trails of delicate ferns depend from the water-drips; add to all the gorgeous colouring of the rocks themselves, shown off in new tints by the light and shade, when the sun's rays fall athwart rough peak and sculptured façade, and we have a picture which the world cannot match.

Tomb with Latin Inscription.—In proceeding northward from the commanding position we occupy in front of the great tomb, there is an easy descent to the bottom of a wady which drains the whole of this section of the valley. Here on the face of a projecting crag, which runs out between the valley and a side ravine, is another fine tomb. The position is well chosen, and the details of the architecture are chaster than most of the others. In front is a small rock terrace, reached by a broad flight of steps. The façade has pilasters at the angles, supporting a deep cornice, over which rises a plain surface, surmounted by a pediment. The portal is small, with an ordinary pediment over it, and a semi-circular ornament higher up. Here on a tablet is a Latin inscription in 3 lines, containing the name of Quintus Prætextus Florentinus, a Roman magistrate, who died in this capital, while governor of the province of Arabia: this is the only legible inscription hitherto discovered in Petra.

About a quarter of a mile northward from the last tomb there is an interesting group of chambers in the cliff, all of which seem to have been designed as residences for the living. One measures 39 ft. by 38 ft. It has

[*Syria and Palestine.*]

a door 10 ft. high, a window on each side, and 3 corresponding windows above. It is thus a cheerful, well-lighted, apartment. Within is a misal dais hewn in the rock, round 3 sides, and on one side is a small recess 7 ft. square. Beside it is another chamber similarly arranged, having in addition a side chamber with a window, and in both are little openings for interior door-bars. Many other apartments in every way similar may be seen in the neighbouring cliffs.

Tomb with Sinaitic Inscription.—Westward of these latter excavations commence the rugged acclivities which bound the valley on the N. At the N.E. angle a difficult path winds up to the elevated plateau of Diblila. By it Dr. Robinson was driven out by old Abu Zeitân, and here also, apparently, Irby and Mangles found the tomb with the Sinaitic inscription, which, so far as I know, has never since been seen; and I consequently indicate its locality in the hope that some future traveller may find it, and make an exact copy. It would be of great importance to establish the identity of its characters with those of Wady Mukatteb. It is said to be "on the left-hand side of the track leading to Diblila, on a large front of pure Arabian design, with 4 attached columns; and in this monument the architect, from failure or defective vein in the sandstone, has been obliged to carry up the lower half in masonry so as to meet the upper, which is sculptured in the face of the mountain. . . . The inscription is upon an oblong tablet, without frame or relief, but is easily distinguished from the rest of the surface by being more delicately wrought. . . . The letters are well cut, and in a wonderful state of preservation, owing to the shelter which they receive from the projection of cornices, and an eastern aspect."

The ravines that branch off from this place to the eastward ought all to be carefully explored, as they may contain some interesting monuments, or valuable inscriptions. Turning to

11

the l. we encounter massive rocks and cliffs descending in broken bluffs from the mountain on the N. In these, too, are numerous tombs, but neither so large nor so ornamental as those along the eastern precipice.

The Deir.—Passing by the rugged projections and deep clefts that furrow the northern slopes, we reach the N.W. angle of the basin, and, turning S. a few yds., observe on the rt. a narrow ravine coming down from the N.: this is the way to the Deir. In visiting this, as well as the other more distant monuments, the traveller ought to take an Arab guide, as he is apt to lose his way and get entangled amid the wadys. The ravine leading to the Deir is narrow, wild, and steep; in some places tangled thickets of shrubs almost bar the passage, as it winds round huge blocks of sandstone which have fallen from the cliffs overhead. In other places so close do the cliffs approach, and so steep is the ascent, that it would be impassable but for the excavations along the side, and the rude steps hewn in the rock. The defile becomes wilder and more picturesque as we ascend, now opening up a vista through the rocks on the prostrate ruins of the city, now diving into the heart of the mountain beneath overhanging precipices, from the fissures of which the wild fig and the yew-tree spring; and now skirting the edge of yawning chasms whose gloomy depths the eye cannot fathom. Here and there on the smooth rocks are a few *Sinaitic inscriptions*. After a full half-hour's toilsome ascent we reach, near the mountain's summit, a square area about 260 ft. on each side, partly formed by cutting away the rock and partly by masonry; on the northern side of this area stands the Deir.

The Deir is a huge monolithic temple, hewn out of the side of a cliff which projects from a high plateau. It faces Mount Hor, whose rugged summit towers in lone majesty over against it. In general design it resembles the Corinthian tomb. Like it, the lower story has 8 semi-columns;

but here the lines are broken by recesses and projections, and there are also niches between the exterior columns. The upper story has 2 additional compartments. The façade is nearly double the size of the Khuzneh, being 150 ft. in length, by about the same in extreme height, and is in admirable preservation. Some idea may be formed of its massive proportions by the measurement of its details. The lower columns are 7 ft. in diameter, and over 50 in height, almost rivalling those of the great temple at Bâ'albek; the interior is one vast hall, perfectly plain. On the back wall is a broad arched niche, a little above the floor, with 2 or 3 steps leading to it on each side—not unlike the niche for the altar of a Greek ch. The arch appears to have been once ornamented by a border of some sort fastened into a groove cut round it. A rude staircase leads up to the top of the structure, and on one of the stairs are some Sinaitic inscriptions.

The whole aspect of this singular and beautiful edifice is undoubtedly that of a heathen temple. "With this view also accords the broad esplanade in front, and the road leading up to the place, hewn out of the rock with immense labour. It would be difficult to account for such a road to a mere private tomb, and this of itself seems to mark it as a public structure. In a later age it became a Christian ch., and then perhaps the niche was excavated." I have seen, however, niches such as this in several other excavated temples. There is one at Monin near Damascus.

Immediately opposite the Deir is another high cliff, which appears to have been too tempting a site for the architects of Petra to overlook. In the lower part of it are several excavated chambers, while a staircase leads to a level area above, where are the bases of columns *in situ* in front of another and larger excavated chamber, which seems to have been once the shrine of a temple. Within is a highly ornamented niche, and without are some separated fragments of mosaic pavement scattered over the rocks. Above

this again rises the summit of the cliff, on which buildings once stood, commanding a view of singular wildness over a troubled sea of mountain peaks to the valley of the 'Arabah, and the frontiers of Palestine far beyond.

From this peak, some 1500 ft. above the site of the city, we must again descend by the same route; for though several ravines branch off from the platform in front of the Deir, none appears practicable save that up which the staircase has been hewn. In many places we observe, in going down, branch ravines and clefts in the mountain, some of them partially excavated to afford a passage, probably, to unexplored tombs or temples. Much still remains here for future explorers; and perhaps some zealous antiquary will one day be repaid for extra toil, by bringing to light interesting monuments of former ages.

The Western Cliffs.—On emerging from the glen leading from the Deir, we have the valley on the l., and the western range of cliffs on our rt. They are lofty, irregular, jagged masses of sandstone, dotted nearly all over with the dark openings of caves. These are not so tasteful or so highly ornamented as those on the opposite side. After walking some distance south we reach the entrance of a sublime gorge, into which the little rivulet of Wady Mûsa winds. Its ragged sides are filled with caves, many of them apparently more ancient than those in the main valley. Their style, too, is different—resembling primitive dwellings for the living, rather than sepulchres for the dead. This ravine deserves to be explored, if it were only to solve the mystery of the streamlet, and to see whether it falls into a cave in the heart of the mountains, as the Arabs maintain, or whether it finds a narrow track through the ridge into the 'Arabah. It is no easy task, however, to advance far into this glen. Olcanders spread out their branches till they touch the cliffs on each side; and tangled shrubs, creeping plants, and tamarisks, combine to bar the passage. Huge fissures and

chasms, filled with verdure, branch off on each side, and are found as impracticable as the main ravine. Still a few Bedawy pioneers, with a *bakhsheh* in prospect, would soon open a way until the cliffs themselves stopped them.

The Acropolis.—On the l. of the entrance to this ravine is an isolated peak, supposed by Laborde to be the Acropolis of the ancient city. The site is commanding, and being separated from the neighbouring hills by impassable gorges, it was doubtless deemed impregnable. Vestiges of foundations and buildings still exist on the summit. Along its base runs the wady by which travellers from the south generally enter the city. To the features and tombs of this wady I have already referred. One tomb only is deserving of particular note. It is on the side of the cliff nearly opposite the ruin called Kusr Far'ôn. It is unfinished, and we learn from it the mode in which the architects of Petra wrought. They reversed the common process, commencing their work from the top. Here the capitals of the columns and architrave are finished; but all below is one solid block of natural rock.

The Southern Activities.—To complete our circuit of this strange city we must ascend the steep acclivity which rises from the base of the Acropolis. Proceeding towards the S.E., we observe on the left a solitary column, the only remnant of a large temple, whose prostrate ruins lie in the dust around it. This column has received a name from the Arabs which travellers will do well *not* to repeat or perpetuate in their writings. The cliff we now approach, and which shuts in the valley on the S.E., is cut up into numerous peaks by clefts and ravines. In several of these are excavated chambers, tombs, or temples, well worthy of a visit. High up in one gorge is a little platform formed by the erection of a strong wall between the cliffs, now in ruins. Here on the left is a singular façade, having four semi-columns, supporting a low pedi-

ment; between the columns are two windows, and three niches with the remains of statues. The principal chamber is 40 ft. long by 30 ft. wide, and behind it is a smaller one with arched niches in the walls. Directly facing this structure we observe two or three irregular openings in front of a cliff; entering by one of these, we suddenly find ourselves in a large and handsome hall, whose walls are adorned with 14 fluted semi-columns supporting a rich entablature. Between the columns are niches, with grooves over them, apparently for receiving ornaments or inscriptions.

Farther up this gorgo is another massive wall. Near it a staircase, hewn in the rock, leads up to a Doric tomb, from which we gain the summit of the hill. Here are several deep reservoirs for the collection of rain-water; one of them is 80 ft. long, by 20 ft. wide and 20 ft. deep; another, seemingly intended for an open temple, has two rows of niches in its walls. Not far from this, on the brow of another ravine, is a spiral staircase hewn in the rock. In fact, this whole hill is filled with curious and interesting excavations, both on the eastern and western sides. On the summit are the foundations of a large building, apparently a fortress; and below it is a pyramid of rock, past which a long staircase descends to the front of the theatre.

The Ruins of the City.—Having completed our circuit of the cliffs, we are prepared to examine such remains of domestic or public architecture as still exist. A single glance at the heaps of hewn stones, broken columns, and mounds of rubbish, that cover the valley, is sufficient to show that every available spot was once occupied by buildings; but all are now prostrate, save one or two fragments on the banks of the rivulet. Entering the valley once more through the ravine from the theatre, we observe that the bed of the stream is skirted by strips of level land; N. and S. of which the ground rises into low irregular mounds; while behind these, a quarter of a mile from the brook in both directions, is a steeper and longer ascent to higher

terraces. It was this lower tract, about half a mile square, which formed the site of the ancient city.

The first building we come to, in proceeding along the l. bank of the stream, is a temple whose fallen columns and prostrate walls now strew the level ground, lying as they fell.

Nearly opposite this ruin a wady comes in from the N., which was once spanned by a bridge now a heap of ruins. Farther W. the banks of the stream are confined by strong walls, and appear to have been formerly connected by a continuous arch, so as to afford additional building-ground. We now observe distinct traces of a paved road leading through the fragments of a triumphal arch to the principal ruin of Petra, *Kusur Far'ân*, "Pharaoh's Palace." The style of this structure shows a corrupt taste, and its execution unskilful workmen. The walls are in good preservation, but the portico is nearly gone.

This is all that remains of the city of Petra. It is strange that the most enduring, the most beautiful remnants of this great city are its "Tombs." But many of the rock-hewn tombs have likewise disappeared. The close observer will see how time has eaten away, and is still eating away, the cliffs themselves. Fragments of stucco ornaments, shallow recesses, and little niches, are now seen on the face of many a rock, which were evidently at one time within excavations. The rock is very soft, so much so that in many places a finger will bring down whole handfuls of sand. What effect, therefore, must the storms of long centuries have had upon it! While gazing upon the wilderness of ruins, and the devastation time has made on monuments that might well be deemed imperishable, who can fail to recall the words of Scripture; and who can hesitate to bear testimony to their truth?—"Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof When the whole earth rejoiceth I will make thee desolate Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it Thus saith the Lord of Hosts,

They shall build and I will throw down Thy terriblest hath deceived thee, and the pride of thine heart, *O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.* Also, Edom shall be a desolation; *every one that goeth by it shall be astonished.*" (Isai. xxxiv. 13; Ezek. xxxv. 14; Mal. i. 4; Jer. xlix. 16, 17.)

Original object of the Rock Structures of Petra.—There is a question which will naturally force itself on the mind of every thoughtful traveller who examines Petra. These countless excavations which one meets with on every cliff, in every ravine, in the most retired recesses of the mountain glens, on the most prominent points round a crowded city—are they all tombs? If so, then the houses of the dead far outnumbered those of the living. There can be no doubt that many of them were tombs, or at least became so—those for instance in the upper part of Wady Musa beyond the Sik, and in the ravine around the theatre. There can be little doubt, too, that some of them were temples—such as the Kluzieh, the Deir, and one or two of the monuments in the eastern cliff. But there can be as little doubt that very many of the excavations were originally intended for dwellings. In the ravines and cliffs around the Acropolis, and in the N.E. and S.E. angles of the valley, are many chambers that in no way resemble tombs, but are just such as a primitive people would construct for habitations. The nature of the rock, and the form of the cliffs, made excavation an easier work than erection; besides the additional security, comfort, and permanence of such abodes. Most of these chambers have closets and recesses suitable for family uses, and many of them have windows in front, certainly superfluous in a tomb. May it not be that, when architecture became fashionable among the inhabitants of Mount Seir, these caves were abandoned by their owners for ordinary houses, and then afterwards al-

tered within and ornamented without, so as to serve for mausoleums and family tombs? This theory would account alike for their vast numbers, and for the great contrast between the exterior and interior of many of them. It is in some measure corroborated, too, by history. The aborigines of this whole region were called *Morina*, that is "dwellers in caves." They were expelled by the descendants of Esau; but in many parts of Scripture such expressions are used in speaking of Edom as would lead us to conclude that Esau's posterity had not merely taken possession of the country, but also of the dwellings, of their predecessors. Jeremiah and Obadiah both speak of them as dwelling in the clefts of the rocks, and making their habitations high in the cliffs, like the eyries of the eagles. (Jer. xlix. 16; Obad. 3, 4.) And Jerome, in his commentary on the latter prophet, observes that the whole of Edom, from Eleutheropolis to Petra and Aila, was filled with caves used as dwellings. It would be most interesting for some competent antiquarian to devote a few months to a minute and full examination of the monuments of Petra, and to a comparison of the different styles, with a view both to determine their relative age and their original object. There can be little doubt that many important facts would thus be ascertained, illustrative of the antiquities, the history, and the customs of the former occupants of this singular city. It might perhaps be found that the commercial Nabathæans were the first who introduced *buildings* into Petra, and the first also who began to ornament the exteriors of the excavations. It must at once strike every visitor, that, with one or two exceptions, there is no characteristic difference in the internal arrangement of these chambers; some are smaller, some larger; but nearly all are simple and uniform in plan, and without ornament. The façades alone appear to be of different ages, and they indicate the progress of architecture from an early and simple to a later and more ornate style. They are also, in many

instances wholly disproportioned to the interior. Would not these things seem to favour the supposition that the excavations themselves are *generally* of remote antiquity, and probably the work of the Horim and their successors, the Edomites; while the exterior ornaments, with the buildings of the city, were added by a distinct race, who, from their intercourse with more polished nations, were led to renounce the simple habits of their predecessors? At any rate, there can be little room for doubt that the simple type of the rock-chamber was borrowed by the Nabatheans from a much older people, and from specimens existing in this valley.

EXCURSION TO MOUNT HOR.

Few will wish to leave the rock-city of Edom before making a pilgrimage to the time-honoured tomb of the great Hebrew High-priest. It may involve the payment of a few extra piastres; but what matter? Better pay with a good grace—under protest if you will, though the Bedawy cares little for that—than leave the place for ever, disappointed and indignant. The very difficulties that deterred great men serve only to stimulate curiosity; and to make us in this respect at least greater than they. Poor Burckhardt had to rest contented with sacrificing his kid in sight of the tomb; and Robinson was driven back by main force by the stern old "Father of Olives." Some have managed to steal a march on the wily guardians of Petra by making a hurried visit to the place before entering the city: this can easily be done; but on the whole it is perhaps more satisfactory to select a couple of sturdy guides, and to make the excursion in full form.

Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called Sūtāh Harān, which skirts the base of Mount Hor. Crossing this towards the S.E. side of the peak, we find a path winding up to the summit. The ascent from the plain must be made

on foot, and occupies about an hour. It is neither difficult nor dangerous, if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises in broken masses, giving a peculiar character to the mountain, like

'Embattled towers raised by Nature's hands.'

A deep cleft in the rock opens a way to the top. A little way up are the openings to subterranean vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From hence a staircase leads to the narrow platform on which the tomb stands.

The *Tomb*, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and imposing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the S.W. corner. An ordinary cenotaph, such as is met with in every part of the East—a patchwork of stone and marble—is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments—old shawls, ostrich-eggs, and a few beads. Near the N.W. angle a staircase leads down to a dark vault, partly hewn in the rock. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real Tomb of the High-priest is here shown, at the far end of the vault. It was formerly guarded by an iron grating. The date of the building is at least prior to the time of the Crusades, for the author of the '*Gesta Francorum*' mentions that in the time of Baldwin (A.D. 1100) an expedition was made *in vallem Moysi*, "to Wady Mōsa;" and that there, on the summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan conquest.

The view from the summit is grand. Far away to the N. and S. stretches a "howling wilderness" of jagged summits, of every shape and form, like the ruins of a mountain chain. Along its western side runs the 'Arabah; beyond it are the bare white ridges and wide expanse of the desert of Tih; while further yet, blue-tinted and melting into the sky on the horizon, are the hills of Palestine. Towards the E. is the limestone ridge of Edom, with smooth rounded summits and gently sloping sides. Petra is hid in its rocky nest; but the graceful outline of the Doir is seen on the N.E.

Few spots in Bible lands are so interesting as this, because few are so precisely identified. The conspicuous mountain—emphatically the *Hor* ("Mountain")—on the borders of Edom (Num. xx. 23); the narrow summit; the ancient and unbroken tradition—all tend to remove doubt, and establish the fact that here indeed Aaron died.

take a new route to Palestine. This is easy enough if they can persuade their Arab escort to go with them; for the desert is wide, and objects of interest are not wanting. I shall sketch in outline a route which combines some geographical and antiquarian research with a good dash of adventure; and affords at the same time a fair opportunity of making the acquaintance of some other tribes of Bedawin.

A short march of some 5 hrs. over the eastern mountain ridge of Edom, and down the easy slope to the Arabian desert, brings us to Ma'an, a village of about 1000 Inhab.; and one of the chief stations on the Syrian Hâj road. There are here seven different clans, all of Syrian origin, combined together to trade with the Bedawin and Mohammedan pilgrims. There is little of antiquarian interest save a half-ruined castle of the age of the Khalifs; but this is doubtless the seat of the *Maonites*, a tribe which, in connexion with the Amalekites, warred with Israel (Jud. x. 12).

Leaving this desert village, we turn N.W., enter again the mountains of Edom, and after 7 hrs. travel reach the large and strong castle of Shobek, probably the *Mons Regalis* of the crusaders. It is about 6 hrs. distant from Petra. The castle stands on the top of a hill, and is in tolerable preservation. A massive iron door admits to the interior, where some 400 Arabs find a safe retreat. There are here the ruins of an old church, with a Latin inscription over the great door, of the era of the Frank kings of Jerusalem. The view from the walls is very extensive, embracing the whole mountain region from the 'Arabah to the desert.

Proceeding northward, on ascending from the valley in which the hill of Shobek stands, we observe a Roman road, the pavement of which is in many places entire, and some of the milestones are standing. Along this we advance, enjoying a wide view over the desert plain to the right. The Hâj route is visible—a long white line extending N. and S. far as the eye can see. We are now in the track of

ROUTE 4.

PETRA TO HEBRON, BY KERAK AND THE DEAD SEA.

	H. M.
Petra to Ma'an	5 0
Shobek (Mount Royal)	7 0
Ghürândel (<i>Arindela</i>)	6 0
Buscirah (<i>Bosrah</i>)	3 0
Kerak (<i>Kir-Moab</i>)	12 0
Ruins of Zoar	4 30
Salt-hills of Usdum	5 0
Ma'in (<i>Maon</i>)	14 50
Kurnul (<i>Carmel</i>)	20
El-Khulil (Hebron)	3 0
Total	60 40

Enterprising travellers will probably wish to avoid the beaten track, and

Irby and Mangles; they went southward on their perilous journey to Petra. Burckhardt's route was among the mountains farther west. Still following the line of the Roman road, we reach Ghtüründel in 6 hrs. The ruins are pretty extensive, covering the side of a hill. In the centre are two lines of columns, a few of which are standing. The place is completely deserted; but in the early centuries of our era, ere Mohammedanism had yet depopulated the land, it was a prosperous city, and the seat of a bishop. Its name *Arindela* is found in the ancient 'Notitia.'

At 3 hrs. N. by W. of Ghtüründel is the small village of Busciorh ("Little Busrah"), which, probably, occupies the site of *Bozrah*, the capital of Edom. The name calls to mind the beautiful passage in Isaiah (lxiii. 1): "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" No remains of antiquity are visible. The village is poor, consisting of about 50 wretched huts, and having on the top of the hill on which it stands a strong fort, where the inhabitants take refuge in times of danger. The Roman road runs about 1 m. on the E. side of it.

Tufileh, one of the largest villages in this region, is 2½ hrs. N. of Buseireh. It contains, according to Burckhardt, about 600 houses; and its sheikh is the nominal chief of the whole district of Jebel, comprising the northern section of Edom, and corresponding to the *Gobolitis* of Josephus, and *Gebalene* of Eusebius. Tufileh stands on the declivity of a mountain, and has numerous fountains, whose waters unite below, and flow into the 'Arabah through Wady Tufileh. This is doubtless the site of *Tophel* of Deut. i. 1; and this identification in a great measure explains one of the most difficult geographical questions in the Old Testament: "These be the words which Moses spake unto all Israel on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran and Tophel, and Laban,

and Hazereth, and Dizahab." The plain here mentioned is in Hebrew *Arabah*, and corresponds in reality, as well as in name, with the valley of 'Arabah. Therefore, when the Israelites were in the plains of Moab opposite Jericho, they are spoken of as being in the Arabah "over against the Red Sea," that is, in the part opposite to the Red Sea, or towards the other end of the plain from that sea; and this "Arabah" is properly described as lying between Paran on the one side (westward as we know) and *Tophel* on the other (eastward as we now also see).

KERAK, KIR-MOAB (Pop. 3000). This ancient city is the next stage of importance, 12 hrs. from Tufileh. On our way to it we pass through the small villages of Aimeh (1¼ hr.), Khanzirih (5½ hrs.), 'Orak (1¼ hr.), and Kethe-rabba (1 hr. 4 min.). Kerak is a site of great antiquity, and of no little historical importance; but its present inhabitants are as faithless, as covetous, and as reckless a set of vagabonds as ever polluted a country. Burckhardt's misfortunes began here, for he was shamefully plundered by its sheikh. De Sauley and his companions had to borrow their ransom from a Jerusalem butcher! But the personal insults and indignities they were compelled to submit to were more galling than all their pecuniary losses. In noble contrast to the French "force" was the spirited conduct of Lieut. Lynch, of the United States Expedition, who with his brave little band defied the bloodthirsty Muslims of Kerak; and when threatened by the sheikh actually took him prisoner at the gate of his stronghold, and conveyed him as a hostage to the shore of the Dead Sea.

Kerak stands on the top of a hill, 3000 ft. above the Dead Sea. The hill is encompassed by deep narrow ravines, beyond which rise loftier mountains, shutting it in on all sides except the W., where a sublime glen descends to the shore of the Dead Sea. The city was at one time strongly fortified; and is still enclosed

by a half-ruinous wall, flanked by seven heavy towers. Originally there were but two entrances, one on the N. and the other on the S. side; and both tunnelled through the rock for a distance of nearly 100 ft. On the western side stands the Citadel, a massive building, separated from the town by a deep moat hewn in the rock. It appears to be of the age of the crusades. Within it is a church fast falling to ruin, on whose walls are some traces of rude frescoes.

Kerak is the *Kir-Moab* of Scripture, remarkable as the only city left standing in the whole land of Moab, when invaded by Joram king of Israel. It was then saved by a cruel and tragic act, which is recorded in 2 Kings iii. Kir is mentioned by Isaiah (xv. 1; xvi. 7, 11). In the Chaldean version of this prophet it is already called by the name it still retains—*Kerak*. In the early centuries of our era it became a bishopric in the province of *Palestina Tertia*. The Crusaders captured it, repaired or rebuilt the fortifications, and, mistaking it for Petra, established, in A.D. 1167, a Latin bishopric of that name; the name and title remain in the Greek Church to the present time. About one-third of the inhabitants are Christians of the Greek rite.

The people of Kerak are almost entirely independent of the Turkish government. Their strong position, numbers, and valour make them the actual rulers of a large district. The Bedawin both fear and respect them. Their hospitality is proverbial; and though the town is crowded with guests every evening, it is said that when a stranger enters the gate "they almost come to blows with one another in their eagerness to have him for their guest." These qualities, probably, have gained for them a privilege denied to every other *fellâh* in Syria—that of intermarrying with the Bedawin. The bride is always bought, and consequently not often treated with much kindness or affection. If she falls sick, and is unable to manage her husband's household, he sends her back to her father with the character-

istic message—"I bought a healthy wife of you, and it is not just that I should be at the trouble and expense of curing her." This is the rule with both Christians and Muslims. The husband does not even provide dress for his wife. She is obliged to apply to her own family for the means of appearing decently in public, or else to rob her husband of his wheat and barley. Burekhardt relates some other curious facts regarding conjugal etiquette at Kerak.

Zoar.—A wild, rugged ravine leads down from Kerak to the narrow plain at the S.E. angle of the Dead Sea. At its mouth (4½ hrs. from Kerak) are some mounds of rubbish, with many large stones round them: these are the ruins of *Zoar*, "the little City," to which Lot fled from Sodom, and which was saved for his sake. It was mentioned by Isaiah (xv. 5) and Jeremiah (xlviii. 31), as within the territory of Moab. Under the Romans it became a flourishing town; and was afterwards an episcopal see. It was inhabited so late as the 14th centy. In the mountains that slant in the valley of Kerak Lot finally took refuge with his daughters, and here, consequently, was the cradle of the Ammonites and Moabites. (Gen. xix.)

We now turn southward along the fertile plain that skirts the Dead Sea, and, sweeping round its southern end, through thickets of tamarisk, dwarf palms, and reeds, we reach, in some 5 hrs., the base of Jebel Usdum, at the S.W. angle of the Dead Sea. A very remarkable geological feature here arrests attention. On the left, not far from the beach, rises a narrow, rugged ridge of hills, extending N.W. about 5 m. It is composed of one vast mass of *mineral salt*. Large blocks have fallen down from the hill-sides, and are strewn along the shore. This strange ridge may well account for the unusual saltness of the Dead Sea, into which winter torrents and summer streamlets carry large quantities of the mineral. The position of this mountain serves to fix the position of the "Valley of Salt," where the Israelites under David and

Amaziah conquered the Edomites (2 Sam. viii. 13; 2 Kings xiv. 7; 1 Chron. xviii. 12). This "Valley of Salt" was unquestionably the upper part of the 'Arabah. The range is now called Khashm Usdum, or Jebel Usdum, probably from Sodom, which lay to the N. at no great distance.

Passing along the base of this ridge, having the Dead Sea on our rt., we reach in 1 h. 40 min. the mouth of Wady Zuweirah, a name not to be confounded with *Zoar*, from which it is radically different. Up this we turn from the level strand; and in 1 h. 10 min. pass a small Saracenic fortress situated on the summit of a chalk cliff. In $\frac{1}{2}$ h. more we leave the wady, and travel for $4\frac{1}{2}$ hrs. N.W., through a dreary wilderness. Here we reach a steep acclivity, like the wall of a huge terrace, some 100 ft. high. Clambering up the difficult and tortuous path, we find on the summit a few scattered traces of former habitations, called Zuweiret el-Fōka, "Upper Zuweirah." We are now in the "hill country of Judaea."

After a march of 3 h. a conical hill is seen on the left, about 2 m. distant, called Tell 'Arad. It marks the site of the ancient city of Arad, whose inhabitants drove back the Israelites when they attempted to enter Canaan from Kadesh. The place was afterwards totally destroyed by Joshua. (Num. xxi. 1, 3.) In 4 hrs. more is Tell Ma'in; its summit crowned with ruins, and its sides perforated with caves. It deserves a visit, as well from the wide and interesting view it commands, as from its historic associations; for it was the native place of the wealthy and churlish Nabal. (1 Sam. xxv. 2.)

Maon.—On reaching the summit of the conical hill we look over a far-stretching panorama, dotted here and there with grey ruins, each of which, though deserted, has its name and its story, for we are now on "holy ground." There on the east, declining towards the Dead Sea, is the desert of Judah, or "Wilderness of Engedi;" bare as it seems to have been of old, when

David and his men took refuge among the "rocks of the wild goats." (1 Sam. xxiv. 2.) On the N. about 1 m. distant are the ruins of *Carmel* (now Kurmul), where Nabal had his sheep-shearing. (1 Sam. xxv.) Farther away is the little tell *Ziph*, enumerated by Joshua among the towns of Judah (xv. 55). And beyond it, in the midst of the rich valley of *Eshcol*, the eye rests on the towers and minarets of *Hebron*. On the W. is a wide rolling plain, in which may be taken in at one glance the sites of *Juttah* (Yutta), *Anab* ('Anāb), *Behtemoa* (Sem'ā), *Socoh* (Shuwoikh), and *Jattir* ('Attir; whose names, it will be observed, have been but little changed by the lapse of centuries. (Joshua xv. 48-55.)

Carmel.—In 20 min. more we reach Kurmul, the ancient Carmel. (Josh. xv. 55; 1 Sam. xv. 12.) The ruins are extensive, and some of them of high antiquity. They lie along the sides of a little valley; the head of which forms a semicircle, shut in by rocks. In the centre is a large reservoir supplied by a fountain. The principal ruins are on the level area to the W., and consist of fragments of walls, massive foundations, and heaps of hewn stones. The castle is a curious structure; it occupies a little eminence in the centre of the town; its form is quadrangular, 62 ft. by 40, and 30 high. "The external wall is evidently ancient; and has on the northern and western sides a sloping bulwark, like the citadel in Jerusalem. The stones are bevelled; and though not so large as those of the tower of Hippicus, yet the architecture is of the same kind; leaving little room for doubt that it is the work of Herod, or of the Romans." The interior has been remodelled at a much later age, and now exhibits the pointed arch and peculiar masonry of the Saracens. Near it are foundations of a massive round tower, and there appears to have been a subterranean communication between the two. Among and around the ruins are the remains of several churches, showing that the city had at one time a large Christian population. One of these,

about $\frac{1}{2}$ m. S. of the castle, measures 156 ft. in length, by about 50 in breadth. On the E. was a chapel with a portico; while attached to it on the W. was a large building, probably the episcopal residence.

Carmel was the scene of the romantic story of David, Nabal, and Abigail. Here Nabal held his annual sheep-shearing; and David, who had associated with and protected the shepherds of the rich man, thought himself entitled to a share in the festival, and sent a message to that effect. Were a similar festival held by some extensive proprietor near the same spot now, there is little doubt but that some neighbouring Arab sheikh would put in a word as David did. The insulting answer of the great man; the humble apology of the fair Abigail; the tragic and yet romantic conclusion, are too well known to require recital. (1 Sam. xxv.)

In 1 h. 25 min. more we reach the western base of tell Zif, a few minutes E. of which lie the ruins of Ziph, a town which has gained a name in sacred history from the treachery (or loyalty) of its people, who on two occasions sought to betray David into the hands of Saul. (1 Sam. xxiii. 19; xxvi. 1.) In 1 h. 35 min. after leaving Ziph we enter "Kirjath-Arba, which is

HEBRON." (See Itc. 7.)

ROUTE 5.

PETRA TO HEBRON, BY KADESH AND DEERISHEBA.

	H. M.
Petra to 'Ain el-Weibeh (Kadesh)	15 30
Sufah (Zephath)	9 0
Ar'arah (Aroer)	8 30
Bir es-Seba' (Deerahaba)	5 0
Dhoheriyeh	7 0
Hebron	5 0
Total	50

Travellers usually leave Petra by the ravine on the S. through which they enter it. Dr. Robinson was driven out by the difficult track at the N.E. corner, and crossing the plateau called *Sutah Beida*, "White Terraces," he reached the 'Arabah through the pass of Nemela. We shall take the ordinary path.

Leaving Wady Musa we ascend again to the *Sutah Harim*, and skirt the southern base of Mount Hor. In 2½ h. we reach the summit of the pass. Turning now to the N.W., and leaving the road by which we approached from the S., we cross a high plain, and then, passing down through a succession of wild ravines for some six hrs., we emerge from the mountains of Edom on the valley of 'Arabah. It is here about 12 m. wide, bleak and barren, and shut in on each side by naked mountain ranges. Crossing the plain diagonally, we descend into Wady Jolib, the drain of the 'Arabah, and see on its western bank, where the ground begins to rise towards the bases of low limestone hills, a thicket of reeds and rank grass, with a few palms. This is 'Ain el-Weibeh, the most important fountain in the whole region. It is 7 hrs. from the mouth of Wady el-Milh, "The Salt Valley," by which we entered the 'Arabah.

It has been recently ascertained by barometrical measurement that the watershed of the 'Arabah, which is nearly in the parallel of Petra, has an

elevation of 787 ft.; and is thus no less than 2079 ft. above the surface of the Dead Sea. In the face of such a fact, it is impossible to believe in any ancient connection between the Jordan and the Red Sea. But in addition to this M. Lartet has shown by his geological researches that the watershed barrier is composed of calcareous strata, coeval in their present position with the physical structure of the whole surrounding country; and he has shown, too, what every observant traveller may see for himself, that from the direction of the lateral valleys both north and south of the watershed, the Jordan could never have run into the Gulf of Akabah.

Kadesh-barnea.—I agree with Dr. Robinson in fixing the site of Kadesh at or near 'Ain el-Weibeh; and as it was one of the most important points in the journeyings of the Israelites, I shall state the few facts known of its history. About 4000 years ago, four kings from Mesopotamia and eastern Arabia invaded Palestine. It was, in fact, a raid of Arab sheikhs on a large scale; the principal object being to make reprisals on a few towns that had refused the ordinary *ghufr* to the tribes of the desert. The marauders marched through the country east of the Jordan, smiting in their way the Itephaim, the Zuzim, and the Horites in Mount Seir, and then crossing the 'Arabah to Paran. Wheeling round, they came "to *En-Mishpat* ('the Fountain of Mishpat'), which is *Kadesh*;" and, having plundered the Amalekites, they marched northwards upon the "cities of the plain." (Gen. xiv.) This gives some general idea of the situation of Kadesh, and proves also that it was a noted watering-place.

The next mention of Kadesh is in the history of the journeyings of the Israelites. They left Sinai; encamped for a time at Hazeroth; and then, probably descending to the gulf of Akabah, marched northward up the 'Arabah to *Kadesh*, "a city on the uttermost border" of Edom (Num. xx. 16.). From hence the spies were sent

to examine the "Land of Promise" and to this place they returned with their misrepresentations. Here the people murmured, saying, "Wherefore hath the Lord brought us into this land, that our wives and our children should be a prey?" And here the Lord answered in judgment—"As I live, all that were numbered of you from twenty years old and upwards, which have murmured against me, shall not come into the land; but your little ones which you said should be a prey, them will I bring in." (Num. xiv.) Here, too, having attempted to force their way contrary to the command of Moses, they were defeated by the Amalekites, and driven back in confusion to Mount Seir. (Dout. i. 44.) To this spot the Israelites again returned after an interval of 38 yrs., and then Miriam, the sister of Moses, died, and was buried by the fountain. (Num. xx. 1.) The waters were now insufficient for the wants of the people, and Moses, at God's command, brought a miraculous supply from the rock. But the way in which Moses and Aaron executed this command was so displeasing to the Almighty, that He uttered the solemn sentence, "Ye shall not bring this congregation into the land which I have given them." (Num. xx.) From this place messengers were sent to the king of Edom demanding a passage through his territories to the eastern border of Palestine; on receiving a refusal, the Israelites again turned southward down the 'Arabah towards Elath.

"These circumstances," says Dr. Robinson, "all combine to fix the site of Kadesh in the neighbourhood of 'Ain el-Weibeh. There the Israelites would have Mount Hor (where Aaron died) before them on the S.E.; across the 'Arabah is Wady el-Ghuwair, affording an easy and inviting passage through the land of Edom; in the N.W. rises the mountain by which they attempted to ascend to Palestine, with the pass still called *Sufah* (*Zephath*, Num. xxi. 1-3; comp. Jud. i. 17); while farther north is the site of Arad, whose inhabitants drove them back."

A fatiguing and monotonous ride is now before us, over a bleak desert, intersected by numerous wadis. Some wide views are obtained of the 'Arabah on the right, down to the shores of the Dead Sea. In 9 hrs. we reach the pass of Sufûh, leading up a steep rugged ridge. Traces of an ancient road are distinguishable; but a modern one on an improved principle is greatly needed. There is an easier way a few miles to the left through a ravine called Yamen; but the pass of Sufûh is more direct and quite practicable. The name corresponds, as noted above, to the Hebrew *Zephath*, where the Israelites attempted to force their way into Palestine.

In 4½ hrs. more we reach another pass called Nukb el-Muzeikah; and soon afterwards a low hill comes in sight a short distance on the left; it is covered with ruins, but they are of little interest. Its name is Kurnub.

In 2½ hrs. from Nukb el-Muzeikah the road to Hebron by Millh branches off to the right; we keep on, however, in the old course about N.N.W. (whatever the escort may say), and in 1½ h. reach some ruins with tanks for rain-water, called Ar'arah, situated in a wady of the same name. This is doubtless the site of *Aroer*, a town of the south of Judah—one of those to which David sent part of the spoil he had taken from the Amalekites, in revenge for the plunder of Ziklag. (1 Sam. xxx. 26-28.)

The country hitherto has been naked, monotonous, and desolate; chalky hills and gravelly vales succeeding each other until the eye is weary and the very heart sinks. Now, however, soil begins to appear on the slopes and vegetation in the valleys; while miniature fields of grain are met with at intervals. From Kadash to this place we have been traversing the border land between Judæa and the desert; but here we enter the more favoured Palestine. A road from Ar'arah leads direct to Millh 2 h., the *Moladah* of Scripture, a city of Simeon on the southern border towards Edom. (Josh. xv. 21, 26; xix. 2.) It is subsequently mentioned by Josephus as a castle of

the Idumeans, under the Greek form *Malatha*; and it was still an important place under the Romans, being the station of a cohort. The ruins cover a space about ½ m. square; they consist of heaps of rough stones, and foundations, with a few columns. On some of the latter Dean Stanley discovered Sinaitic inscriptions. 5 hrs. N. of Millh is the village of Semû'a, standing on a low hill surrounded by olive-trees. It contains foundations of massive stones, proving it to be the site of an ancient town, doubtless *Esh-temoa* (Josh. xxi. 14; xv. 50). The most conspicuous ruin is that of a Saracenic tower in the centre of the village. From Semû'a to Hebron is 4 hrs.

As *Beersheba*, one of the most interesting places on the southern border of Palestine, is only some 10 m. distant from Ar'arah, it is better to make a détour of 5 hrs. to visit it, than to follow the direct road by Millh to Hebron. The way leads along Wady Ar'arah till it falls into Wady es-Sob'a in about 3 hrs., and then follows the latter to the ruins of *Bir es-Sab'a*, "Well of the Seven," corresponding to *Beersheba*, "Well of the Oath." Attention is here first arrested by two ancient wells. One of them is 12½ ft. in diameter, and 44 deep to the surface of the water. The other is smaller. They are on the N. bank of the wady. Along the rising ground above the wells are heaps of stones, traces of foundations, and fragments of pottery, extending over a space ½ m. long by ¼ broad. On the S. side of the valley is a stone wall several hundred feet long, apparently intended to support the bank.

Beersheba is one of the most ancient sites on record. It took its name from the well Abraham dug, and the oath by which he confirmed his treaty with Abimelech. (Gen. xxi. 31.) Here the patriarch planted a grove—a kind of natural temple in which to worship God; here, too, he received the command to sacrifice Isaac, and from hence he set out to execute that mission. (Gen. xxi. xxii.) Here Jacob

obtained by fraud his brother's birth-right and blessing (Gen. xxvii.); and here he offered up sacrifices on setting out with his family for Egypt. (Gen. xli.) Here Samuel made his sons judges (1 Sam. viii.); and from hence Elijah, when he fled from Jezebel, wandered out into the southern desert. (1 Kings, xix.) And here was the border of Palestine proper, whose extent was reckoned "from Dan to Beersheba." This city was occupied by the Jews after the captivity (Neh. xi. 27); but its name does not again appear in history till the 4th centy. of our era. It was then a Roman garrison; and it became an episcopal see.

We now turn northward toward the hills of Judæa, over an undulating plain covered with a light soil, and affording excellent pasturage. This was the favourite haunt of the patriarchs, and over it roamed their flocks and herds 3000 yrs. ago; while they pitched their tents by the wells and fountains of water, as the Arab tribes do still.

7 hrs. from Beersheba is the village of Dhoheriyeh, situated on the summit of one of the southern hills in the Judah range. There is nothing here either to interest or detain the traveller, who will be anxious to hasten on to more favoured spots. Setting out again, and winding through picturesque vales, whose sides, with the intervening hills, are partially covered with shrubs and evergreen oaks, we reach Hebron in 5 hrs.

ROUTE 6.

SINAI TO HEBRON DIRECT.

	n.	m.
Convent to Jebel et-Tih, <i>about</i>	18	0
Castle of Nukhl	30	0
'Abdeh (<i>Eboda</i>)	45	0
Ruhaibeh (<i>Rehoboth</i>)	5	0
Khulassah (<i>Elusa</i>)	2	50
Bir es-Seb'a (<i>Beersheba</i>)	5	80
Hebron	12	0
Total	118	20

This route presents nothing of interest sufficient to repay the fatigue and monotony of the wilderness of Tih. Such as wish to visit Sinai *only* had better return thence to Cairo, varying their route through the magnificent scenery of the peninsula; and from Cairo *three days* will now bring them, *via* Alexandria, to Yafa. I shall however, briefly indicate the distances and the points worthy of special note on the desert route.

Descending Wady esh-Sheikh for some 6 hrs., we leave it and the Sinai group of mountains together, by a narrow ravine leading into the southern section of Debbet er-Ramleh. Crossing this plain in a N.W. direction, we reach in *two days* from the convent the pass of Mureiky, in Jebel et-Tih. Scaling the pass we have before us the great desert of Tih, "Wandering." The rock of this desert is cretaceous, abounding in fossils of various kinds.

Nukhl, 30 hrs. march from the Pass of Mureiky, is a castle and principal station on the Egyptian Haj road, half-way between Suex and 'Akabah. It is built on a rising ground amid a dreary waste. The bare embattled walls enclose a court in which are some deep wells. Here the territory of the Tiyahah Arabs commences; and the Tawarah cannot *legally* take travellers farther north. Should any of the former be in the castle, it will be better to make an arrange-

ment with them; but if not, the traveller may proceed till he meets them. In general it is not difficult to satisfy the demands of the *Tiyāhah*. They insist, of course, upon the exclusive right of conducting travellers through their own territory; but it sometimes happens that they permit the *Tawarikh* to proceed on payment of a fine.

Some travellers who were unable to reach Petra from Akabah have succeeded in obtaining an escort of *Tiyāhah*. I question, however, whether they are so able to restrain the *fellahin* of Wady Mūsa as the *Alawin* are.

Et-'Abdeh, 45 hrs. march, is the next station. Here at the junction of two wadys, Bircin and Scrām, are low stone walls apparently intended to regulate the irrigation of some fields formerly under cultivation. A little to the N., in the bank of the valley, is a large artificial cavern, probably a quarry. On a rising ground near it are ruins of some extent, consisting of the foundations of an ancient fortress, a few fragments of columns and entablatures, and the ruins of a church. This is the site of the *Eloda* of Ptolemy, marked in the Peutinger tables at 23 Rom. m. S. of Elusa.

In Wady Ruhaibeh, 5 hrs., are wells and tanks; and on the rising ground above it lie the ruins of a large town. Its name and history are lost; but it may perhaps indicate the position of the well dug by Isaac's servants, and called *Rehoboth*. (Gen. xxvi. 22.) From the convent to this place is reckoned 9 days by the direct road; but 10 by Nukhl, the way I have described. From Ruhaibeh to Gaza (Ghuzzeh) is about 13 hrs.

At Khulasah, 2 h. 50 min., are ruins situated along the northern bank of a shallow valley called Wady el-Kurm. The extent of the ruins, now completely prostrate, would indicate a population in former times of about 20,000. This is unquestionably the site of *Elusa* mentioned by Ptolemy, and laid down on the Peutinger tables at 71 Rom. m. S. of Jerusalem. Though it became an episcopal city, it was

chiefly inhabited by idolaters addicted to the worship of Venus.

Bir es-Seb'a, *Beersheba*, 5½ hrs.

Hebron, 12 hrs. (See Rte. 5.)

A ride across *et-Tih* will perhaps serve to remove some wrong ideas which the traveller may have entertained regarding the aspect of an eastern desert. "A desert," in the ordinary Biblical sense, does not mean a region of drifting sand, or absolute barrenness. The Hebrew word *midbar* denotes a pastoral country; unfitted as a whole for cultivation on account of its scanty soil and scarcity of water. Such is *Et-Tih*. During the rainy season it is covered with a sparse vegetation. Large portions of it, too, were at one time cultivated. Some of its vales have a fertile soil which even now repays Arab husbandry. The ruins of towns and villages are scattered over it, around fountains and old wells. In the deeply-cut torrent beds and remains of primeval forests, we see evidences of an age when rain was more abundant than now. In some favoured spots the pastures are still abundant, and groves of tamarisk and other shrubs fill the vales.

It will thus be seen that, while compared with any western land *Et-Tih* may be called a desert, yet it is not so in reality. Even at the present time it is capable of supporting immense flocks and herds; and there can be no doubt that in former ages the rainfall was greater and pastures more luxuriant. These facts have an important bearing on the wanderings of the Israelites. They show that there was sufficient food for their flocks in the desert, even independent of miraculous agency.

The border land between the hills of Palestine and the "Wilderness of Wandering," is called in the Bible the *Negeb*, a name which is usually translated "south." Abraham went up out of Egypt into the *Negeb* (Gen. xiii. 1); and Isaac dwelt "in the land of *Negeb*" (Gen. xxiv. 62). It appears to have embraced the whole region lying on the southern border of Palestine, between the Mediterranean and the 'Arabah.

SECTION II.

PALESTINE—JERUSALEM.

ROUTE

7. Hebron to Jerusalem.

Hebron, el-Khullî; Tomb of the Patriarchs. Mamre;—Pools of Solomon.

ROUTE.

ROUTE 7.

HEBRON TO JERUSALEM.

	H.	M.
Hebron to Ranch	1	0
Beit Sûr (<i>Beth Zur</i>)	0	45
Pools of Solomon (<i>Eltam</i>)	3	0
Rachel's Tomb	1	0
Mâr Eliâs	0	35
Jerusalem	0	50
Total	7	10

Hebron is one of the most ancient cities in the world *still existing*, and it is in this respect the rival of Damascus. There are a few chapters of deep and sacred interest in its long history. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22), and those who wish to impress us with a clear idea of its antiquity repeat this phrase. But when was Zoan built? The Egyptian antiquary replies, "Seven years after Hebron;" and this is about the most definite reply he can give. It is well, however, that we can prove the antiquity of Hebron independently of Egypt's mystic annals. The original name of Hebron was *Kirjath-Arba*, "City of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakims. (Josh. xxi. 11.) It afterwards took for a time the name Mamre, doubtless from Abraham's friend and ally, Mamre the Amorite, who in the patriarch's days possessed it. (Gen. xxi. 19.) The chief interest of the town and neighbourhood arises

from their having been so long the favourite camping-ground of the patriarchs, and the scene of some of the most remarkable events of their lives. Often were these hill-sides speckled with the flocks of the Chaldean shepherd, while his tent was pitched beneath "the oak." Here he dwelt when the news was brought to him that Sodom was plundered and his nephew Lot a captive; and from hence he set out in pursuit of the enemy with his 318 servants and his allies the Amorites. Here too, a few years afterwards, "as he sat in the tent door in the heat of the day," he received a visit from the Angel of the Lord, who, after promising him a son, informed him of the approaching destruction of the "cities of the plain." And here Sarah died; and Abraham bought from Ephron the Hittite the only portion of the "Land of Promise" he could ever call his own—the cave and field of Machpelah—to serve as a family tomb. Sarah was first laid in it; then Abraham himself; then Isaac and his wife Rebekah; then Leah; and after an interval the embalmed body of Jacob was brought up out of Egypt, and laid beside his fathers. The "cave" must still be here, for it is one of those monuments which time does not destroy; and perhaps the very tombs themselves with their sacred ashes are yet in it. The tombs of the patriarchs were known and honoured in Josephus's time, who describes them as constructed of the "most beautiful marble,

and of exquisite workmanship." Eusebius, Jerome, and subsequent writers mention them in such a way as leads to the conviction that the massive walls of the "Haram," now the great attraction of the town, really enclose the cave of Machpelah. This structure was long known as the "Castle of Abraham"—a name also applied in the time of the crusades to the whole city; and as Abraham is called by Mohammedans *el-Khulî*, "the Friend," this has become the modern name of Hebron.

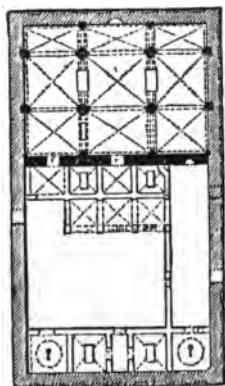
When the Israelites entered Palestine, Hebron was captured and given to Caleb (Josh. x. 36; xiv. 6-15; xv. 13, 14). It was afterwards assigned to the Levites, and constituted one of the six cities of refuge (Josh. xxi. 11-13). Here David, after the death of Saul, established the seat of his government, and continued to dwell during the seven years and a half he reigned over Judah. (2 Sam. ii.) Upon the return of the Jews from Babylon, Hebron was rebuilt and inhabited; but it soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabæus. After the defeat of the Jews at Bethar in A.D. 135, thousands of the captives were brought here by the Romans and sold into slavery at the oak beside Hebron. In A.D. 1167 the city was made by the crusaders the seat of a Latin bishopric, and continued so, at least nominally, for about 200 years; but it reverted to the Muslims in 1187, and has ever since remained in their hands.

Hebron is situated in a narrow valley—"the Valley of Eschcol;" whose sides are clothed with vineyards, groves of olives, and other fruit-trees. The valley runs from N. to S.; and the main quarter of the town, surmounted by the lofty walls of the Haram, lies partly on the eastern slope. A little to the N. is another quarter, separated from the former by gardens; while on the western side of the valley there is a small suburb facing the Haram. The houses are stone, solidly built, flat-roofed, and have each one or two little cupolas, such as are seen

in several parts of Palestine, and in one of the suburbs of Damascus. The town has no walls; but the main streets opening on the principal roads have gates. In the bottom of the valley southward is the lower "pool,"—a square tank, 130 ft. on each side, and about 50 ft. deep, faced with large hewn stones. At the northern end of the main quarter is another pool, 85 ft. long, 55 ft. broad, and 18 feet deep. These furnish the chief supply of water to the inhabitants. They are manifestly of remote antiquity; and one of them, probably the southern, is that over which David hanged the murderers of his rival Ishbosheth. (2 Sam. iv.) Other antiquities of very questionable authenticity will be shown to those who care for them—such as the tombs of Abner, and of Jesse, David's father; the precise spot where Cain slew Abel; the red earth from which Adam was made, &c. &c.

The Cave of Machpelah.—From time immemorial it has been admitted by all sects—Jews, Christians, and Muslims—that the Cave of Machpelah, the Sepulchre of the Patriarchs, lies within the massive walls of the Haram. This building overtops all the houses, and forms the one distinguishing feature of Hebron, visible from all points. It is an open quadrangle, 198 ft. long, 112 wide, and 50 high. The walls are constructed of massive stones, from 12 to 38 ft. in length. The edges of the stones are grooved to the depth of 2 inches, so that the surface of the wall has the appearance of panel work. The exterior is further ornamented with pilasters, supporting, without capitals, a plain cornice. The structure is thus unique. Its style proves its Jewish origin. The interior was described some sixty years ago by a Spanish renegade who assumed the name of Ali Bey. A fuller account of it has been given recently by Dean Stanley, who accompanied the Prince of Wales in his visit to the Haram in 1862. His account has been supplemented by Mr. Fergusson, and more recently by the Marquis of Bute, who was conducted through the building in 1866.

The massive wall surrounds and supports an elevated platform, partly artificial, and partly composed of a crown of natural rock; so that, though nearly 60 feet high without, it only rises a few feet above the area within. The entrance to the area is by a heavy iron door high up on the eastern side. It is approached by a long flight of steps, commencing at the south-west angle, and ascending along the whole of the southern, and about half the eastern side. At the head of the staircase is a gateway with an Arabic inscription, admitting to a long, empty corridor. Immediately to the left on entering it is the iron door of the Haram. Passing through the latter into a small vestibule, and turning to the right, we reach an open court paved with polished stones, and having some young palm-trees growing in one corner. On the south side of the court is a mosque, originally a Byzan-



Plan of Mosque at Hebron. From Fergusson's 'Architecture.'

tine ch., with a double portico supported on square pillars. Mr. Fergusson affirms positively that there is "nothing inside the enclosure older than the time of the Crusades. The Gothic building which occupies the whole of the southern end was certainly erected either in the last half of the 12th or the first half of the 13th centy. The Saracenic buildings are all subsequent

to this, and there remains nothing which can be ascribed to the Byzantine or any earlier period." Before we can fully accord with this opinion, we will require something more than a mere cursory examination. Crossing the outer portico we enter a small, dingy chamber—a part of the inner portico or narthex; and here on the right and left are massive silver gates, leading into the chapels of Abraham and Sarah respectively. They are gloomy, and contain cenotaphs covered with carpets of green silk. We now enter the mosque—a large and lofty building, with nave and aisles, separated by clustered columns supporting a groined roof. Immediately to the right, on entering, we observe "a sort of tabernacle over a round brass boss about seven inches in diameter;" this covers a hole which pierces the natural rock into the cave underneath. Lord Bute says:—"Down through this hole hung a coarse iron lamp, with a glass and 2 flaring wicks, which shed a bright light. This light fell on the rough rocky floor of the cave, littered over with small oblong billets of white paper, not more, I should think, than 12 feet below my face." Beyond this, on the right and left, between the massive columns, are seen the shrines and tombs of Isaac and Rebecca—"ugly buildings, like low cottages." In the south-eastern angle of the mosque is a tablet with a Greek inscription, said to have been taken out of the cave. The Mihrab is in the centre of the southern end. To the west of it is the *minbar*, or pulpit; and "just west of this is a second tabernacle, like the one over the hole into the cave, covering a trap-door of stone in two leaves, the lesser fastened down with iron clamps. This is the door of the cave, and I was informed (from tradition) that there was under it a stair which entered the cave about the place of the nearest pillar." The mosque has some rich stained glass windows.

Leaving the mosque and crossing the open court, we enter a small vestibule on the north side; here on the

1. is the enclosed chapel and tomb of Jacob, and on the rt. that of Leah.

It is not affirmed that these chapels contain the real tombs of the patriarchs. The shrines and cenotaphs have consequently little interest. It is Machpelah—the cave itself, in which the bodies were laid, and which, beyond all possibility of doubt lies beneath the platform—it is this which forms the real object of attraction. Unfortunately its gates still remain sealed to all the infidel world. Whether the Muslims themselves ever enter now is uncertain. Rabbi Benjamin, who visited Hebron in the 12th century, affirms that he entered it and saw the real sepulchres of the patriarchs. Signor Pierotti, who appears to have obtained admission during his residence in Palestine says:—"The true entrance to the patriarch's tomb is to be seen close to the western wall of the enclosure, and near the north-west corner. It is guarded by a very thick iron railing, and I was not allowed to go near it. In the court opposite the entrance of the mosque there is an opening, through which I was allowed to go down for three steps; and I was able to ascertain by sight and touch that the rock exists there, and to conclude it to be about five feet thick. From the short observations I made during my brief descent, as also from the consideration of the east wall of the mosque, and the little information I extracted from the chief saint, who jealously guards the sanctuary, I consider that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level than that lying under the mosque."

As yet we know no more of Machpelah. Muslim prejudice has hitherto successfully resisted all attempts to penetrate the cave itself. One thing, however, is certain:—"The double cave" (such is the meaning of *Machpelah*) in which the patriarchs were buried is beneath this venerable structure, and it has been guarded with the utmost jealousy from the earliest ages. It is not only possible, but highly probable, that some remains of the patri-

archs, especially of the embalmed body of Jacob, still lie in the tomb. The tomb is undoubtedly accessible to the guardians of the mosque; but whether they venture to enter is very doubtful. The day may not be far distant when the mystery will be completely solved.

Hebron is one of the four "holy cities" of the modern Jews. A little colony clusters there round the sepulchre of their great ancestor. They are not permitted to enter the Haram; but there is a part of the exterior wall, beside the staircase, where the natural rock is visible, and this the Jews approach and kiss as they do the "place of weeping" in Jerusalem.

The population of Hebron is variously estimated at from 5000 to 10,000, including some 400 Jews. The Muslim inhabitants are turbulent and fanatical, and the traveller requires to be on his guard, especially when he approaches the Haram. Water-skins and glass trinkets are manufactured at Hebron; and the staple products of the surrounding country are grapes and olives. The vines of the valley in which the town is situated,—"the valley of Eshcol" (Num. xxxii. 9; Deut. i. 24)—are among the most luxuriant and productive in Palestine.

Nearly two miles distant from the town, up the valley to the N.W., is the large terebinth known as "Abraham's Oak." It stands quite alone in the midst of vineyards, and as the ground is smooth beneath it, and a well of good water not far distant, it forms a good camping ground. It is too far from the town, however, for such as can only remain a short time. It is a splendid tree, measuring about 23 ft. in girth; but it has no marks of that high antiquity which tradition would give it. It is, however, the last representative of the oaks of Mamre, under whose shade Abraham communed with his Creator, and received angels as his guests.

We are now on holy ground. Every footfall is upon soil trodden by patriarch and prophet; every view the eye rests on was seen by Abraham, Isaac, and Jacob, by Samuel, David, and Solomon. The cities they built, or dwelt

in, are gone; but the features of nature remain unchanged—the mountains, the valleys, the fountains, the rocks, are all here. It is this which gives such a deep and lasting interest to Palestine.

We follow the ancient road to Jerusalem. It is still well enough defined, but sadly out of repair. The Romans—those royal roadmakers—appear to have given it the last touch, but such a change has taken place since that time, that Dr. Robinson affirmed, after a short experience of it, “wheels certainly never passed here.” This, perhaps, is going a little too far. One is apt to forget what 15 centuries of neglect can do even to a Roman road. But, rugged though it be, its associations make us forget a stumbling horse. Along it Abraham passed on that journey of faith to sacrifice his son on Moriah. Along it David led his veterans to conquer the stronghold of the Jebusites on Zion. And along it perhaps the Saviour was borne in his mother's arms on the way to Egypt.

In 40 min. the vineyards and the valley of Esheol are left behind, and we enter an open country. On the l. is a ruined village, formerly inhabited by a few Christian families, who were massacred by the Muslims. In 15 min. more a path strikes off to the rt. to Tekû'a, the ancient *Tekoa*. A few hundred yds. along it are some massive foundations called

Ramet el-Khulil.—This place ought not to be passed without a visit. On reaching the spot we observe the massive foundations of two ancient walls, one facing the S., 290 ft. long, the other at right angles, 160 ft. There are only 2 courses of masonry remaining, each 3 ft. 4 in. high; some of the stones are from 10 to 15 ft. in length. There are other foundations at a little distance on the slope of the hill, chiefly on the N. and E. and fragments of mosaic pavement may be here and there seen. On the top of the hill, 400 yds. N. of the large walls, are several columns lying among heaps of hewn stones, and a cistern hewn in the rock. The situation is commanding, the view embracing a large section of the southern hill country, and a peep at the western sea.

The Jews of Hebron call the ruin “the house of Abraham,” and look upon it as the place where the patriarch's tent was so often pitched beneath the oak (or terebinth) of Mamre. (I may observe that what is rendered, in the English version, “plain of Mamre,” is in Hebrew “oak of Mamre,” Gen. xiv. 13; xiii. 18.) There can be little doubt that this is the spot mentioned by Eusebius, Jerome, and other writers in the early centuries of our era, as that on which the supposed oak of Abraham stood. The words of the Jerusalem Itinerary seem to be conclusive on the point, especially as it was written early in the 4th centy.—“Two miles from Hebron is the terebinth where Abraham dwelt, and digged a well under the tree, and spoke with the angels, and prepared food. There a basilica of singular beauty was erected by command of Constantine.” A long account of it is given by Sozomen in the 5th centy., who places it 15 stadia N. of Hebron. Adamnanus, in the 7th centy., says that “a great church was founded, on the rt. hand part of which between the walls, stood the oak of Mamre.” The tree, it appears, had become an object of worship both to Christians and heathens. To put an end to these practices the Emperor Constantine gave orders for the erection of a basilica, and intrusted the oversight of it to Eusebius. It is also related that this had been long the seat of a fair, to which the people resorted from far and near; and that after the final overthrow of the Jews at Bether, A.D. 135, the captives were here publicly sold as slaves. But though this site answers to the descriptions of early historians, it is not quite clear what was the original object of the massive walls—they may possibly be the remains of Constantine's basilica.

Descending the hill on the N., we strike across to the Jerusalem road, and in 30 min. observe on the top of a hill, $\frac{1}{2}$ m. to the rt., an old mosque with a minaret, called Neby Yânas; behind the summit is the little village of Hulhûl, standing on the site of the *Hulhul* of Scripture. (Josh. xv. 58.)

In 20 min. more a half-ruined tower with pointed arches stands on the l. of the road, and near it, on the rt., is a fountain, surrounded by massive foundations and excavated tombs. The place is sometimes called Dirweh, but the name of the tower is Beit Sûr, which suggests at once the *Beth-zur* of Joshua, mentioned in connexion with Hailul.

For 3 hours from this place we ride through a rugged but picturesque region—now crossing narrow valleys that run away in tortuous courses through the wilderness of Judæa to the Dead Sea; now passing over broken ridges of Jura limestone; and now skirting the base of a higher crown that rises up in the line of the road. The hills are covered with dwarf-oak, arbutus, and other bushes; the valleys have here and there a rich soil; the remains of terraces are everywhere seen, giving evidence of former cultivation: but all is now neglected and forsaken.

Solomon's Pools.—Having at last surmounted a low ridge, we look down the rocky slope, through fresh and fragrant shrubberies, to a broad valley, in the midst of which is a large rectangular building, and to the rt., farther down, where the valley begins to contract, are 3 immense tanks. These are the "pools of Solomon," now called *al-Burâk*, "the tanks." On descending we find that they are partly excavated in the rocky bed of the valley, and partly built of large hewn stones. They are so arranged that the bottom of the upper pool is higher than the top of the next, and so with the second and third; the object evidently being to collect as great a quantity of water as possible. Their dimensions are as follows:—

Upper Pool.

	Feet.
Length	380
Depth, east end	25
Breadth { east end	236
{ west end	229

Middle Pool.

Distance from upper pool	160
Length	423
Depth, east end	39
Breadth { east end	236
{ west end	229

Lower Pool.

Distance from middle pool	248
Length	582
Depth, east end	50
Breadth { east end	207
{ west end	148

The source from which these pools receive their supplies is a subterranean fountain in the open field some distance up the valley to the N.W. The only visible mark is a circular opening like the mouth of a well, generally covered with a large stone. This hole opens, at a depth of about 12 ft., into a vaulted chamber, 15 paces long by 8 broad. Adjoining it is another smaller apartment; both being covered with ancient stone arches. The water springs up at 4 different places, from which little ducts carry it into a basin; and it then flows through a large subterranean passage to a place at the N.W. corner of the upper pool. Here the stream is divided, a portion flowing into a vault 24 ft. by 5, and thence through a square duct at the side into the upper pool. The remainder of the water is carried by an aqueduct along the hill-side N. of the pools, but so arranged as to send a portion off into the second and third; it then descends rapidly till it meets the aqueduct issuing from the lower end of the lower pool, and runs by Bethlehem in a winding course to Jerusalem. The object of this complicated system was probably to secure a constant supply of water for the Holy City—perhaps the temple; and that it might be as pure as possible, it was drawn directly from the fountain head. When the fountain yielded more than was needed, the surplus passed into the pools; and when it yielded too little, it was augmented from the pools. Another aqueduct from the valley, farther S., brought at one time a supply to the lower pool.

The antiquity of these reservoirs, and the aqueducts connected with them, cannot be questioned; and their extent, solidity, and distance from the place they were intended to supply prove that they could only have been constructed during times of prosperity. Yet we find no reference either in Scripture, or in the writings of Jo-

supplies, to any such supplies of water being conveyed to Jerusalem. There was, however, a city near Bethlehem called *Etham*, 50 stadia from Jerusalem, which, according to Josephus, had gardens and rivulets of water, and to which Solomon was in the habit of taking a morning drive. From hence, say the Rabbins, water was conveyed to the temple. The aqueduct, as shall be seen, terminates in the area of the Haram, where the temple stood.

Etham.—In the narrow valley, a short distance below the pools, is the little village of Urtâs, with ancient ruins. Is not this the site of *Etham*, and are not these the "pools of Solomon"? The beautiful passage in Ecclesiastes seems in every way applicable to this place: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruit; I made me *pools of water*, to water therewith the wood that bringeth forth trees." (ii. 4, 5.) (For *Etham* see below, Rte. 11.)

Beside the upper pool is a large building, half castle, half khân, apparently of Saracenic origin, now occupied by the guardian of the waters. The Jerusalem road passes close in front of it, ascends the N. bank of the valley, and winds across an elevated tract covered with rocks and bushes. Bethlehem comes in sight here, standing on a bold ridge projecting from the mountains eastward, $\frac{1}{2}$ m. from the road. It is hid by an intervening height ere we get opposite to it. On the l. is a lovely valley, encompassed by olive-groves, and having on its western slope the village of Beit Jâla, where the Latins have erected a large church and palace for the patriarch of Jerusalem.

Rachel's Tomb.—Proceeding up a rocky slope, we observe in 15 min. more a small building, surmounted by a dome. It is the "sepulchre of Rachel." The building is modern, but the authenticity of the sepulchre cannot be questioned. It is one of the few shrines which Muslims, Jews, and Christians agree in honouring, and concerning

which their traditions are identical. The narrative in the Bible is simple and affecting. It will be read at this spot with a new interest. "They journeyed from Bethel, and there was but a little way to come to Ephrath. . . . And Rachel died, and was buried on the way to Ephrath, which is Bethlehem." The pillar Jacob set up over the grave of his beloved wife was still there in Moses' time. (Gen. xxxv. 16-20.) It has long since been swept away, but 30 centuries of sorrow and suffering have not been able to sweep away the memory of its site from the hearts of Rachel's posterity. Bethlehem is in sight, and scarcely a mile distant.

Looking back we see Beit Jâla on the rt., about the same distance as Bethlehem. Is not this the *Zelzah* mentioned by Samuel, when sending Saul home after anointing him king at Ramah? "When thou art departed from me to-day, thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah, and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for thee, saying, What shall I do for my son?" (1 Sam. ix., x.)

Passing the tomb, we skirt the side of a rocky hill, and have a wide and wild landscape of glen and mountain on our rt. Bethlehem is a fine object behind, occupying the summit of a terraced ridge, clothed with the olive, vine, and fig. Its large convent on the eastern brow resembles an old baronial castle; the aqueduct from the pools is here close to the road on the rt. Ascending a steep hill, we reach, in half an hour from Rachel's tomb, the convent of Mâr Eliâs—a large pile of gray masonry surrounded by a high wall. In the surface of a smooth rock, opposite the gate, is shown a slight depression, something like what might be left by the human form reclining on a bed of sand. Here, says tradition, the prophet Elijah lay down under the shade of an olive, weary, hungry, and careworn, when

he fled from Jezebel; and here angels supplied his wants.

But the traveller will now have little patience to examine the geological vestiges of a miracle, for Jerusalem is in sight. His eye first catches the white buildings on Zion; then to the rt. he sees the dark domes of Kubbet es-Sukhrâh and el-Aksa, on Moriah, and farther still the side of Olivet, and the little minaret which crowns its summit. A large portion of the city is hid behind the Hill of Evil Counsel.

Descending the easy slope, having cultivated fields on the rt. and l., we reach in a few minutes a well in the centre of the road, surrounded by some rough stones; it is another traditional spot. The "wise men," when dismissed by Herod, wandered thus far in uncertainty. Stooping to draw water, they suddenly saw their guiding star mirrored in the well. The tradition, if it has no other claim on our attention, serves to remind us that along this path the Eastern magi travelled from the court of Herod to the new-born King in Bethlehem. Descending a

little farther, we have a low bleak swell on the rt., and on the l. a cultivated plain about a mile long. It declines gradually towards the S.W., terminating in a deep valley, called *Wady el Werd*, "the Valley of Roses." This is the "plain of Rephaim," where David conquered the Philistines. (2 Sam. v. 18; Josh. xv. 8. It is called in the latter passage "the Valley of the Giants.")

The plain extends nearly to Jerusalem. On advancing we find that it is terminated by a narrow rocky ridge, which breaks down abruptly on the north side into the ravine of Hinnom. On the rt. this ridge rises into a naked crown, which has received the name of the Hill of Evil Counsel. On its summit are a few ruins, said to be those of the country house of Caiaphas, the high-priest. Beside these stands a lonely and curiously-shaped tree, on which, tradition tells us, Judas hanged himself.

We now descend the rocky bank of Hinnom, cross the valley, and ascend again to the citadel—the gate is before us, and we enter JERUSALEM.

JERUSALEM.

1. PRELIMINARY INFORMATION.

- § 1. *Hotels.* — § 2. *Money, Letters, &c.* — § 3. *The Consulate.* — § 4. *The English Church.*

2. TOPOGRAPHY AND STATISTICS OF MODERN JERUSALEM.

- § 5. *General Topography.* — § 6. *The Modern Walls.* — § 7. *Gates.* — § 8. *Interior of the City* — The Streets, Quarters, &c. — § 9. *The Haram.* — § 10. *Statistics.* — § 11. *RELIGIOUS SECTS* — Muslims. — § 12. *Jews.* — § 13. *CHRISTIANS.* — *Greeks.* — § 14. *Armenians.* — § 15. *Georgians, Copts, and Syrians.* — § 16. *Latins* — *Terra Santa Convents.* — § 17. *Protestants.* — § 18. *Climate of Jerusalem.*

3. HISTORICAL SKETCH OF JERUSALEM.

- § 19. *Primeval Jerusalem.* — § 20. *Jerusalem under the Jews.* — § 21. *Jerusalem under the Romans.* — § 22. *Jerusalem under the Mohammedans.*

4. ANCIENT TOPOGRAPHY.

- § 23. *Mole of Examination.* — § 24. *Mount Zion.* — § 25. *The Tyropæon.* — § 26. *Akra.* — § 27. *Moriah.* — § 28. *Ophel.* — § 29. *Bezetha.* — § 30. *The Valley of Hinnom.* — § 31. *The Kidron.* — § 32. *The Mount of Olives.* — § 33. *Hill of Evil Counsel.*

5. JEWISH ANTIQUITIES.

- § 34. *Ancient Remains* — § 35. *THE WALLS* — *The Tower of Hippicus.* — § 36. *Wall of Zion.* — § 37. *Wall of Akra.* — § 38. *Wall of Bezetha.* — § 39. *Extent and Population.* — § 40. *THE TEMPLE* — *Its Walls, Gates, Courts, Shrine, Bridge, &c.* — § 41. *FORTRESS OF ANTONIA.* — § 42. *History of the Platform of Moriah.* — § 43. *The Mosque el-Aksa.* — § 44. *The Great Mosque.* — § 45. *Objects of Interest in the Haram.* — § 46. *ANCIENT GATES OF JERUSALEM.* — § 47. *SUPPLY OF WATER* — *Cisterns* — *Fountains* — *Aqueducts.* — § 48. *ANCIENT TOMBS.* — § 49. *OTHER ANCIENT SITES.*

6. CHRISTIAN ANTIQUITIES.

- § 50. *HOLY SEPULCHRE* — *History* — *Holy Places.* — § 51. *HOLY FIRE.* — § 52. *Hospital of St. John.* — § 53. *Canaculum.* — § 54. *The Palace of Caiaphas.* — § 55. *Site of Martyrdom and Church of St. Stephen.* — § 56. *Churches of St. Mary and St. Anne.* — § 57. *Tomb and Chapel of the Virgin.* — § 58. *Gethsemane.* — § 59. *Church of the Ascension.* — § 60. *Via Dolorosa.* — § 61. *Convents.* — § 62. *Books on Jerusalem.*



- 20 *Damascus Hotel*
- 21 *Convent of the Roman Catholic Ab*
- 22 *Prussian Consulate & Hospice of B*
- 23 *English Consulate*
- 24 *Convent of the Sisters of St. An*
- 25 *Austrian Consulate*
- 26 *French Consulate*
- 27 *Spanish Consulate*
- 28 *Greek Convent of Gethsemane*
- 29 *Greek Convent of Abraham*
- 30 *Protestant Church*
- 31 *Greek Consulate*
- 32 *House of Abu Shüd*
- 33 *Greek Convent of Constantine*
- 34 *Mission Hospital*



London: John

1. PRELIMINARY INFORMATION.

§ 1. *Hotels.*—There are two hotels in Jerusalem. *The Mediterranean*, kept by Hornstein, whose wife is a Scotch-woman. It is a large and commodious house, well situated near the British Consulate, and not far from the Damascus gate. The reports are favourable of the landlord's civility and attention to the comforts of his guests. *The Damascus Hotel*, in the street leading from the Damascus gate to the Church of the Sepulchre, is also a large house, and recommended for cleanliness, quiet, and comfort. The charges are the same in both, at a fixed rate by the day for board and lodging. The rate is moderate; but complaints have been made of long bills for wines and extras. Comfortable lodgings may be had at Mrs. Max's, who has a clean house in a quiet part of the city. Apartments may also be had at the new Russian Hospice outside the city, and at the Hospice of the Prussian Knights of St. John.

It sometimes happens at Easter, which is the Jerusalem season, that all these houses are full, or, at least, that the best apartments in them are occupied. Those who have tents and equipage need not consider this any great misfortune, as they may encamp outside the walls, and perhaps enjoy as much comfort as in the crowded city. The side of the valley in front of the citadel is the usual camping-ground. A change may be made for a day or two to the summit of Olivet, so as to enjoy the splendid morning views of the city, and evening views of the wilderness of Judæa, the Dead Sea, and mountains of Moab.

Although there has been much improvement within the last few years, yet the generality of the houses in Jerusalem are bad and the rents high. The thick walls and vaulted roofs combine with the subterranean reservoirs and porous stone, to make the rooms damp and gloomy. The improvements which have taken place in architecture are owing entirely to foreigners. The best houses in the city are the Hospices and Consulates.

[*Syria and Palestine.*]

§ 2. *Money, Letters, &c.*—Circular notes and letters of credit are discounted by Mr. Berghelm, banker. Exchange is usually lower than at Beyrout, and the nominal price of gold higher. Letters may be addressed to the English Consulate; and if not found there may be inquired for at the French Post Office. The mails from England and France, via Alexandria, are due on the 10th, 20th, and 30th of every month; and letters are despatched by the same route on the 3rd, 13th, and 23rd. As the steamboat arrangements, however, are frequently changed, it will be well to seek the latest information at the Consulate, or the offices of *Messageries Impériales*.

§ 3. The *Consulate* is situated near the new Austrian Hospice, and about half-way between the Governor's palace and the Damascus gate. Noel Temple Moore, Esq., the Consul, is as well known for his courtesy and kindness to travellers, as for his extensive and thorough knowledge of the country and people. From him authentic information can always be obtained as to the state of the roads, and the practicability of excursions to remote, dangerous, or unfrequented localities.

§ 4. *English Church.*—Divine service, according to the forms of the Church of England, is celebrated every Sunday in *Christ's Church*, on Mount Zion, near the citadel, at 10 o'clock. The Rt. Rev. Dr. Golat, Anglican Bishop of Jerusalem, generally assists at the service.

2. TOPOGRAPHY AND STATISTICS OF MODERN JERUSALEM.

§ 5. *General Topography.*—Jerusalem, called by the Arabs *El-Kuds* ("The Holy") and sometimes *el-Kuds esh-Sherif* ("Kuds the Noble"), stands on the summit of a broad mountain ridge, which extends in length from the plain of Esdraelon to the desert of Beersheba, and in breadth from

B

the plains of Sharon and Philistia to the valley of the Jordan and shores of the Dead Sea. The summit of the ridge is broken up into a wilderness of bleak limestone crowns separated by deep ravines; so that the whole has a dreary and desolate aspect. White rocks project from the scanty soil, and the soil itself is almost as white as the rocks, save where a little fountain trickles, or a vine stretches out its long green branches, or a dusky olive lifts up its rounded top and casts its dark shadow.

In the midst of these crowns commence 2 valleys. They are at first only gentle depressions in a rocky plateau. They both run eastward for a short distance; that on the N. continues in this direction about $1\frac{1}{2}$ m., and then makes a sweep to the S., descends rapidly, and becomes deep and narrow, with precipitous sides. This is the *Valley of the Kidron* (2 Sam. xv. 23). The other, after running about $\frac{1}{2}$ m. E. by S., turns suddenly southward, but in less than $\frac{1}{2}$ m. more it encounters a rocky hill-side, which forces it again into an eastern course. It now descends between broken cliffs on the rt. and shelving banks on the l., until in $\frac{1}{2}$ m. farther it unites with the Kidron. This is the "*Valley of Hinnom*" (Josh. xv. 8). On the broad ridge between Hinnom and the Kidron stands Jerusalem. This ridge is itself divided by another valley, the *Tyropæon*, which runs with a slight curve from the N.W. to the S.E., and falls into the Kidron a little above its junction with the valley of Hinnom. Of the two portions into which the ridge is thus divided, that on the west is the larger and loftier and is the mount Zion of Scripture, that on the east is Moriah. All around the site are loftier summits—nothing approaching to mountains, but rounded, irregular ridges, overtopping the buildings of the city from 50 to 200 ft., with openings here and there, through which glimpses at the more distant country are obtained. On the E. is the triple-topped Mount of Olives, its terraced sides rising steeply from the Valley of Jehoshaphat. On the S. is the so-called Hill of Evil Counsel,

overhanging the ravine of Hinnom. On the W. the ground ascends to the brow of Wady Beit Hanina, some 2 m. distant. On the N. is the hill Scopus, a western projection of the ridge of Olivet. The words of the Psalmist are thus true, whether we take them as referring to the mountain region in the midst of which the Holy City stands, or to the higher summits which actually encompass it:—

"Jerusalem, mountains encompass her;
יְרוּשָׁלַיִם עֲמֻסְמֶתְהָ עַד עֹלָם."—Ps. cxxv. 2.

Jerusalem stands in lat. $31^{\circ} 46'$ N., and long. $35^{\circ} 18'$ E. from Greenwich:—

The city is 83 m. distant in a direct line from the Mediterranean, and 15 m. from the Dead Sea, to which there is a descent of no less than 3870 ft.

The following elevations, taken from the recently issued Ordnance Survey Map, will best indicate the surface formation of the site and environs of the city:—

N.W. angle, at Kulat Jaldû	ft.
highest point of modern city.	2581
Jaffa Gate	2528
Armenian Convent on Zion ..	2550
Tyropæon at S.W. angle of Haram	2382
Platform of Kubbet es-Sukrah.	2435
Damascus Gate	2473
Highest point of ridge within the city north of Haram ..	2528
Kidron at N.E. angle of city wall	2300
" at Gethsemane	2279
" at S.E. angle of Haram.	2193
" at Bir Eyûb	1979
Mount of Olives	2643
Ridge N.W. of Russian Hospice	2660

It will be seen from the foregoing elevations, that the summit of the Mount of Olives is nearly 20 ft. lower than the ridge N.W. of the new Russian Hospice, while it is only 73 ft. higher than Zion. The top of Zion rises 115 ft. above the Haram, that is, the site of the Jewish temple; while the S.E. angle of the Haram area is about 230 ft.

higher than the bed of the Kidron beneath it. The fall of the Kidron from the bridge at Gethsemane to Bir Eyûb (En-Rogel), is 300 ft.; while the fall of Hinnom from the Russian Hospice to the same place is no less than 570 ft.

§ 6. *The Modern Walls.*—Jerusalem is surrounded by walls, high, and imposing in appearance, but far from strong. A single discharge of heavy artillery would lay them prostrate, yet they are sufficient to keep in check the roving Arab tribes and the turbulent peasantry. They were erected as they now stand by Sultan Suleimân in the year 1542, and they appear to occupy the site of the walls of the middle ages, from the ruins of which they are mostly constructed. On the eastern side, along the brow of the Valley of Jehoshaphat, the section of the wall S. of St. Stephen's Gate is of far earlier date, and is constructed in part of massive bevelled stones. Of a similar character is the south-eastern section: these parts form the enclosure of *Haram esh-Sherif*, the "Noble Sanctuary." The circuit of the walls is 4326 yds., or nearly $2\frac{1}{2}$ geog. m. The form of the city is irregular, the walls having many projections and indentations; but 4 sides can easily be made out, and these nearly face the cardinal points. The eastern wall runs in nearly a straight line along the brow of the Valley of Jehoshaphat. The northern runs nearly W. for about 600 yds. over 2 ridges of rock, which have been excavated to a considerable depth on the outside, thus giving the battlements an imposing and picturesque appearance. Then turning S.W. the wall crosses the valley in which is the Damascus Gate, and ascends the ridge to the N.W. angle, where there is a projection. This is the highest point in the city, and commands a fine panoramic view. On the outside the rock has been cut away to some depth, while on the inside are massive foundations of an ancient tower, now called *Ku'at el-Jalûd*—"Goliath's Castle." The western wall runs S.E. to the Yâfa Gate, and then S. along

the brow of the valley of Hinnom. Adjoining the Yâfa Gate on the S. are the massive towers and deep moats of the old citadel. The southern wall is carried eastward over the level summit of Zion, and then E. by N. in a series of zigzags, down the declivity and across the Tyropœon, till it joins the southern wall of the Haram.

§ 7. *Gates.*—There are at present five open gates in the walls of Jerusalem—2 on the S., and one near the centre of each of the other sides. They all seem to occupy ancient sites. They are as follows:—1. *Bâb el-Khulîl*, "the Hebron Gate," usually called by Franks the "Yâfa Gate." It is on the W. side of the city, close to the north-western angle of the citadel. It consists of a massive square tower, the entrance to which from without is on the northern side, and the exit within on the eastern. All the roads from the country S. and W. converge to this gate. 2. *Bâb el-'Amûd*—"the Gate of the Column," better known as the "Damascus Gate"—is on the N., in the centre of the valley between the 2 ridges on which the city stands. It is the most ornamental of the gates, and presents an imposing appearance, with its turrets, battlements and machicolations. From it runs the great north road, past the tombs of the kings, and over the ridge of Scopus, to Samaria and Damascus. 3. *Bâb el-'Ashit*, "the Gate of the Tribes," called by native Christians *Bâb Sitty Mariam*—"the Gate of my Lady Mary," and by Franks "St. Stephen's Gate," is on the E. side, about 200 ft. N. of the Haram wall. It is a plain portal, with lions sculptured over it. A road from it leads down to the bottom of the Kidron, and thence over Olivet to Bethany and Jericho. 4. *Bâb el-Mughâribeh*, "the Gate of the Western Africans," called by Franks the "Dung Gate," is a small obscure portal on the S. side of the city, near the centre of the Tyropœon. It does not appear to have been much used, though a path from it leads down to the village of Silwân. 5. *Bâb en-Neby Dâûd*, "the Gate of the Prophet David," "Zion Gate," is

on the summit of the ridge of Zion, and has in front of it a small Armenian convent, and a group of buildings clustering round the tomb of David.

Besides these there are 2 gates, now walled up. The *first* is on the N. side, about half way between the Damascus Gate and the N.E. angle of the city. It is a small portal in a tower, and has been shut since 1834. Natives call it *Bâb ez-Zahery*—"the Gate of Flowers;" but it is better known in books as "the Gate of Herod." The *second* is the well-known "Golden Gate" in the eastern wall of the Haram, to which I shall again refer (see § 40). Its Arab name is *Bâb ed-Dahariyeh*—"the Eternal Gate;" and it is sometimes called *Bâb et-Taubeh*, "Gate of Repentance."

§ 8. *Interior of the City.*—The streets of Jerusalem are more regular than those of most Eastern cities, and, considering the defective state of sanitary laws, they are not *very* filthy. They are narrow, and wretchedly paved, where paved at all. A few of the leading thoroughfares run in what Easterns would probably call straight lines, and they serve as a key to the rest. One street—and it is generally the first trodden by western pilgrim—leads from the Yâfa Gate eastward past the open space beside the citadel, then down the side of the ridge and across the valley to the principal entrance of the Haram, *Bâb es-Silsilah*. This is called by Mr. Williams "the Street of David," and we may adopt the name. Another main street commences at the Damascus Gate, traverses the city from N. to S., passing near the eastern end of the Church of the Sepulchre, and through the principal bazaar, and terminating a little eastward of the Zion Gate. The northern section of it is called "the Street of the Gate of the Column," and the southern "the Street of the Gate of the prophet David." These 2 streets divide the city into 4 quarters. The N.E. is the Muslem quarter, the N.W. the Christian, the S.W. the Armenian, and the S.E. the Jewish. The principal building in the Muslem quarter is the

Serai, or "palace," a large straggling structure, adjoining the Haram area on the N.E. From its flat roof, to which admission is readily obtained on application to the military governor, one gets the best view of the sacred enclosure and the numerous structures with which it is adorned. There are also in this quarter the beautiful little church of St. Anne, recently restored by the French; the new Austrian Hospice; and the English, French, Prussian, and Austrian Consulates. In the Christian quarter is the Latin convent, very conspicuous from its lofty position near the N.W. angle of the city. A little below it to the S.E. is the Church of the Sepulchre, which is joined on the W. by the Greek convent. The Armenian convent, the largest building in the city, occupies a noble site on the summit of Zion. Near it on the N. is the English church, simple and chaste in style. But by far the most remarkable and striking building in this quarter is the citadel, whose massive towers loom heavily over all around them. The Jewish quarter has no structure of note, with the exception of the new Synagogues. It embraces the eastern declivity of Zion and a part of the Tyropœon below. Until within the last few years the lanes and houses in this quarter were in a wretched state of squalor and dilapidation; but a great change for the better has taken place, chiefly owing to the enlightened efforts and princely generosity of Sir Moses Montefiore.

Two other streets may here be noticed as guides to the traveller. The first runs northward from the Street of David, passing between the Church of the Sepulchre and the Greek convent. It is called "Christian Street." It contains a number of Frank shops. About the centre of it a narrow lane leads down eastward to the door of the Church of the Sepulchre, and also to the fine old gateway of the palace of the knights of St. John. Another street commences at the Latin convent, passes down through gloomy archways to the bed of the Tyropœon, and then, after 2 sharp turns, strikes across in front of

the Serai to St. Stephen's Gate. This is the *Via Dolorosa* of the monks; but called "The Street of the Palace" by residents.

§ 9.—The *Haram* constitutes a quarter of itself, almost equal in extent to one-fourth of the city. It is beautiful, too, as it is spacious. The massive and lofty walls that surround and support it; the green grass of the enclosure, dotted with olives and cypresses, and ornamented by marble fountains and *Mihrabs*; the broad elevated platform, encircled by graceful arches, and diversified by carved pulpits, prayer-niches, and cupolas; and the great mosque itself, with its noble dome rising up in the centre of all, bright and gorgeous as a vision of fairy-land, its enamelled tiles glittering in the sun-beams, and exhibiting all the hues of the rainbow wrought into patterns of wondrous intricacy and grace. These together form a picture, such as is scarcely surpassed in the world; it is alike the pride and ornament of the city, well worthy of its name, *el-Haram esh-Sherif*—"the Noble Sanctuary." It is so secluded, so still and solemn, that the very sight impresses one with a sense of its sacredness; and when, on a bright summer eve, dome and cupola, and fretted wall, give back the ruddy tint of the western sky, and white figures of veiled women steal, spectral-like, through the sombre foliage, and turbaned heads bow before numerous prayer-niches, a scene is formed which no Eastern poet ever surpassed in the most glowing conceptions of his fancy.

It is *Kubbet es-Sukhrâh*—"the Dome of the Rock"—for such is the name of the central mosque—and its spacious area, which give such a charm to every view of Jerusalem from the Mount of Olives; and perhaps there is not one point where we see it to such advantage as that where the road from Bethany tops the southern shoulder of the hill. Then the ravines of Hinnom and Jehoshaphat are seen sweeping round the ridges on which

the city stands; the Haram is in the foreground, perched on the top of Moriah, supported by massive walls; beyond are the white and grey buildings of the city, undulating over the summits and sides of Zion, Akra, and Bezetha, and diversified with dome and minaret; while the whole is encircled by a picturesque zigzag line of battlements.

Another remarkable feature impresses itself on the traveller as he views the city from some commanding eminence. The walls seem a great deal too large for it. The buildings do not nearly fill up the space enclosed. There is a group of gardens at the north-eastern angle; and there is another group at the north-western: at the south-western angle is the large garden of the Armenian convent; while an extensive tract of waste ground—partly covered with heaps of rubbish, partly overgrown with prickly pear—extends along the southern wall from Zion Gate to the Haram. And the site of the once splendid palace of the knights of St. John, in the very centre of the city, is at present bare and desolate.

§ 10.—The *population* of Jerusalem has been variously estimated at from 10,000 to 30,000; and there are as yet no sufficient data for a correct census. The following table gives as close an approximate to the true numbers as can be made under present circumstances.

Population.

Sects.	Numbers.
Muslims	4,000
Jews	8,000
Greeks	1,800
Latins	1,300
Other Sects	900
Total	16,000

§ 11. RELIGIOUS SECTS.—The *Mohammedans*, as a body, are natives. The few foreigners among them are

Turks in the service of the government, soldiers, and pilgrims from various parts of the Mohammedan world. There is a large number of *Dervishes* connected with the Haram, living in idleness on its ample revenues. These fellows make the city a hotbed of fanaticism, so that one cannot approach the precincts of their den without being assailed with abuse.

§ 12.—The *Jews* are divided into 2 sects, the Sephardim and the Askenazim. The Sephardim are of Spanish origin, having been driven out of that country in 1497 by Ferdinand and Isabella. They were at first scattered among the great cities of the Turkish empire, but they gradually congregated in Jerusalem. Though they have been long resident in the Holy City, comparatively few of them speak Arabic; a corrupt Spanish is their language. They are subjects of the sultan, but are permitted to have their own rabbinical laws. Their Chief Rabbi is called *Khakham Bashi* by the Turks; his Hebrew title is "the Head in Zion." His principal interpreter has a seat in the *Majlis* or "council" of the city.

The *Askenazim* are chiefly of German and Polish origin, and their numbers are continually augmented by fresh arrivals. They are all foreigners, and subject only to the consular agents of their native countries. They were re-admitted into Palestine in the beginning of the present century under the wing of the Sephardim. The *Askenazim* are subdivided into several sects:—the Perushim or "Pharisees," who are the most numerous; the *Khasidim*, or "Pious," characterized by intense fanaticism, and the *Khabaad*.

The *Karaites* form a small but distinct community. They reject the Talmud, and receive the O. T., but they are few in number and weak in influence.

The *Askenazim* have a chief rabbi, but the only authority acknowledged

by the government is the *Khakham Bashi* of the Sephardim.

The whole Jewish community, being mainly supported by contributions from Europe, and being taught to regard those contributions as a debt owing to them, spend their time in idleness. A few study the Talmud and controversial works in the reading-rooms, of which they have 36, with a large paid staff of readers. The news of the funds collected for them by their brethren in other countries, and of the large sums occasionally contributed for their relief by benevolent friends in England, attract numbers of the needy and idle to the Holy City. Paupers are thus increasing more than proportionally to the alms of the charitable, and human misery is aggravated by an unwise liberality.

§ 13.—The *Christians* are divided into the following sects:—

The *Greeks* or members of the "Holy Orthodox Church of the East," number about 1500. They are all native Arabs, speaking the language of the country, and having their own *secular* married clergy. The Patriarch of Jerusalem is their head. By the Nicene Council (A.D. 325) the Metropolitan of Caesarea was appointed spiritual chief of all Palestine. In the 5th centy., however, Juvenal, bishop of Jerusalem, not only withdrew from the jurisdiction of his Metropolitan, but, invading the rights of the Patriarch of Antioch, claimed for himself patriarchal jurisdiction over a large part of Syria. The Council of Chalcedon confirmed his usurpation, giving him the title still held by his successors, and spiritual supremacy in Palestine. The Patriarch of Jerusalem has subject to him 14 sees, but some of them have now neither bishops nor flocks. He was long an absentee, residing at Constantinople; but since 1845 he has taken up his abode in the convent beside the Church of the Sepulchre. The patriarch, the superior clergy, and all the monks, are foreigners, generally from the Greek islands, and speaking only the Greek language.

§ 14.—The *Armenians* are a branch of that church and nation whose members are spread so widely over the various provinces of the Turkish empire. They early adopted the monophysite doctrine, which, being pronounced heretical by the Council of Chalcedon in A.D. 451, separated them from the churches of the East and West. The community at Jerusalem numbers about 300, who are all foreigners, generally engaged in commerce and trade. Their spiritual ruler is styled Patriarch of Jerusalem. His authority extends over Palestine and Cyprus, and he is subject only to the "Catholicus of Etchmiazine." The Armenian convent on Mount Zion is the largest and richest in the city, and its ch., dedicated to St. James, one of the most gorgeous.

§ 15.—The *Georgians, Copts, and Syrians*.—The Georgians were at one time among the wealthiest and most influential of the Christian sects in Jerusalem; but as the nation declined in its far-distant mountain-home, so also did its representative in the Holy City. The Greeks and Armenians gradually bought up their convents and property; and now they are dependent upon the former for hospitality when they visit any of the sacred shrines. The *Copts* and *Abyssinians* possess 2 convents,—one, called Deir es-Sultân, on the N. side of the pool of Hezekiah; the other on the E. of the Church of the Sepulchre. The *Syrians* are under the protection of the Armenians, and have a small convent on Zion, called the "House of Mark."

§ 16. The *Latins* are principally seceders from the Greek Church. They are mostly natives of Syria, and speak the Arabic language. Some of them get a scanty subsistence by carving beads, crosses, and other trinkets for pilgrims; while a few more have their wants supplied from the alms of the great convent.

On the introduction of the monastic system into Syria in the 4th cent., hundreds of pilgrims began to crowd to the hallowed scenes of Bible history,

and cluster round them in cells and grotts. Many came from countries in which the authority of Rome was paramount. Of these the most celebrated, and by far the most influential, was *St. Jerome*, who settled at Bethlehem in 386. Paula, a noble Roman lady who accompanied him to his hermitage, soon afterwards founded 4 convents. Others were added during subsequent centuries; but it was in the time of the crusades that the Church of Rome was enabled to establish an active and wide-spread ecclesiastical agency in this land. The head-quarters were at first in the "Hospital of the Knights of St. John" (§ 52). From it they were driven, on the capture of the city by Saladin, and took up their abode on Zion, around the spot where the tomb of David now stands. This also was wrested from them, and they then bought the present convent of *St. Saviour*, to which they removed in 1561.

The remains of the Latin ecclesiastical establishments are now well known by the name of *Terra Santa* convents. They are all in the hands of that class of the Franciscans called *Fratres Minores Ab Observantia*, and are under the superintendence of a "warden," having the rank of abbot, and styled "Guardian of Mount Zion and Keeper of the Holy Land." In 1847 a Latin Patriarch was appointed for Jerusalem, and he has spiritual oversight of the country, though not of the convents. There are at present 14 convents in Syria subject to the warden, namely, Jerusalem, St. John in the Desert, Ramleh, Bethlehem, Yafa, Akka, Nazareth, Sidon, Beyrout, Tripoli, Larissa, Aleppo, Damascus, and Mount Lebanon.

§ 17. *Protestants*.—The little Protestant community owes its existence mainly to the efforts of the "London Society for Promoting Christianity among the Jews." The first mission of inquiry was sent to Palestine in 1820; but it was not till 1824 that Dr. Dalton, the first missionary, took up his residence in Jerusalem. He died in 1826, shortly after the arrival

of the late Rev. J. Nicolayson. After many difficulties had been overcome—such as those who have to deal with Turks are but too well accustomed to—ground was at length bought for the erection of a Protestant ch. Some temporary buildings were commenced, and had risen to the height of one story, when the death of the architect and the breaking out of war with Egypt put a stop to further progress. In 1841 an agreement was entered into by the English and Prussian governments to establish a bishopric of the Anglican Church at Jerusalem, with a diocese embracing Mesopotamia, Chuldan, Myrin, Palestine, Egypt, and Abyssinia. It was stipulated that the bishop should be nominated alternately by the crowns of England and Prussia, the Archbishop of Canterbury having the right of *veto* with respect to those nominated by the latter; that special care should be taken not to divide or interfere with the members of other churches represented at Jerusalem, and more especially of the "Orthodox Church of the East;" and farther that all German (Lutheran) congregations should be under the care of German clergymen ordained by the bishop, and under his jurisdiction. To provide an endowment, the king of Prussia at once gave the large sum of 15,000*l.*, the annual interest of which amounting to 600*l.*, with 600*l.* more raised in England, constitutes the bishop's income. Accordingly, in the autumn of 1841 Michael Solomon Alexander, a Jewish proselyte, was consecrated first bishop of the United Church of England and Ireland in Jerusalem. He died in 1845, and was succeeded by the present prelate, the Rt. Rev. Samuel Gobat, formerly missionary in Abyssinia.

In 1842 the foundation-stone of the new church was laid by Bishop Alexander. The work continued to advance till January, 1843, when the Turkish authorities interfered, insisting that if a church were erected at all it must be attached to and dependent on a consulate. Such were the degrading conditions imposed by the Sultan upon England, though only

2 years previously he had been indebted to English arms for the whole of Syria!

§ 18.—The *Climate of Jerusalem* is on the whole salubrious; and it might be much improved, within the walls at least, by a proper attention to cleanliness. Vegetable and animal matter to an enormous extent is thrown into the courts, streets, and waste places within the walls, and there allowed slowly to decay. Most of the houses are destitute of proper sewerage, and badly ventilated; while not a few of them, especially in the Jewish quarter, are dripping with damp. The cisterns and reservoirs, both covered and uncovered, which abound in the city, are permitted to become stagnant and foul. These things combine to produce both malignant and intermittent fevers during the summer and autumn.

The general temperature of the mountainous region on which the city stands does not differ much from that of the south of France; but there is a wide difference in other respects. The variations of rain, sunshine, and shade, which in a greater or less degree exist during the summer in most parts of Europe, are here unknown. From May to September is one uninterrupted blaze of sunshine. There is generally a breeze; but as during the day it is wafted across white sterile hills, by which the sun's rays are strongly reflected, it becomes like the "breath of a furnace." The rains begin about the middle of October. Snow often falls in January and February; and ice occasionally appears on the surface of the pools. The rains usually cease in April, though showers sometimes fall in May. The sirocco wind, which blows at intervals in spring and the early part of summer, is the most oppressive. This wind always comes from the S., and illustrates our Lord's words in Luke xii. 55,—*"When ye see the south wind blow, ye say, There will be heat; and it cometh to pass."*

3. HISTORICAL SKETCH OF JERUSALEM.

§ 19. The great interest attached to Jerusalem is connected with its historical associations. There is little in the character of its antiquities, or in its situation, or in its present state, to attract attention; but when viewed in the light of sacred history it is the most interesting spot on earth. Rightly to appreciate it, therefore, we must know its history. Every hill and vale, every fountain and grove, and almost every grove and stone has its story. Reference to separate incidents and associations will be made more intelligible to most travellers by a connected introductory sketch of the leading facts in Jerusalem's long history. This sketch will save the trouble of reference to larger works, and perhaps also prepare the way for a more minute and profitable examination of those works at a future time.

Primeval Jerusalem.—The name *Jerusalem* signifies "Foundation of Peace;" and Josephus states in two places that the Salem of which Melchizedec was king occupied the site of this city. There is nothing either in its position or history to render this statement doubtful. I feel inclined, therefore, to adopt the view of the Jewish historian (Gen. xiv. 17–20). Another event, which occurred a few years subsequent to Abraham's interview with Melchizedec, was likewise enacted here. Upon a mountain in the "land of Moriah" Abraham was commanded to offer his son Isaac in sacrifice to God (Gen. xxii. 2); upon that same mountain David sacrificed to the Lord, and stayed the hand of the avenging angel (1 Chron. xxi.); and upon it, in the temple built by Solomon, the "glory of God" was for many years visibly manifested (2 Chron. iii. 1, and vii. 1). The name is strikingly applicable to the spot—*Moriah* signifies "Chosen of Jehovah."

Nearly 5 centuries after the trial of Abraham's faith his posterity obtained possession of the "Land of Promise;" and Adonizodoc king of Jerusalem was one of those native princes who

most valiantly resisted the invaders. One cannot but remark the resemblance of this man's name to that of Melchizedec—the former signifying "Lord of Righteousness," and the latter "King of Righteousness." The city was then called *Jebus*, because it was inhabited by the Jebusites, the descendants of a son of Canaan (Gen. x. 16; 1 Chron. xi. 4). And this warlike tribe held "the castle of Zion," till the time of David, whose first expedition after he was proclaimed king over all Israel was against it; and the first man who entered it was Joub (1 Chron. xi. 4–8; B.C. 1048).

§ 20. *Jerusalem under the Jews.*—David erected his palace on the ruins of the Jebusite castle, and called it "the city of David." Thirty-seven years later Solomon laid the foundations of the Temple on the opposite hill of Moriah, on the "threshing-floor of Ornan the Jebusite" (2 Sam. xxiv. 16, 17). Jerusalem thus became the sacred and civil capital of the Jewish nation (1 Kings ix. 3; Ps. lxxviii. 16).

Jerusalem attained its greatest pitch of power during the reign of Solomon. When the kingdom was rent by the folly of Rehoboam the capital lost much of its importance. It passed through many changes of fortune, until, 460 years after its capture by David, it was plundered and burned by Nebuchadnezzar king of Babylon. During 53 years the Israelites remained captives, and Jerusalem a ruin. Then Cyrus, having ascended the throne of the Medo-Persian empire, released the captives and sent them back to rebuild their city and temple. When the foundations of the Temple were laid, "the people," writes Ezra, "shouted for joy; but many of the Levites who had seen the first house wept with a loud voice" (iii. 11, 12). Owing to the misrepresentations of their enemies, especially the Samaritans, the Jews were retarded in their work, and 20 years elapsed ere the Temple was completed.

From this time until the extension of the Grecian empire over Western Asia by Alexander the Great, Jeru-

salem enjoyed comparative tranquillity, the high-priests exercising both civil and ecclesiastical authority, subject to the Persian satraps. The way in which the city was saved from the wrath of Alexander has already been stated (Prolim. Rem.—*History*), and the reader is referred to the Introductory Historical Sketch of Syria and Palestine for an account of the leading events till the time of Herod the Great. Herod was of Idumæan origin, and obtained the title of king of Judæa from Rome in the year B.C. 38. He was ambitious, unscrupulous, and cruel; and he ruled the Jews with an iron sceptre, while he shocked their religious feelings by the introduction of idolatrous rites and the erection of heathen temples. But, strange as it may seem, his greatest architectural work was the Temple at Jerusalem. It was commenced in the 18th year of his reign, and the principal parts were finished in about 9 years, though the whole was not completed till long after his death, and about 4 years previous to Christ's public ministry. Hence the statement of the Jews,—"Forty and six years was this temple in building" (John ii. 20). The buildings were then so beautiful, that even the disciples of our Lord led him out to a commanding point on the side of Olivet that He might see and admire them. It was then Jesus uttered the fearful prediction,—"See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 1, 2). The modern traveller who looks into the Haram can see how literally these words have been fulfilled. Not a stone of the Temple now remains, and its very site is a subject of dispute. Forty years after the crucifixion the Romans stormed the city, massacred, it is said, more than a million of Jews, and razed the Temple to the ground.

§ 21. *Jerusalem under the Romans.*—After the capture of Jerusalem Titus ordered that the whole of the western wall, with the 3 great towers, *Hippicus*,

Phasælus, and *Mariamne*, should be left standing to serve the double purpose of a protection for the garrison and a memorial of the strength of fortifications Roman valour had won. A number of Jews clung to the ruins, "and for 50 years after its destruction," as Jerome informs us, "there still existed remnants of the city." About the year 130 the Emperor Hadrian visited Palestine, and, observing that the Jews were plotting to throw off the Roman yoke, he banished most of them to Africa, and fortified Jerusalem to serve as a check on the nation. These very precautions, however, were the means of exciting the Jews to rebellion. No sooner had the emperor returned to Rome, than, under the celebrated leader *Bar-Cochba*, "Son of a Star," they seized the Holy City, with 50 other fortified places, and a great number of villages. But their success was of short duration. A large army marched against them, and they were driven from fortress to fortress, fighting with all the energy of despair, until at last they concentrated their forces in the city of Bethor. Here the war was brought to a close (A.D. 135) by the storming of their stronghold. Those who escaped the sword of the conqueror were sold into slavery—many of them at the Oak of Mamre, where Abraham so often pitched his tent. A decree was then promulgated, forbidding all Jews to approach Jerusalem.

Jerusalem was rebuilt under Hadrian, and in the 20th year of his reign received the name *Ælia Capitolina*—"the former after the prænomens of the emperor, and the latter in honour of Jupiter Capitolinus, whose fane now occupied the place of the Jewish temple." Thus was the capital of Israel transformed into a pagan city, with Jupiter as its patron-god. From this period till the time of Constantine little is known of the history of Jerusalem. Christianity appears to have been tolerated in it. Before the destruction of Jerusalem by Titus the Christians had fled to Pella, and there is no definite account of their return. Early in the 3rd century Jerusalem began to attract the atten-

tion of Christian pilgrims, and their numbers rapidly increased as Christianity advanced. When the Christian religion was established by Constantine, the difficulties that had beset the way of pilgrims were removed, and a new stimulus was given to pilgrimages by the example of Helena, the emperor's mother, who at the age of nearly 80 years visited the "Holy Places," and gave orders for the erection of churches on the supposed sites of the "Nativity" in Bethlehem and the "Ascension" on Olivet (A.D. 326).

Another "Holy Place" was soon afterwards discovered, or *recovered*, which has since occasioned no little commotion in Christendom—the "Holy Sepulchre." The alleged discovery of spots so sacred attracted crowds of the pious and superstitious from every Christian land. The effect of these pilgrimages on the topography of the country, in such an age, may be easily imagined. The resident clergy were naturally desirous, like their representatives now, of satisfying the expectations and gratifying the wishes of the numerous pilgrims: holy sites were asked for, sought for, and soon either found or invented. Under Constantine the Jews were again permitted to visit Jerusalem; and Julian the Apostate gave them permission to rebuild their Temple. They began to lay the foundations in A.D. 362; but they were soon stopped and driven in terror from the spot, as contemporary authors inform us, by globes of flame bursting from the earth, and other manifestations of Divine disapprobation. Again, on the death of Julian, they were forbidden to enter the city, except once a year to weep over the ruins of the Temple. Then probably commenced that affecting practice which the traveller can still witness every Friday at the "Place of Weeping."

Jerusalem was raised to the dignity of a Patriarchate by a decree of the Council of Chalcedon (§ 13). In A.D. 529 Justinian became emperor. He built a church in honour of the Virgin in the southern part of the Haram enclosure. In the beginning of the

following century the Persians, under Chosroes II., having captured Antioch and Damascus, took Jerusalem by storm, massacred thousands of the clergy, monks, nuns, and Christian inhabitants, destroyed the Church of the Sepulchre, and carried off the Patriarch into captivity. The ch. was soon rebuilt; and ere many years had elapsed the Patriarch returned and entered the city in triumph.

§ 22. *Jerusalem under the Mohammedans.*—The restoration of the city to the dominion of the Christians was of short duration. In the year 636 the Muslim troops, under the Khalif Omar, appeared before the walls; and after a long siege the inhabitants surrendered, on condition that their lives, their property, and their churches should be secured to them. On entering the city, Omar inquired for the site of the Jewish temple, and, being led to the place on Moriah where the celebrated "Rock" projects above the ground, he gave orders for the erection of a mosque, which was soon afterwards succeeded by the well-known *Kubbet es-Sukhrâh*—"the Dome of the Rock." The mosque, as it now stands, appears to have been built by the Khalif Abd el-Melek in the year 686. The Church of the Virgin, erected by Justinian, as it stood within the sacred enclosure of the ancient temple, was changed into a mosque, and called el-Aksa; and the whole area was remodelled and adorned.

From this period till the middle of the 10th centy. Jerusalem remained subject to the Khalifs of Damascus and Baghdad, who generally respected the rights of the Christians, and did not interfere with pilgrims. But about A.D. 967 the Fatimites, who had long ruled Kairwân (Cyrene), extended their conquests over Egypt and Syria, and removed the seat of their government to Cairo. On gaining Jerusalem they oppressed the Christians, burned the Church of the Sepulchre, and committed the Patriarch to the flames. Very soon, however, they found it more profitable to *tax* than to exterminate the Christians; and they were

able to replenish an exhausted treasury by the enormous exactions levied on pilgrims. Matters remained in this state till the accession of Hâkim, the third Fatimite Khalif, a wild and visionary fanatic, well known as the spiritual prince of the Druzes. About the year 1010 he began a fearful persecution of the Christians. The Church of the Sepulchre was razed, and attempts made to destroy the sepulchre itself. The ch. was rebuilt, and completed in 1048.

In the middle of the 11th centy. the Seljukian Turks extended their conquests over Western Asia; and the conquered provinces were bestowed as rewards on distinguished chiefs. In the year 1083 a leader called Ortok thus acquired possession of Jerusalem. The situation of the Christians now became deplorable. Every species of cruelty was perpetrated on both pilgrims and residents. In the midst of these calamities Peter the Hermit visited the city. Hastening back to Rome, he told, at the feet of the Pope, the harrowing tale. His zeal and eloquence roused alike the indignation and the chivalry of Europe, and a *Crusade* was organised to wrest the Holy Sepulchre from the hands of the Infidel. Antioch was taken by the crusaders in 1097, and Jerusalem 2 years afterwards. The first care of the crusaders was to purify the churches and shrines which the Muslims had defiled. They then rebuilt the Church of the Sepulchre. The city remained in the hands of the Christians for 88 years, when it was captured by Saladin; and 32 years afterwards the Muslims pulled down the walls, with the exception of those of the citadel and the Haram, lest the city should again fall into the hands of the Franks. Thus it remained for 10 years, and was then delivered over by treaty to the crusaders (A.D. 1229). An attempt was made a few years subsequently to rebuild the walls, but the Emir of Kerak attacked and captured the city. Four years later the Christians again obtained possession, but in a few months (A.D. 1243) they were driven out for the

last time; and the Holy city has ever since remained under the sway of the Muslim.

4. ANCIENT TOPOGRAPHY.

§ 23.—The first object of the Biblical scholar, and indeed of every man who travels for improvement, on arriving in Jerusalem, will be to make himself acquainted with the position, extent, and general features of the several hills and valleys so often mentioned in history. It throws an inexpressible charm around every incident in Scripture, when, on reading it, we can call up the scene where it was enacted. To secure this perennial pleasure a careful and methodic examination is necessary. We must connect each place with its story, and fix them together in the memory.

First, then, take your map, and go to the most prominent points of view around the city, such as the N.W. corner of the wall, where from the battlements a fine panoramic view is gained. Next to the N.E. corner; and it is as well to go to it from the former along the wall. Next to St. Stephen's Gate, from the top of which we can overlook the Haram area. Then to the S.E. angle of the Haram outside, to see the Kidron and Siloam; and after this to the southern brow of Zion, passing round the tomb of David, so as to command the lower sections of the Tyropoon and Hinnom. Afterwards go to the top of the Mount of Olives, and, sitting down on some projecting rock, study every feature in the panorama. Here, as at the other stations, spread out the map before you, and identify every hill and valley, and every prominent building, not only in the city itself, but in its environs. An hour thus spent on Olivet will give the stranger a clearer idea of Jerusalem than days of indiscriminate wandering (see this view described, § 32). If the 'General Topography' given above (§ 5) be glanced at along with the map, the way will be prepared for a profitable study of the details of the 'Ancient Topography,' which, how-

over, should always be read beforehand, and then compared on the spot.

Having thus mastered the general outline of the site and its environs, the traveller may next trace the lines of the ancient walls as he finds them described under a subsequent head (§ 35-38): the 'Antiquities' may next be taken up, in whatever order seems most convenient.

§ 24. *Mount Zion*.—Of the several hills on which Jerusalem was built, Zion is the largest, and in many respects the most interesting. It occupies the south-western section of the ancient site, extending considerably further S. than the opposite ridge of Moriah and Ophel. The western and southern sides rise abruptly from the bed of the valley of Hinnom, and appear to have originally consisted of a series of rocky precipices rising one above another like stairs; but now they are partially, and in some places deeply, covered with loose soil and the debris of buildings. The southern brow of Zion is bold and prominent; and its position, separated from other heights and surrounded by deep valleys, makes it seem loftier than any other point in the city, though it is in reality lower than the ground at the N.W. corner of the wall. The elevation of the hill above the Valley of Hinnom, at the point where it bends eastward, is 300 ft.; and above the Kidron, at En-Rogel, 500 ft. On the S.E. Zion slopes down in a series of cultivated terraces, steeply, though not abruptly, to the site of the "King's Gardens," where Hinnom, the Tyropæon, and the Kidron unite. Here and round to the S. the declivities are sprinkled with olive-trees, which grow luxuriantly among narrow strips of corn. The scene cannot but recall the words of Micah—"Zion shall be ploughed like a field" (Jor. xxvi. 18). On the E. the descent to the Tyropæon is at first gradual, but as we proceed northward to the modern wall it becomes steeper; and about 300 yds. within the wall, directly facing the S.W. angle of the Haram, there is a precipice of rock from 20 to

30 ft. high. The declivity is here encumbered with heaps of filth and rubbish, overgrown in places with prickly-pear. The Tyropæon was anciently much deeper at this point than it is now; it has been filled up by the ruins of the bridge, the temple walls and the palaces of Zion to a depth of more than 130 ft. The best view of the eastern slopes of Zion and the southern section of the Tyropæon is obtained from the top of the wall in descending from Zion Gate to the Dung Gate.

The limits of Zion for so far cannot be mistaken; on the northern side, however, they are not so well defined. But a careful study of the topographical notices of Josephus, combined with an examination of the whole site of the city, can leave little doubt on the mind as to the true boundary of Zion on the N. It would be out of place here to introduce recent controversies regarding the position of Mount Zion. It is enough to say that I have read with care the arguments on both sides, I have consulted anew the ancient authorities, and I have found no sufficient reason to change the opinion which I formed years ago, and which I have endeavoured to embody as clearly and as briefly as possible in these pages. Some will not agree with me; but I claim a liberty which I willingly accord to others—that of expressing my own opinion.

From the descriptions and incidental notices of Josephus the following facts may be gathered:—That the "Upper City," built on Zion, was surrounded by ravines; that it was separated from the "Lower City" (*Akra*) by a valley called the Tyropæon; that upon a crest of rock 30 cubits high, on the northern brow of Zion, stood 3 great towers—Hippicus, Phasælus, and Mariamme; that the wall enclosing the Upper City on the N. ran by these towers to a place called the Xystus, and joined the western wall of the temple area; that there was a gate in that western wall, northward of this point of junction, opening into Akra; that the Xystus was near to, and commanded by, the W. wall of the Temple

area, though not united to it, and that the royal palace adjoined and overlooked the Xystus on the W., while it was also attached to the great towers above mentioned; and, lastly, that both the Xystus and palace were connected, at their southern end, by a bridge, with the temple area (see *Jos., B. J.*, v. 4; vi. 6, 2; ii. 16, 3; *Ant.*, xv. 11, 5). The site of the temple area being well known (§ 40), and the remains of the ancient bridge undoubtedly discovered (§ 40), the positions of the Xystus and the palace can be seen at a glance. The Xystus occupied the western side of the Tyropœon, extending from about the Street of David (§ 8) to the remains of the bridge; while the palace lay along its western side, covering the summit of the hill. Adjoining the palace on the N. were the great towers and the wall.

But Josephus states that Zion and Akra were built "fronting each other, separated by a valley, at which the rows of houses terminated." This valley must, in part at least, have bounded Zion on the N.; and yet it is scarcely distinguishable in the present day. A continuous ridge, as has already been stated, runs along the eastern side of Hinnom, extending from the Tomb of David northward beyond the modern city wall; but if we carefully examine this ridge from the top of the pasha's house, or some commanding spot near the N.W. angle of the Haram, we observe a considerable depression in it, commencing at the Yâfa Gate and running down eastward in the line of the Street of David. And if we go to the Yâfa Gate and walk down that street, we see that the ground rises abruptly on the rt. and gently on the l.; we are, therefore, in a depression or valley, and the northern end of Zion is on our rt. At the Yâfa Gate the traveller will also notice the massive walls and deep fosse of the citadel. One of its towers claims attention from the antique masonry of the lower part, consisting of very large stones bevelled like those of the temple walls. Recent researches have shown that this tower, as well as that at the N.W. angle of the citadel, is founded

on a scarped rock which rises about 40 feet above the bottom of the fosse. This appears to be that "rocky crest" on which, Josephus informs us, the 3 great towers on the northern brow of Zion were founded. The researches of the Count de Vogüé have contributed greatly to increase our knowledge of this section of the Tyropœon valley. He found that its depth near the citadel is 33 ft. below the present surface; and farther eastward the bottom of the valley is 26 ft. beneath the level of the Street of David, and nearly 80 ft. lower than the top of Zion. At one spot a fragment of the ancient northern wall was laid bare. It was built close against the precipitous side of the hill, and though no less than 39 ft. in height, it only rose to the top of the cliff behind it. Here then are data sufficient by which to determine the northern limits of Zion.

On the summit of Zion there is a level tract extending in length, from the citadel to the Tomb of David, about 600 yds.; and in breadth, from the city wall to the eastern side of the Armenian convent, about 250 yds. A much larger space, however, was available for building purposes, and was at one time occupied. Now not more than one-half of this space is enclosed by the modern wall, while fully one-third of that enclosed is taken up with the barrack-yards, the convent-gardens, and the waste ground at the city gate. All without the wall, with the exception of the cemeteries and the cluster of houses round the Tomb of David, is now cultivated in terraces, and thinly sprinkled with olive-trees.

Zion was the first spot in Jerusalem occupied by buildings. Upon it stood the stronghold of the Jebusites, which so long defied the Israelites, and was at last captured by king David (*Num.* xiii. 20; *Josh.* xv. 63; *Jud.* i. 21; *2 Sam.* v. 5-8). Upon it that monarch built his palace, and there for more than a thousand years the kings and princes of Israel lived and ruled (*2 Sam.* v. 9, &c.). In Zion, too, was David buried, and 14 of his successors on the throne were laid near him in

the royal tomb (1 Kings ii. 10; xi. 43; xiv. 31, &c.). Zion was the last spot that held out when the Romans under Titus captured the city. When the rest of Jerusalem was in ruins; when the enemy occupied the courts of the temple, the remnant of the Jews from the walls of Zion haughtily refused the terms of the conqueror, and perished in thousands around and within the palace of their princes.

The city which stood on Zion was called successively by several names. It was probably the *Salem* of Melchisedec (comp. Gen. xiv. 18, with Ps. lxxvi. 2); then it became *Jebus* under the Jebusites, so called from a son of Canaan (Gen. x. 16; 1 Chron. xi. 4, 5); then the "City of David," and *Jerusalem* (2 Sam. v. 7). Josephus calls it the "Upper City," adding that it was known also in his day as the "Upper Market."

It may here be stated, that Mr. Ferguson, and some other recent writers on the topography of Jerusalem, maintain that "Akra was situated on the northern side of the temple, on the same hill, and probably on the same spot, originally occupied by David as the stronghold of Zion, and near where Baris and Antonia afterwards stood." According to these writers, therefore, the original fortress of the Jebusites, which became "the City of David," stood upon the crown of rock at the north-western angle of the Haram; and the eastern or Temple Mount was the true Zion of the Bible. This theory is based upon certain passages of Scripture and of the books of the Maccabees, which are supposed to identify Zion with the hill of the temple. In my opinion these passages are altogether misunderstood; but the reader who wishes to examine and judge for himself, may consult Smith's *Dict. of the Bible*, i. pp. 1024-1027; Sandie's *Horeb and Jerusalem*, pp. 251 seq. Views somewhat different in detail are advocated by Thrupp and Lewin, Schultz and Kraft.

§ 25. *The Tyropæon*.—This valley, according to Josephus, separated Zion from Akra on the N., and from Moriah

and Ophel on the E. It thus swept round 2 sides of the "Upper City," or Zion. The exact position of the head of the Tyropæon is one of the vexed questions of Jerusalem topography. Josephus is our only authority, and his notices are few and brief; they are, however, so clear in pointing out the position of the Tyropæon *relative to other places*, that the identification of it resolves itself into a question of interpretation. The subject has assumed such an important aspect in the eyes of antiquarians of fame and learning, that I may be excused for giving Josephus's words, and then applying them. I would also request the reader to bear in mind what has already been said in defining the northern limits of Zion.

Jerusalem, says Josephus, "was built, one quarter facing another, upon two hills, separated by an intervening valley, at which over against each other the houses terminated;" again,— "The valley of the Tyropæon, which, I have said, divided the hill of the upper town from that of the lower, extended as far as Siloam . . . a fountain whose waters are sweet and copious" (*B. J.*, v. 4, 1). He also tells us that the "other hill, called Akra, which sustained the lower city," lay opposite to Mount Moriah, from which it was separated by "another broad valley;" and further, that the whole city, situated on these 2 hills, "lay over against the Temple in the manner of a theatre" (*Ant.* xv. 11, 5). The simple interpretation of these passages leads us to look for the head of the Tyropæon *immediately* along the northern brow of Zion. I have already mentioned the depression still existing there; but in its *present state* it would scarcely seem to answer to the description of Josephus. A close examination, however, proves, as has been shown above from the researches of M. de Vogüé, that it was originally much deeper than it is now. Here, then, is the Tyropæon. Along the northern brow of Zion once ran the city wall; on the crest of the hill stood those huge towers which even the Romans

considered unequalled for strength and grandeur; adjoining them on the inside was the palace—the *débris* of walls, towers, and portions of the palace, the law of gravity would force into the valley; to this has been superadded the rubbish of 18 centuries. What wonder, then, if the ravine has well-nigh disappeared?

Commencing at the Yâfa Gate, the Tyropœon runs eastward for some 500 yds., and then, sweeping round the N.E. corner of Zion, it turns southward between that hill and Moriah, and continues about 800 yds. farther till it joins the Kidron. At its mouth is a pool, still called Siloam. The Tyropœon is not mentioned in Scripture. Some have thought that it is the *Millo* of 2 Sam. v. 9, which the Septuagint renders *Akra*, and which Josephus seems to call the "Lower City." The word *Millo*, "Fulness," is used very indefinitely. It may perhaps mean that portion of the "Lower City" which lay in the valley between Akra and Zion on the one side, and the temple mount on the other, and which was separated from Zion by a wall in Josephus's time; for *after* Titus took the temple, and *before* he took Zion, we are told that "the Romans, having driven the brigands from the 'lower town,' burned all as far as Siloam"—that is, the whole of the town which lay in the valley of the Tyropœon.

§ 26. *Akra*.—Akra is called by Josephus the "Lower City," and the "Lower Market," to distinguish it from Zion the "Upper City." It is from this author alone we derive all our information regarding it, and his words are as follows:—"The other hill, called Akra, sustaining the lower city, was *gibbous* (*ἀμφικυρτός* 'gibbous,' 'two-horned,' or 'sloping on both sides'). It was separated from Zion by the Tyropœon, and the two hills were so placed fronting each other that the rows of houses terminated opposite each other at the intervening ravine. "Over against this (Akra) was a third hill, naturally lower than Akra, and formerly sepa-

rated from it by another broad valley. But afterwards, during the sovereignty of the Asmonæans, they threw earth into this valley, desiring to connect the city with the temple; and leveling the summit of Akra, they made it lower, so that the temple might appear above it" (*B. J.* v. 4, 1). I shall insert another important passage: "In the western parts of the enclosure (of the temple) stood four gates; one leading over to the royal palace, the valley being intercepted to form a passage; two leading to the suburb; and the remaining one into the other city (Akra), being distinguished by many steps down into the valley, and from this up again upon the ascent; for the city lay over against the temple in the manner of a theatre." (*Ant.* xv. 11, 5.)

Taking these words in their plain sense, we conclude that Akra was a hill situated between two valleys, one of which, called the Tyropœon, separated it from Zion, and the other a "broad valley," separated it from the temple mount. And this, taken in connexion with what has already been stated regarding Zion (§ 24) and the Tyropœon (§ 25), compels us to identify Akra with the rocky ridge which extends from the N.W. angle of the modern city past the Church of the Sepulchre, towards the western side of the Haram, embracing a great part of the present Christian quarter. The best general view of this rocky ridge is obtained from the top of the governor's house. The slopes of its sides are also very distinctly seen in several of the streets—in going up, for example, from the Yâfa gate to the Latin convent, and descending again from the convent to the Damascus gate; and also in the quarter around the Tekiyeh or Hospital of Helena. This ridge is accurately described by Josephus as "curved on both sides," or "gibbous," as it falls off on the N. into the valley at the Damascus gate, and on the S. into the Tyropœon. And it is thus situated between two valleys—the Tyropœon, which separates it from Zion, and the "broad valley," coming from the

Damascus gate, which separates it from Moriah.

But Josephus states, as has been seen, that the broad valley which separated Akra from the temple was "filled up" in the time of the Asmonæans. To understand how far this "filling up" was carried we must compare it with the other passage in the 'Antiquities,' in which he says that the way leading from the western gate of the temple area to Akra descended "by many steps down into the valley, and from this up again upon the ascent." The valley therefore was only partially filled up; it was very deep, as recent excavations show, but was made practicable for a road by the Asmonæans. The ancient gate leading from the temple court to Akra probably corresponded in position with *Bâb el-Katanîn*, "Gate of the Cotton Merchants" (see § 40), between which and the south-eastern extremity of the ridge of Akra there is still a broad depression or valley.

§ 27. *Moriah*.—The position of this hill cannot be questioned. The substructions of the platform on which the temple was erected yet remain, and bear incontestable evidence not only to the general position of Moriah, but also to its extent. It is not a separate hill, but a section of the ridge which extends along the western side of the valley of Jehoshaphat. Originally there seems to have been a mound of rock in the centre of the ridge, breaking down abruptly on every side, so as to leave on its summit but a narrow platform, scarcely sufficient, as Josephus says, for the altar and the sanctuary: this was called *Moriah*. When the temple was founded the rock was somewhat lowered, and a large platform constructed around it, supported in part by massive walls of masonry filled up internally with stones and earth; and in part toward the S. by heavy piers and arches. This ancient platform appears to have corresponded in extent, and also, as we shall see, to some extent in structure, to that which still exists, and is well known as the

Haram. Near the centre of the Haram, beneath the dome of the great mosque, the natural rock projects above the ground, and is regarded with deepest veneration by the Muslems, because, as they believe, it is the spot where the Holy Altar once stood. It is from this "rock," *Sukhrâh*, the mosque takes its name—*Kubbet es-Sukhrâh*, "the Dome of the Rock."

Moriah is separated from Zion by the Tyropœon, and from Akra by the other broad valley coming down from the Damascus gate. These are its western boundaries. On the N. it is not now separated from the continuation of the ridge, except in part by the deep reservoir, or trench, generally called *Bethesda*. On the E. the ground breaks down suddenly, and almost precipitously, from the wall to the bed of the Kidron, nearly 200 ft. below. On the upper part of this declivity, adjoining the Haram wall, is a Muslem cemetery.

Moriah was the hill on which Abraham built the altar and laid the wood to sacrifice his son Isaac. Here he received the Divine promise recorded in Gen. xxii. 17, 18. On the same spot Ornan the Jebusite had his threshing-floor, and there he was employed threshing wheat on that eventful day when Jerusalem was threatened with destruction. The angel of the Lord came, and stood by the threshing-floor, "having a drawn sword in his hand stretched out over Jerusalem." Ornan and his sons saw him, and hid themselves in terror—perhaps in the cave below the Sacred Rock. David saw him too from the opposite hill of Zion; he and the elders of Israel, clothed in sackcloth, prostrated themselves before the Lord; and then, at the command of Gad the prophet, he hasted to the summit of the sacred mount to build an altar, and offer sacrifices. David bought the threshing-floor for 600 shekels of gold, "offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel, and he put up his

sword again into the sheath thereof" (1 Chron. xxi. 14-27.) On this rock Solomon afterwards erected the temple. (2 Chron. iii. 1.)

Views widely different from that here set forth have been entertained and ably advocated by writers of much celebrity. Stanley and Grove maintain that the "Land of Moriah," where Abraham was commanded to sacrifice Isaac, was distinct from "Mount Moriah" on which the Temple was built. The former they locate at Shechem; and Mr. Grove says, "It is most natural to take the 'land of Moriah' as the same district as that in which the 'Oak of Moreh' was situated, and not as that which contains Jerusalem." (*Dict. of the Bible*, ii. p. 422.) It seems to me, however, that Shechem is much too far distant from Beersheba to accord with the narrative of Gen. xxii. 1-4; and though the scene of Abraham's sacrifice is not expressly said in Scripture to be identical with the site of Ornan's threshing-floor and Solomon's Temple, yet Josephus affirms it, and since his time it has been the universal belief of the Jews. In my opinion, and I do not stand alone, the position of Mount Moriah answers in all respects to the requirements of the narrative in Genesis.

§ 28. *Ophel* or *Ophla*.—The section of the ridge which extended southward from Moriah to the junction of the Tyropœon and Kidron, at the pool of Siloam, was called Ophel. The top is broad; but there is a rapid descent till it terminates in a cliff almost overhanging the pool. The whole is now carefully cultivated in terraces like Zion, and is planted with olives and other fruit-trees. Its northern end, at the base of the Haram wall, is 50 ft. lower than the top of Moriah; and from thence its termination is about 520 yds.; the breadth of its summit from brow to brow is about 100 yds. near the centre.

Ophel was included in the city of Jerusalem from a very early period—probably from the time of Solomon. We read in 2 Chron. xxvii. 3, that Jotham king of Judah "built much on

the wall of Ophel"—the wall having been thrown down some time previously by the king of Israel. This was only a little more than 2 centuries after Solomon; and we scarcely think there had been any extension of the city in the interval. Some 50 years later it was more strongly fortified by Manasseh (2 Chron. xxxiii. 14). After the return of the Jews from captivity, Ophel was enclosed by the wall built under Nehemiah's direction, and inhabited by the Nethinims, or temple servants. (Neh. iii. 26, 27.) Recent excavations have laid bare a section of the ancient wall of Ophel from its junction with the south-eastern angle of the Haram down to near the Pool of Siloam.

§ 29. *Bezetha*.—This hill is not mentioned in the Bible, but Josephus's account of it is clear and full. "The hill Bezetha was separated from Antonia; and, being the highest of all, it was built up adjoining to a part of the new city, and alone overshadowed the temple on the north." (*B. J.*, v. 5, 8.) Referring again to the way and time in which this hill was first occupied, he thus writes: "The city overflowing with inhabitants gradually crept beyond the walls; and the people, incorporating with the city the quarter north of the temple close to the hill, made a considerable advance, inasmuch that a fourth hill, which is called Bezetha, was also surrounded with habitations. It lay over against Antonia, from which it was separated by a deep fosse, purposely excavated to cut off the communication between the hill and the foundations of Antonia, that they might be at once less easy of access, and more elevated. And thus the depth of the fosse added greatly to the height of the towers. This new-built part is called in our language *Bezetha*, which being interpreted in the Greek tongue would be *Cænopolis*—'New City.'" (*B. J.*, v. 4, 2.) Hence it appears that Bezetha was a high hill, close on the N. side of Antonia, separated from it by a deep artificial trench; and that there was no other hill besides it which intercepted the view of the

temple from the N. Now any one examining the ground in connexion with these notices, and remembering that the citadel of Antonia lay at the N.W. angle of the temple area, or about the place where the Governor's house now stands, must admit that Bezetha can be none other than the hill extending northward from this place to the grotto of Jeremiah. And any one who looks toward Jerusalem from the N. will see how accurate is Josephus's description, that Bezetha formed on this side the only obstruction to the view of the temple. From the ridge of Scopus above the Tombs of the Kings the dome of the great mosque is just seen over the hill; but when we begin to descend it is soon shut out from view.

Bezetha is a broad irregular ridge extending N. by W. from the Haram. Its eastern side descends by rocky declivities into the valley of Jehoshaphat. On its western side is the broad valley which runs up to the Damascus gate, and continues in the same line 400 or 500 yds. more through the olive-groves. The ridge is divided by a shallow valley, beginning on the N.E. of the grotto of Jeremiah, and running down to the so-called pool of Bethesda. A good view of this feature of Bezetha is gained from the city wall in walking round from the Damascus to St. Stephen's gate. The ridge on the western side of this valley is high with steep sides. Its northern part, now covered with a Muslem cemetery, and containing also the grotto of Jeremiah, is detached by a broad, and apparently artificial cutting, from the part within the modern wall. This cutting was probably one of the quarries from which the stones were taken for the temple, and was afterwards deepened to gain a stronger and more commanding site for the present ramparts.

On the eastern side of this central valley, between it and the Kidron, is another ridge narrower and lower than the former. Near its southern extremity is the Gothic church of St. Anna. Immediately without the city wall, on the N., a deep fosse has been cut through the ridge in the solid rock; and a little beyond this place it

risks very considerably, so as to form a rocky mound.

The greater part of Bezetha without the walls is now cultivated and covered with olive-groves. The total breadth of the ridge where it joins the Haram is about 450 yds., but it gradually expands towards the N. to more than double that breadth.

The time at which Bezetha began to be occupied by buildings is not stated; but there can be little doubt that under Herod the Great the city increased in extent as well as in splendour, and that then the circuit of the old walls was found too confined for the population. Josephus says "the city, overflowing with inhabitants, *gradually* crept beyond the ramparts." Much, indeed most, of the new town must thus have existed in the time of our Saviour, although it was not until 8 years after the crucifixion that Herod Agrippa surrounded it with a wall.

§ 30. *The Valley of Hinnom* (in Hebrew *Ge-Hinnom*).—Such is the name usually given to this valley in the Old Testament, though it often occurs in the fuller form "Valley of the Son of Hinnom." (Josh. xv. 8.) Its present name is Wady Jehennam, which is evidently derived from the Hebrew. It commences on the west of the city (see § 5); its upper part resembling a large shallow basin, in the centre of which, 700 yds. from the Yâfa gate, is the "Upper Pool," or "Gihon." From this pool its course is nearly S.E. for 630 yds., to the bend opposite the Yâfa gate, where its breadth is about 100 yds., and its depth 44 ft. It here turns S. between Zion on the one side and a rocky acclivity on the other, and at 230 yds. is crossed by the arched aqueduct from Solomon's Pools. At 73 yds. farther is the "Lower Pool," now called Birket es-Sultân. This is directly below the south-eastern angle of the city wall, which forms a fine object overhead, crowning the brow of Zion. The embankment which bounds the "pool" on the S. is 197 yds. farther down. Across it runs a branch path from the Hiebron and Bethlehem road, which

leads up the hill-side near the New English Diocesan School, to the Zion Gate. At 140 yds. below the pool the valley turns eastward, continuing about the same breadth, but increasing rapidly in depth. The bottom and sides are cultivated where practicable, and planted with olive-trees. Towards the end of its course it expands and falls into the Kidron 922 yds. below the last bend. The scenery of the lower part is picturesque and wild—the hill on the S. rising in broken cliffs, filled with excavated tombs, and supporting here and there on a ledge a few stray olive-trees. Here, high up on the rugged bank, is the reputed site of *Aceldama*. (See § 48.)

The first mention of Hinnom in the Bible occurs in the description of the boundary line between Judah and Benjamin—"And the border passed toward the waters of En-Shemesh, and the goings out thereof were at *En-Rogel*" (now the "Well of Joab" at the junction of Hinnom and the Kidron); "and the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaim (Giants) northward." (Josh. xv. 7, 8; see also xviii. 16, 17.)

But this valley has obtained a wider celebrity from its connexion with the rites of Baal and Molech practised under the idolatrous kings of Judah. Jeremiah thus writes regarding the abominations by which Jerusalem was polluted: "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." (vii. 31.) And Jerome describes Tophet as a pleasant spot in the valley of Hinnom, with trees and gardens watered from Siloam. It must, therefore, have been at the mouth of the valley; and a more appropriate place could not have been selected round the city. The deep retired glen; the wild cliffs around; the bare rocky

mountain sides above—all seem adapted for deeds of blood. According to the rabbins, the statue of Molech was of brass, with the body of a man and the head of an ox. The interior was hollow and fitted up with a large furnace by which the whole statue was easily made red hot. The children to be sacrificed were then placed in its arms, while drums were beaten to drown their cries. These fearful rites, strange to say, were first established by Solomon, who built a high place for Molech, a god of the Ammonites, on the "right hand of the mount" of Olives—probably on the southern brow overlooking this valley (1 Kings xi. 7; 2 Kings xxiii. 10, 13); and from that period this worship continued uninterrupted, either there or in Tophet, until Josiah defiled both places: "He defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. . . . And the high places that were before Jerusalem, which were on the right hand of the Mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (or Molech) the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." (Id.) The place was thus made ceremonially unclean, so that no Jew could enter it; and this appears to have been the reason why the valley was made a public cemetery, as we may conclude from the words of Jeremiah: "Wherefore behold the days come when it shall no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of Slaughter; for they shall bury in Tophet till there be no place." (vii. 32; see also xix. 6-15.) The multitudes of tombs in the adjoining cliffs, and along the side of the Mount of Olives, show that the prophet's words were fulfilled to the letter. (See § 48.)

Molech signifies "king" or "ruler;"

and Milcom is the same root with the pronoun—"their king." This idol seems to have been identical with the Phœnician god *Baal*, to whom we know children were offered in sacrifice at Carthage. (Jer. xix. 5; xxxii. 35.) The worship of Moloch, by causing children to pass through the fire, was first formally introduced by Solomon, yet the Israelites had been occasionally addicted to it from the time of their journey through the wilderness. (Lev. x. 1-5; xviii. 21; Ez. xx. 23-31.)

§ 81. *The Brook Kidron, or Valley of Jehoshaphat.*—It may be as well to inform the reader at the outset that the latter, and now the common name of this valley is of modern origin, and has been adopted from a fanciful interpretation of a passage of Scripture. The prophet Joel speaks of the "valley of Jehoshaphat," in which God will judge the heathen for their oppression of the Jews; but the name seems to be metaphorical, intended only to express the act to be performed—*Jehoshaphat* signifies "Jehovah judgeth." On the ground that this must be the valley alluded to, the name *Jehoshaphat* was applied to it as early as the time of Eusebius, and has since been continued by Jew, Christian, and Muslim.

1½ m. N.W. of the Damascus Gate there is a slight depression in the broad ridge, and this is the head of the Kidron valley. The sides of the depression, and the whole surrounding region, are whitened by jagged crowns of limestone, which everywhere project above the scanty soil; and almost every projection has been excavated, partly as a quarry, and partly to form the façade of a tomb. The number of rock-tombs at this place, and the extent and beauty of some of them, impress the stranger, perhaps more than anything else, with the wealth and splendour of the ancient Jewish capital. The valley runs for about ½ m. directly towards the city; it is shallow and wide, dotted with corn-fields, and here and there a few old olives. It then sweeps round

eastward, and in another ½ m. is crossed by the northern road. On the east side of this road, and southern bank of the valley, stands an old wely with a ruined khan beside it; and about 200 yards S.E. of this are the Tombs of the Kings. (See § 48.) A little to the W. of the wely are three large white mounds, which have latterly attracted attention in consequence of a theory propounded by somebody, that they are composed of ashes, and that the ashes are those of the sacrifices offered up in the temple! The theorists have had the ashes analyzed, and pronounced to be chiefly of animal origin. Yet still two objections naturally occur to one—*first*, if these be indeed the ashes of the temple, they were conveyed to a needlessly great distance; and *second*, the mounds are precisely similar in appearance to the accumulations from the ashes and debris of soapworks which we see at Nâbulus; and until very lately it was the universal belief that they were formed by the deposits from soapworks.

The bed of the Kidron is at this place about ¼ m. distant from the City Gate. It continues on the same course about ½ m. further, and then turning S. opens up into a wide basin, which is crossed by the road to Anathoth. As it advances southward the rt. bank—the side of Bezetha—becomes higher and steeper, with occasional precipices of rock; while on the l. the base of the Mount of Olives gradually projects, narrowing the valley. Opposite St. Stephen's Gate the depth is fully 100 ft., and the breadth not more than 400 ft. The olive-trees which are thinly sprinkled over its whole extent, here become much more abundant, forming a little shady grove; their massive trunks, too, hollowed and half decayed, with the heavy gnarled boughs, have a venerable look, and leave the impression of remote antiquity. The spot has a solemn—almost a sacred aspect; it is so completely shut out from the din of the city, from the view of public roads, and from the notice and interruptions

of wayfarers. May not this be the site of that garden to which Jesus "ofttimes resorted with his disciples" for prayer and meditation; and which was the scene of His agony and of His betrayal? (John xviii. 1-12.)

A zigzag path descends the steep bank from St. Stephen's Gate, crosses the bed of the valley by a bridge, and branches at the angle of the enclosed Garden of Gethsemane. One branch leads up a depression in the Mount of Olives, to the village on the top. This is the "way of the wilderness" by which David fled from Absalom. (2 Sam. xv. 23.) Another branch keeps more to the rt., and also leads to the village. A third runs below the garden, and, ascending the hill diagonally, passes round to Bethany. This is the road of Christ's triumphal entry. (Matt. xxi. See below, Rte. 8.) Another path follows the valley down to Siloam.

Below the bridge the valley contracts still more, and here traces of a water-course begin to appear. 300 yds. farther down, the hills on each side rise precipitously from the torrent-bed, which is spanned by a single arch. On the l. is a group of tombs hewn out of the cliff, comprising those of Absalom, Jehoshaphat, and St. James; while on the rt., 200 ft. overhead, towers the massive wall of the Haram. The ravine continues, narrow and rugged, 500 yds. more to the fountain of the Virgin, situated in a deep cave on the rt. The village of Silwān, the ancient Siloam, is now seen on the l.; its houses clinging to the cliffs. 400 yds. below the fountain the Tyropœon comes in on the rt., descending in graceful terraced slopes, fresh and green from the waters of the "Pool of Siloam." The valley is now wider, affording a level tract for cultivation. Here of old were the "King's Gardens," mentioned by Nehemiah (iii. 15). They extend down to the mouth of Hinnom: and about 100 yds. below this point is the well of Joab, the ancient En-rogel. (Josh. xv. 7. See § 48.) The total length of the Kidron from its head to this fountain is 2½ m. From hence it runs in a

winding course through the wilderness of Judæa, past the convent of St. Saba, where it is called *Wady er-Râheb*, "the Monk's Valley;" below the convent it takes the name *Wady en-Nâr*, "the Valley of Fire," and falls into the Dead Sea, not far from its N.W. corner, about 14 m. from Jerusalem.

The brook Kidron is first mentioned in the Bible in connexion with the flight of David during the rebellion of his son Absalom. (2 Sam. xv. 23). It is frequently referred to in the subsequent history of the Holy City; and from one rather obscure passage (2 Kings xxiii. 6) it would seem that a portion of it was used by the Jews as a burying-ground from a very early period. But be this as it may, there can be no doubt that now the greatest privilege the dying Jew can wish for is that his bones be laid in the valley of Jehoshaphat; and the left bank, far up on Olivet, is paved with the white tombstones of countless descendants of Abraham.

§ 32. *The Mount of Olives*, now *Jebel et-Tûr*, is situated immediately beyond the Kidron, on the east of, or as it is expressed in the Bible, "before" Jerusalem (1 Kings xi. 7). It is before one's eyes from almost every part of the city; and forms the most striking object in every view around it. It is more a ridge than a mount, graceful in outline and delicate in colours, especially when seen from the brow of Zion on an evening in early spring. In the centre is a rounded top, crowned by the little village of Tûr, with its tapering minaret. The sides descend gently and uniformly, N. and S., to two rounded summits of about equal altitude, and then break down more rapidly to the level of the adjoining ridges. The face of the hill is streaked horizontally with strips of green and gray—the former the terraces of corn, the latter the supporting walls and ledges of rock; while the whole is dotted with rounded trim-looking *olive-trees*. The atmosphere is generally so transparent that one imagines, as he looks from Zion,

that Olivet rises immediately from the side of the Haram area. In fact, this is the great defect in Syrian landscapes—the perspective is not well brought out, owing to the absence of that haze which gives such a charm to some of the scenes in more northern climes.

The summit of the Mount of Olives rises 220 ft. above Moriah, and, being only half a mile distant, it affords one of the most commanding and interesting views of Jerusalem and its environs. From the top of the minaret beside the ch. of the Ascension is the best point, though a view in some respects more beautiful is obtained from the terraced roof of a little solitary tower a few hundred yds. to the N.W. The best time for this view is the early morning, when the valleys are still in shade, and the bright sun, lighting up the hills, throws them into bold relief. Taking our stand on the narrow balcony of the minaret, we look down the shelving side of Olivet into the Kidron, sweeping from the distance on the rt. away down to the l. The eye follows it till it is joined by another ravine, coming in from behind a high ridge to the westward. That ravine is Hinnom, and that ridge Zion. On the l. bank of the Kidron we can just observe through the olive-trees the white pointed top of Absalom's pillar, and the flat gravestones of the Jewish cemetery, and farther to the l. the gray excavated cliffs and houses of Siloam. In the foreground beyond the ravine is the beautiful enclosure of the Haram—the octagonal mosque with its noble dome in the centre, occupying the site of Ornan's threshing-floor and Solomon's Temple; the flagged platform around it; and then a grassy area with olives and cypresses encircling the whole. At the l.-hand extremity is the mosque el-Aksa, easily distinguished by its peaked roofs and dome. Beside the enclosure at the rt.-hand corner is a prominent group of buildings, with a tall minaret adjoining them. This is the Pasha's residence, and the site of the fortress of Antonia. The massive ancient

masonry at the southern angle of the wall is very conspicuous; and so likewise is the double-arched gateway in the side, generally called "Golden Gate." Farther to the rt., north of the Haram, is St. Stephen's Gate. Northward of the gate, along the brow of the valley, runs the city wall, formidable-looking in the distance with its square towers. To the right of the Haram a broad irregular ridge extends northward, thinly inhabited, interspersed with gardens, and crowned by a mosque and minaret. This is Bezetha. The low ridge of Ophel is on the opposite side of the Haram, sinking down rapidly into the bed of the Kidron behind Siloam; it contains no buildings, but is thickly sprinkled with olives. It can now be seen how these three hills, Bezetha, Moriah, and Ophel, form one ridge. Behind them is a valley, dividing the city from north to south, and falling into the Kidron just above its junction with Hinnom. At its northern end, hid by Bezetha, is the Damascus gate; and the southern section of it beyond the Haram was anciently called the Tyropeon.

On another prominent ridge stands the western section of the city. To the rt. is Akra rising to an angle, near which we distinguish the large white buildings of the Latin convent; below them, a little to the l., are the two domes and heavy square tower of the Church of the Sepulchre; and still farther to the l. an open space, marking the site of the palace of the Knights of St. John. Akra is now the Christian quarter of the city. To the l. is Zion, the most prominent of the hills. Its northern limits are distinctly marked by the massive towers of the citadel. Close to these, but presenting a striking contrast in its fresh look, is the English Church; farther to the l. is the Armenian convent, a vast mass of houses, with a little dome in the midst of them. The Jewish quarter occupies the steep face of the hill. Without the wall on the south is a group of buildings, amid which we see a white dome and high

minaret, marking the Mohammedan, and probably the real, tomb of king David.

On the south side of the valley of Hinnom is the Hill of Evil Counsel, with a ruined villago and a solitary tree on its summit. Beyond it is the plain of Rephaim, or "Valley of the Giants;" and away on the south, about 3 m. distant, we observe the Convent of Elias, crowning a ridge on the road to Bethlehem. Turning northwards, the only conspicuous place in the distance is Neby Samwil, the ancient Mizpeh, easily distinguished by its high tower. Along the whole western horizon runs a line of brown hills, about equal in altitude to those on which the city stands.

Such is the western view from the summit of Olivet; the eastern scarce yields to it in interest, while it far surpasses it in extent. The latter, however, is best seen from a little wely called *Kubbet esh-Shuhāda*, "the Dome of the Witnesses," about 200 yds. beyond the minaret. Here we stand on the brow of the mount. The "Wilderness of Judea" commences at our feet, shoves down in a succession of naked white hills and dreary gray glens for 10 miles or more, and then dips abruptly into the valley of the Jordan. The Jordan valley comes from the distance on the north, gradually expanding into a white plain, and terminating at the Dead Sea, a section of which is seen over the lower cliffs of the "Wilderness." The winding course of the Jordan can be traced for some distance up the plain, by its dark line of verdure. Away beyond the valley rises a long unbroken mountain-range, like a huge wall, stretching north and south far as the eye can follow it. The section on the right is within the territory of Moab; that in the centre, directly opposite us, was possessed by the Ammonites; while that on the l. hand was anciently called Gilead, and still retains its name. Evening is the proper time for this view, for then the pale blue lights and purple shadows on the Moab mountains are exquisitely beautiful.

The glare too of the white wilderness is subdued; and the valley below appears still deeper from being thrown into shade.

No name in Scripture calls up associations at once so sacred and so pleasing as that of Olivet. The "mount" is so intimately connected with the private life of the Saviour, that we read of it and look at it with feelings of deepest interest and affection. Here He sat with His disciples, telling them of wondrous events yet to come; of the destruction of the Holy City, of the sufferings, the persecutions, and the final triumph of His followers. (Matt. xxiv.) Here He related the beautiful parables of the "Ten Virgins," and the "Five Talents." (Matt. xxv.) Here He was wont to retire on each evening for meditation and prayer, and rest of body, when weary and harassed by the labours and trials of the day. (Luke xxi. 37.) And here He came on the night of His betrayal to utter that wonderful prayer—"O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." (Matt. xxvi. 39.) And when the cup of God's wrath had been drunk, and death and the grave conquered, He led His disciples out again over Olivet, as far as to Bethany, and after a parting blessing ascended to heaven. (Luke xxiv. 50-51; Acts i. 12.)

§ 33. The Hill of Evil Counsel.—This hill is on the south of the valley of Hinnom. Its northern side consists of a series of cliffs, supporting narrow terraces, and rising one above another at irregular intervals from the bed of the valley to a level summit, which again slopes down gently into the plain of Rephaim on the south-west. Its top is at least as high as any part of the city, and is crowned by the ruins of a comparatively modern village. "These ruins the monks now dignify with the name of the villa or country house of Cainphas; in which, according to them, the Jews took counsel to destroy Jesus. Hence the present appellation of the hill; of which name, however, there is no trace extant earlier

than the latter part of the 15th century."

5. JEWISH ANTIQUITIES.

§ 34. Ancient Jerusalem has become heaps of rubbish, which cover to the depth of 40, 60, and even 100 ft., the foundations of her palaces. The modern bazaars, shops, and houses, all stand on the accumulated ruins of 2000 years. The ancient topography of Jerusalem can only be conclusively settled when its site has been thoroughly excavated. This work, I am happy to state, is being vigorously prosecuted by the exertions of "The Palestine Exploration Fund," while these pages are passing through the press.

§ 35. ANCIENT WALLS. *Tower of Hippicus.*—Josephus informs us that "Jerusalem was fortified by three walls wherover it was not encompassed by impassable valleys, for there there was but a single rampart." It is not to be understood however that the three walls were close together, forming a triple line of defence. They were built at different periods to enclose separate quarters of the city. The first encircled Zion; the second Akra; and the third Bezetha. Of these the first and most ancient was considered impregnable on account of the deep ravines that skirted it, and the height of the hill on which it stood. It was also built with great solidity—David, Solomon, and their successors on the throne, having devoted much time and labour to the work.

The historian describes with considerable minuteness the lines of these three walls, and I shall endeavour to get my reader to follow him, that he may thereby gain a clear and full view of the gradual growth and ultimate extent of the city. There is one particular tower, however, to which special and repeated reference is made by Josephus, and which he takes as his starting-point in defining the courses of all the walls; the position of this tower we must first ascertain, for it is the key to the whole. It was called *Hippicus*, and was situated at the north-western angle of the first wall, [Syria and Palestine.]

and therefore not far from the north-western brow of Zion which this wall defended. It was built by Herod the Great, and named after a friend who had fallen in battle. The form was quadrangular, 25 cubits on each side, and built up entirely solid to the height of 30 cubits. Over this solid part was a large cistern, and still higher were chambers for the guards, surmounted by battlements. The stones in its walls were of enormous magnitude; 20 cubits long, by 10 broad, and 5 high. Its situation too was commanding; for it stood on a rocky crest of Zion. (*B. J.*, v. 4, 3, and 4.) Such is the description given by Josephus of this remarkable tower—probably in a great measure from memory, and a good deal exaggerated; but still containing some things so peculiar and of such publicity, that he would scarcely have dared to invent them. He tells us further that when Titus captured Jerusalem he saved Hippicus, and two other towers near it, from the general ruin, partly as specimens of the fortifications Roman valour had won. And when the city was rebuilt and fortified by Adrian, he would doubtless take advantage of the strength of these towers, and include them in his citadel. The historians of the crusades speak of a citadel under the name of the "Tower of David," and describe it as constructed of immense hewn stones. The walls of the city were destroyed by the Mohammedans in the 13th century; but the "Castle of David" was spared, and still continued to bear the same name down to the 16th century, when it began to be called the "Castle of the Pisans," in consequence of having been at one time repaired by the citizens of the Pisan republic. From that period to the present day it appears to have undergone little change.

The heavy towers and massive walls of the citadel of Jerusalem will not fail to attract the traveller's attention on approaching from the west, and especially when he enters the Yafa gate. One of the towers of this fortress—that at the N.E. corner—has a peculiarly antiquated look. The lower part is built of bevelled stones, measuring

F

from 9 to 13 ft. in length, and some of them more than 4 ft. high; the upper part is modern, and does not differ in appearance or workmanship from the other towers. The height of the antique part above the present level of the fosse is 40 ft. It is entirely solid, and recent excavations have shown that for some height above the foundation it is *formed of the natural rock hewn into shape*, and faced with stones. Capt. Wilson's careful description of this structure is worthy of note, as tending to confirm the theory of its identity with Hippicus. "The so-called Tower of David appears to be the oldest portion of the citadel; it has a sloping escarp of masonry. . . . Above which the tower rises in a solid mass to the height of 29 ft. The escarp is faced with large stones, and retains to some extent its original appearance, but time and hard treatment have worn away much of the finer work, and the repairs have been executed in a very slovenly manner; where the original workmanship can be seen, it is quite equal, if not superior, to that of the Walling Place, the faces of the stones being finely chiselled, and having a shallow draft run round their margins: the whole, when perfect, must have presented a smooth surface difficult to escale, and, from the solidity of the mass, unassailable by the battering ram." All these facts, compared with the descriptions and notices of Josephus, lead us to identify this tower with Hippicus. It is now generally called the "Tower of David."

To visit the citadel a written order is required from the chief military authority of the city, but it is readily granted on an application made to him through the consul. The view from the top of Hippicus is exceedingly interesting and commanding—it is in fact the best in the interior of the city. Two old guns are here mounted, now only used in firing salutes; and even this operation is not always very safe, for, as a gunner informed me, exhibiting his burned and blackened arm, when the match is applied the powder sometimes comes out at the wrong end.

§ 36. *The First Wall, or Wall of Zion.*—Having thus got a starting-point, and having marked well the situation of Hippicus, we are prepared for following the Jewish historian round the walls of Zion. The first and most ancient wall, he informs us, commencing at Hippicus, ran eastward along the northern brow of Zion, and then across the valley to the western enclosure of the temple, a distance of about 630 yards. In it, near Hippicus, and based on the same rocky crest, stood two other similar towers called *Phasælus* and *Mariamne*. They were likewise built by Herod the Great, and named, the former after his brother, and the latter after his wife. A series of well-directed excavations to the east of Hippicus, in the open ground, would probably determine their precise site, and bring to light their foundations now buried beneath heaps of rubbish.

The next point mentioned by Josephus, in describing the course of this section of the wall of Zion, is the *Xystus*—a kind of Forum, or place of public assembly, attached to the east side of the palace, and having colonnades and cloisters. From various notices in his writings, we learn that the Xystus was connected at its southern end with the temple court by a bridge; and that it lay within easy speaking distance of the western wall of the court, and yet was separated from the wall by a place called the Suburb. The site of the temple is well known, and the position of the bridge is also determined; the Xystus, therefore, must have occupied the lower declivity of Zion between the bridge and the Street of David.

The *Royal Palace*, erected by Herod, doubtless on the site of that founded by David, and for centuries the home of the Jewish kings (2 Sam. v. 9-12), is mentioned by Josephus in connexion with the northern wall of Zion, and especially with its three great towers; we may, therefore, in this place, try to ascertain its site. "The magnificence of the work, and the skill displayed in its construction," writes Jo-

sophus, "could not be surpassed. All around were many cloistered courts opening into one another, and the columns in each were different. Such parts of the courts as were open were everywhere covered with verdure. There were besides groves with long walks through them, lined by deep conduits; and in many places fountains studded with bronze figures, through which the waters were discharged. . . . It was completely enclosed by a wall 30 cubits high, and ornamental towers were distributed along it at equal distances, with spacious apartments, each capable of containing couches for a hundred guests." All this shows, even after full allowance for Eastern exaggeration, that the building must have occupied a large extent of ground. It is probable that the Xystus was just one of the Palace courts, devoted to a specific public use; and that the wall which encompassed the palace enclosed it also—running along the lower declivity of Zion parallel to the temple, excluding from Zion the deep intervening valley which the bridge spanned. From the Xystus on the E. the palace extended across the top of the hill to the side of the valley of Hinnom on the west, for it was attached to the three great towers, one of which stood at the north-western angle of the wall. (See Jos., *J. J.* v. 4, 4; and vi. 8, 1.)

From the tower of Hippicus, we are farther told, the wall ran southwards along the western brow of Zion, through a place called Bethso, to the gate of the Essenes. Both these places are unknown; and the precise site of this line of wall could not be ascertained without extensive excavations. It probably followed the course of the present wall to near the south-west angle, and there bending outward, enclosed the ground now occupied by the English school and cemetery. I was in Jerusalem when the school was in course of construction, and saw at several places round it, where excavations were made, considerable fragments of mosaic pavement *in situ*, with deep wells, tanks, ducts, and fragments of ancient masonry—all showing that the city wall at one time included this

spot. I also observed extensive cuttings in the rock adjoining the cemetery, which looked like the scarp of foundations of a rampart; but as in one place there were steps cut in it, and as there were small reservoirs quite near, I concluded that all these must have been within the city wall. May they not have been connected with the gate of the Essenes?

From the gate of the Essenes the wall "turned, and advanced with a southern aspect above the fountain of Siloam, whence it again inclined, facing the east, towards Solomon's reservoir, and, extending to a certain spot called Ophla (Ophel), it joined the eastern colonnade of the temple." (*B. J.* v. 4, 2.) This is not very definite; but still it gives some known landmarks that show the general course. The wall swept round the whole southern face of Zion, and then, crossing the Tyropæon to the cliff at the southern extremity of Ophel, proceeded northward to the S.E. angle of the Haram. The "Fountain of Siloam" is unquestionably the fountain, or pool, still called by that name in the mouth of the Tyropæon, and it was probably included within the wall. (See *B. J.* v. 6, 1, and 9, 4; also *Neh.* iii. 15.) The next point was the "Pool of Solomon," which Dr. Robinson identifies with the "Fountain of the Virgin;" but this is doubtful; and the nature of the ground proves that the latter could never have been included within the wall. Recent excavations by Lieut. Warren have brought to light the massive foundations of an ancient wall, at a depth of some 50 ft. beneath the present surface, extending southward in a direct line from the eastern wall of the Haram. May this not be a vestige of that wall described by Josephus as joining the eastern colonnade of the temple?

Such is the information Josephus gives us about the *First Wall* of Jerusalem; but it appears from many incidental notices in his history, that there was another, and perhaps still older rampart, which he has here overlooked. After the Romans had got

possession of Bezetha, Akra, and Mo-
 riah, including the whole quarter in the
Tyropæon valley down as far as Siloam,
 they were still unable to enter the
 upper city on Zion, into which the
 Jews had retired. (*B. J.* vi. 6, 2-3, and
 7, 2.) There must consequently have
 been a strong line of defence along the
 eastern brow of Zion, from the Xystus,
 or probably the palace wall, to the ex-
 terior wall on the S. This would
 enclose Zion proper, or the "City of
 David," corresponding to the ancient
Jebus. (*Josh.* xv. 63; 2 *Sam.* v. 7-9.)
 The walls built by Nehemiah after the
 captivity appear to have corresponded
 for so far with those described by Jo-
 sephus. (*Neh.* iii.)

§ 37. *The Second Wall, or Wall of Akra.*—Josephus's account of this second wall is brief and indefinite. It commenced at the gate called *Gennath* in the first wall, encircled only the northern quarter of the city, and terminated at the fortress of Antonia. The position of the gate *Gennath* is the first point to be determined; and this is one of those points on which a great deal has been written, and little or nothing proved. The only information Josephus gives is, that it belonged to the first wall. But we can infer that it was east of Hippicus, for the third wall commenced at that tower, and the second must, of course, have been within it. We have seen that the palace occupied the whole northern section of Zion; the gate *Gennath*, or "Garden Gate" as the word signifies, was thus a gate leading out from the palace, probably to afford more easy egress to the members of the royal family and household to gardens or pleasure-grounds without the city. The bed of the valley of Hinnom is the natural site for gardens on this side of the city; and we might reasonably suppose that a gate taking their name would be close to them.

But it is the position of the hill of Akra, with 2 or 3 vestiges of antiquity upon it, that enables us most satisfactorily to approximate to the true position of the gate *Gennath*, and the line of the second wall. It was for

the defence of Akra the second wall was built; and a glance at the map, or at the hill itself, shows that a wall constructed to enclose it, and carried in a circle, as Josephus says, from a point on the N. of Zion, to the N.W. corner of the Haram, could scarcely have commenced far eastward of Hippicus. But besides, about 250 ft. N.E. of Hippicus, is a large reservoir, partly excavated in the rock, and manifestly of high antiquity. It is generally called the Pool of Hezekiah, and doubtless lay within the ancient city, and therefore within the second wall. But to include it the wall must have run northward from a point close to Hippicus, perhaps as far as the Latin convent, near which in an angle of the present wall are foundations of large bevelled stones; and then sweeping round eastward over the ridge it would follow the line of the present wall to the Damascus gate, where there are also some interesting ancient remains. Just within the gate on the E. may be seen large hewn stones: passing round these, we come to a square chamber adjoining the wall, whose sides are composed of bevelled stones, similar to those in the exterior wall of the Haram. On the western side of the gate is a corresponding chamber, but not in such good preservation. Some of the stones here measure upwards of 7 ft. by 3½, and appear to occupy their original places. On the outside of the gate, too, in the foundations of the wall, are similar stones. There cannot be a question that this is the site of one of the gateways of the second wall, and that the chambers within were the ancient guard-houses. The course of the wall from hence to the tower of Antonia we have no certain means of knowing. Excavations may one day reveal it.

Recent excavations at and around the Damascus gate have shown conclusively that it occupies the site of one of the ancient gates of the city; but whether of the second or third wall is still questioned. De Vogüé argues for the latter. Captain Wilson's note on this gate is very important:—

"There is a large accumulation of

rubbish in the neighbourhood of the gate almost concealing the remains of an older entrance over which the present one is built. The rubbish rises to the springing, and part of the modern gateway is built in front of the arch, so that only a portion of it can be seen. The arch is semicircular, and built of large plainly-chiselled stones, and from its appearance and position would seem to be of great age. At the southern end of a large cistern outside the Damascus gate, and 26 ft. below the surface, rock was found, and over this, either cut out of the rock or built in masonry, was a moulding. . . . As this is just under the doorway mentioned above, it is in all probability the base of the old wall." Still more recent excavations, under the direction of Lieut. Warren, have brought to light foundations of massive walls and of a tower. In fact, there can be little doubt that by a series of well-planned excavations in and around the city, the lines of the ancient walls, and the positions of the principal ancient gates may yet be discovered.

The nature of the ground, and the deep cuttings in the rock E. of the Damascus gate, would seem to indicate that the second wall, if the ancient substructions above described formed part of it, ran in the course of the present wall to the eastern brow of the ridge, near Bâb ez-Zahery, and along the brow of the ridge southward to the Haram.

§ 38. *Third Wall, or Wall of Bezetha.*—"The tower Hippicus," Josephus writes, "formed the commencement of the third wall, which stretched from thence northward, as far as the tower Psephinus, and then passing opposite the monuments of Helena, and extending through the royal caverns, it turned at the corner tower near the place known as the Fuller's Tomb, and, connecting itself with the old wall, terminated at the valley called Kidron." (*B. J.*, v. 4.) This wall was commenced by the elder Agrippa, under the Emperor Claudius, in a style of great strength and grandeur; but was left off through fear of

offending the emperor. It was afterwards completed by the Jews, though on a more humble scale.

The *Tower of Psephinus* is here the first landmark after Hippicus. It stood N. of the latter, and at the N.W. angle of the whole city. According to Josephus, "It was 70 cubits high, and afforded at sunrise a view of Arabia, and of the limits of the Hebrew territory as far as the sea." (*B. J.*, v. 4, 3.) Its position must thus have been most commanding; and a glance at the ground on the N.W. of the city shows its probable site. The ridge which forms the continuation of Zion rises gradually from the citadel to the angle of the modern wall at the Latin convent; beyond this it rises still more rapidly for about 250 yds., where it attains an elevation greater than any part of the city, and even than the summit of the Mount of Olives. Here, on the very top, are traces of massive ancient substructions, apparently of towers or other ramparts, extending along the height for more than 200 yds. Between the angle of the modern wall and these remains, some old foundations may also be seen; and when we turn from the top of the ridge, N.E., toward the Tombs of the Kings, we come upon other foundations at the distance of 100 yds. Following these for 130 yds. more, we strike the road leading from the Yafa gate northward, and observe, along its western side, large hewn stones, portions of scarped rocks, and low mounds of rubbish. Similar remains we may trace at intervals through the olive-groves to within about 100 yds. on the S.E. of the Tombs of the Kings, where there are 2 very remarkable fragments of ancient massive foundations constructed of bevelled stones.

The tower of Psephinus most probably stood on the top of the ridge above indicated; and the next definite mark of the third wall is the Monument of Helena, which, as we shall afterwards see, is identical with the Tombs of the Kings. The wall, therefore, probably ran from the tower of Psephinus till it came opposite to these tombs, just as

the fragments of foundations appear to indicate. Another fact may be noticed as tending to the same conclusion. The whole ground to the rt. of the line along which we have come is dotted at intervals with ancient cisterns, formerly covered over, but most of them now wholly or partially open; these must all have been within the city. Heaps of rubbish, too, with hewn stones, are occasionally met with among the olive-groves, showing that this place was in former times covered with the houses of Bezetha.

Josephus next mentions the "Royal Caverns" as in a line of the wall. About 250 yds. E. by S. of the Tombs of the Kings there is an offset from the valley of Jehoshaphat, which cuts southward some considerable distance into the ridge of Bezetha. Its sides are rocky and precipitous, and almost filled with excavated tombs, many of them highly ornamented. May not these be the "Royal Caverns" of Josephus? Both their appearance and situation favour the supposition. The natural course of a line of fortification would be along the rocky brow of the hill just over them. Eastward of this spot is a bold projecting angle of the hill, round which the Kidron sweeps to the S. Here may have stood the "Tower of the Corner near the Fuller's Tomb." From hence, southward to the city, scarcely a doubt can be entertained as to the course the wall followed. The brow of the hill above the Kidron forms such an admirable line of defence that no engineer could have overlooked it. And at a point on the steep bank, not far from the N.E. angle of the city, are apparently the substructions of a tower. It is probable that the ancient wall ran somewhat nearer to the side of the valley than the modern, so as to include the large cistern outside St. Stephen's gate, called *Birket Hammim Sitty Mariam*—"The Pool of my Lady Mary's Bath;" and it perhaps continued southward outside the Temple wall, as the words of Josephus seem to imply, till it joined "the old wall" at Ophel.

It may here be stated that the fore-

going views regarding the course of the ancient walls of Jerusalem were ably advocated by the late Dr. Robinson; and the present writer, after repeated and extensive personal researches in 1854, 1857, and 1858, was led to adopt them. He has since examined with care the accounts of the explorations and excavations of Barclay, De Vogüé, De Saulcy, Captain Wilson, Mr. Warner, and others; and his former opinions, instead of being shaken, have been confirmed. Other views, however, have been and still are entertained by men of great learning and undoubted ability. For the satisfaction of future travellers and investigators, some of the more important and remarkable of these views are here given.

Mr. Williams, author of *The Holy City*, identifies Hippicus with the north-western tower of the present citadel, close to the Jaffa gate. The north-eastern tower (the Hippicus of Robinson), he makes Phasaëlus; and then continues the first wall eastward in the same course as Robinson to the Haram. In fixing the northern brow of Zion, therefore, Williams agrees with Robinson. He also agrees with the latter in the general course of the first wall on the W. and S. of Zion; but, instead of running it up along the brow of the Kidron, from Siloam to the S.E. angle of the Haram, he runs it along the crown of the ridge, and joins it to the middle of the southern wall of the Haram, at the mosque el-Aksa. Williams is followed by Lewin and Thrupp.

The course of the *second wall* is made the grand subject of controversy, as it involves the genuineness of the Holy Sepulchre. Williams places the Gate Gennath about halfway between Hippicus and the Haram, close to the S. end of the present great bazaar. From this gate he draws the second wall northward along the line of the "Street of the Gate of the Column" as far as the so-called Via Dolorosa, and then inclines it westward to old substructions in the modern wall, about 300 ft. W. of the Damascus gate; thence he takes it along the course of the pre-

sent wall to Bâb ez-Zahery, and there turns it southward and joins it to the centre of the northern wall of the Haram.

He thus excludes the Church of the Sepulchro from the circuit of this wall. He identifies the Tyropœon with the valley extending southward from the Damascus gate, and he maintains that the ridge immediately eastward of this valley is the Akra of Josephus.

Lewin places the Gate Gennath at a point in the wall of Zion due S. of the S.W. angle of the Pool of Hezekiah. From thence he draws the second wall northward along the western side of the Pool; then eastward between the Muristân and the Church of the Sepulchro; then northward along the "Street of the Gate of the Column" to a point in the line of the northern wall of the Haram; and then eastward again to Antonia. Lewin thus agrees with Williams in excluding the Holy Sepulchro from the circuit of this wall; he agrees with Robinson as to the position of the Gate Gennath, and the valley of Tyropœon; but he differs widely from both as to the extent of this section of the ancient city.

Krafft makes the circuit of this second wall smaller than Lewin, and affirms that Akra was the rocky eminence at the N.W. angle of the Haram. He also states that the Via Dolorosa lies in a hollow, which may be the fosse of the second wall; and that the Arch Ecco Homo may have been one of its gates.

Thrupp places the Gate Gennath in the bottom of the valley at the *north-east* angle of the Upper City (above identified with Zion). He draws the line of the second wall due N. from this point up the valley to Via Dolorosa; thence eastward across the ridge, so as to include the Castle of Zion (so called), now occupied by the Serai; and then southward through the centre of the Haram to Antonia, which he locates beside the great mosque, Kubbet es-Sukhrâh.

The course of the *third wall* is also a subject of controversy. Williams agrees with Robinson regarding the site of Psephinus; but from that point he

extends the wall with a wider sweep to the N., making the ancient city cover a greater area.

Krafft, on the other hand, holds that Psephinus occupies the site Kul'at Jâlûd, and that the course of Josephus's third wall was the same as that of the modern wall from Jâlûd to the Haram.

Mr. Fergusson's views are entirely different from all these. The basis of his theory is the site of the Temple, which, he states, occupied an area of 600 ft. square at the S.W. angle of the Haram. Hippius he identifies with Kul'at Jâlûd. From it the *first wall* of Josephus ran eastward to about the Street of the Gate of the Column; then turned southward along the slope; and then turning again due E. joined the N.W. angle of the Temple. The west wall of the Upper City, commencing at Hippius, followed the course of the modern wall to the Jaffa gate, which he identifies with the Gate of the Essenes; it then wound round the southern brow of Zion, across the Tyropœon above Siloam, and, turning northward, joined the S.E. angle of the Temple, at about the middle of the southern wall of the Haram.

He locates the Gate Gennath on the ridge a short distance E. of Hippius, and draws the course of the *second wall* along the line of the modern wall by the Damascus gate to the top of the ridge eastward; thence he takes it southward to Antonia, which he places on the W. side of the Dome of the Rock. He supposes that a portion of the northern end of the western wall of the Haram may be on the site of a part of the second wall.

The *third wall* he extends somewhat farther N. than Robinson, and then draws it southward along the brow of the Kidron, outside the Temple, but in the line of the present eastern Haram wall, to the S.E. angle, where it turned as now westward, and joined the *first wall* at the corner of the Temple.

According to this theory the Upper City of Josephus covered the whole western ridge, from Kul'at Jâlûd to the brow of Hinnom on the S., and thus included the Holy Sepulchre. A large

section of the Haram was excluded from the Temple area, and from the circuit of the second wall; and thus the way was opened for the development of his favourite idea that "the Dome of the Rock is the identical ch. which Constantine erected over the rock which contained the tomb of Christ." According to this theory, also, Zion, Moriah, the City of David, and Akra were only different names for the same hill or ridge; and the western hill, or Upper City of Josephus, is not the Zion of the Bible. (See *Essay on the Ancient Topography of Jerusalem*; Smith's *Dict. of the Bible*, i. pp. 1017 seq.)

§ 39. *Extent and Population of Ancient Jerusalem.*—Josephus gives the entire circuit of the city at 33 stadia, equal to $4\frac{1}{2}$ Roman m., or $3\frac{1}{2}$ geogr. m., and this agrees pretty exactly with the line of the exterior walls as above traced. Hecataeus of Abdera, a contemporary of Alexander the Great, says the city was 60 stadia in circumference, and had a pop. of 120,000; and yet in his day it could not have been by one-third as large as when Bezotha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40 and the other at only 27 stadia. But Josephus's estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such moderate dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of ground was taken up by the buildings and courts of the Temple, and that a part of the newly-enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hill-sides around it, during the celebration of the annual feasts. A large majority of the strangers on those occasions doubtless pitched their tents or bivouacked in the open country, just as

pilgrims are accustomed to do now. Josephus states that, from an estimate made on one occasion during the feast of the Passover, it was ascertained that there were in the city 2,700,000 souls; and he assures us that, when the city was attacked by Titus, vast numbers had collected to celebrate the feast. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners, and sold to slavery. These numbers are, doubtless, mere estimates made on no very certain data; but still, from the awful predictions of Scripture, and the harrowing details of historians, the amount of mortality must have been far beyond what any ordinary calculation would indicate.

§ 40. THE TEMPLE.

First among the buildings of Jerusalem, for extent, splendour, and sacred interest, was the Temple. King David was the first who planned the erection of a permanent sanctuary for the worship of the "God of Israel." The *design* was encouraged by Nathan the prophet; but the warrior-monarch was commanded to leave its execution to his more peaceful son and successor (2 Sam. vii.). David, however, collected materials, and made the requisite preparations for so great a work (1 Chron. xxii. 11-16). Four years after his death the foundation was laid by Solomon (B.C. 1011), and in seven years the building was completed. The site selected, doubtless by divine appointment, was the summit of Moriah, on the spot where Ornan, or Araunah, the Jebusite, had his threshing-floor. Over this spot the angel of the Lord was seen to stand at that time when Jerusalem was threatened with destruction, and there David was commanded to offer sacrifice that the plague might be stayed. "David bought the threshing-floor and the oxen for fifty shekels of silver;" but he gave "six hundred shekels of gold" for the entire *place*—most probably including the whole hill of Moriah (comp. 2 Sam. xxiv. 18-25, and 1 Chron. xxi. 18-30). He then "built an altar

unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offerings." Thus was the site consecrated. Descriptions of the Temple, its courts, altars, and sacred utensils, are given in 1 Kings vi. and vii. and 2 Chron. iii. and iv. After standing 423 years it was destroyed by Nebuchadnezzar. The *Second Temple* was commenced after the captivity, in the year B.C. 534, and dedicated 19 years afterwards. It suffered much from foreign invaders, and strife among the Jews themselves, during the 2 centuries preceding the Christian era; but it was rebuilt with great magnificence by Herod the Great. The work was begun in the 18th year of his reign. The priests and Levites finished the Temple itself in a year and a half; the outer buildings and courts took 8 yrs. more; and colonnades, porches, and decorations continued to be added long afterwards, so that the Jews could say with truth, in our Saviour's time, "Forty and six years was this temple in building" (John ii. 20). Even then it was not completed; it was only a very few years before its final destruction that the work was brought to a close. (See above, § 20, and § 27.)

The accounts Josephus has left us of the Temple of Herod are somewhat confused, and also probably exaggerated. Yet still his description is invaluable, and a careful study of it is absolutely necessary to a full investigation of the remains of this most interesting monument. He has left two descriptions; one in his 'Antiquities,' where he narrates the reconstruction of the body of the Temple by Herod (xv. 11, 3-7); the other in his 'Jewish Wars' (bk. v. 5, 1-6). I shall here insert the substance of them to save the necessity of constant reference to the original.

The Temple was situated on a rocky eminence. Originally the level space on the summit scarcely sufficed for the sanctuary and the altar, the sides being everywhere steep and precipitous. But Solomon, who built the sanctuary, having completely walled

up and embanked the eastern side of the hill, built a colonnade on the embankment. On the other three sides the sanctuary remained exposed. In process of time, however, as the people were constantly adding to the embankment, the hill became level and broader. They also threw down the northern wall, and enclosed as much ground as the circuit of the Temple subsequently occupied. After having surrounded the hill from the base with a triple wall, and accomplished a work which surpassed all expectation—a work on which long ages were consumed, and all their sacred treasures exhausted, though replenished by the tribute offered to God from every region of the world—they built the upper boundary walls and the lower court of the Temple.

The lowest part of the lower or outer court was built up from a depth of 300 cubits, and in some places more. The entire depth of the foundations, however, was not discernible; for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. There were stones used in this building which measured 40 cubits in length. So ample was the supply of money, and such the zeal of the people, that incredible success attended the undertaking; and that of which hope itself could not anticipate the accomplishment was by time and perseverance completed.

Nor was the superstructure unworthy of such foundations. The colonnades, double throughout, were supported by pillars 25 cubits high, each a single block of white marble. The ceilings were of panelled cedar. The colonnades (or cloisters) were 30 cubits wide, and their entire circuit, including Antonia, measured 6 stadia. The open court was covered with tessellated pavement. Between the outer and the second court there was a stone balustrade 3 cubits high, of exquisite workmanship. On it stood tablets at regular intervals, some in Greek, others in Latin, indicating that no foreigner was permitted to pass this boundary. Within the balustrade you ascended by 14 steps to

a level terrace, 10 cubits wide, encircling the wall of the inner court, and from this terrace 5 steps more led to the inner court, which was surrounded by a wall 40 cubits high on the outside, but only 25 within. The principal gate of the inner court was on the east; but there were also three on the north and three on the south, to which were afterwards added three others for women.

Within the second court was the third or most sacred enclosure, which none but the priests might enter, containing the Temple itself, and a small area in front of it where the great altar stood. To this inner enclosure there was an ascent from the second court of twelve steps. The Temple itself, or *Naos*, was rebuilt by Herod. He also erected some of the magnificent cloisters which encircled the outer court; and Josephus states that he enlarged the area to twice its former extent. (*B. J.*, i. 21, 1.) In the southern side of the outer court were double gates, probably for the use of the Nethinims who dwelt in Ophel. On its western side were four gates: one opening on the bridge that connected the Temple with the royal palace; two opening into the suburb, in the upper part of the Tyropæon; and one leading to a road which crossed a valley to Akra. There was no gate either on the east or north side.

Such is the substance of Josephus's description of the Temple and its courts, given to a great degree in the language of Dr. Robinson. Having this before us, we are prepared for a detailed survey of the present site and antiquities of *el-Haram esh-Sherif*; and we shall soon see that it embraces the whole area of the Jewish Temple. A single glance shows that the Haram is an artificial platform, supported by, and within, massive walls, built up from the declivities of the hill on three sides; varying in altitude according to the nature of the ground, but being in general greatest towards the south. The area within the enclosure is nearly level, showing on the north side of the

central mosque, and especially at the north-west corner, a considerable section of the natural rock, cut away and levelled by art. Nearly in the centre of the enclosure is a flagged platform, about 15 ft. above the general level, and ascended by several broad flights of stairs. It is 550 ft. long from N. to S., and 450 wide. In the middle of it stands the octagonal mosque called *Kubbet es-Sukhrâh*, beneath whose dome is an irregular projecting crown of natural rock, 5 ft. high, and 60 ft. across. Thus we observe that the appearance and general construction of the Haram are similar to those of the ancient Temple area.

But the Haram is oblong, its eastern side measuring 1530 ft., and its southern only 922; and besides, both the west and north sides are somewhat longer than their opposites. Now, according to Josephus, the Temple area was a square, each side being a stadium, or 600 ft., in length. From these measurements it appears that the Haram is larger than the Temple area, as described by Josephus; and it is also of a different form. I may here remark, to prevent confusion or misapprehension, that the plan of the Haram, as constructed by the English engineers, and published by Mr. Williams in his '*Holy City*,' and likewise copied in Ritter's '*Palästina und Syrien*,' is inaccurate. The western wall ought to be straight, as shown in the map attached to this work. All the arguments, therefore, based upon the alleged irregularity of the western side fall to the ground.

We shall now examine the exterior walls to see what remains exist of ancient Jewish architecture, and what traces there are of later alterations and additions.

EXTERIOR WALLS OF THE HARAM: the north side.—We begin at the N.W. angle. Here stands a large irregular pile of building, used as a barrack. It is founded upon a crown of rock, which rises nearly 20 ft. above the Haram area. The southern section of the crown has been cut away to the level of the area, which has thus at this place a

floor of natural rock, and at its northern border an artificial precipice. The barrack covers the Haram wall for a distance of 370 ft. from the N.W. angle, and has on its eastern side a small gateway called *Bāb el-Dawātār*, "Gate of the Secretary," also *Bāb el-Atm*, opening from a narrow, dark lane into the area. There is another gate, called *Bāb el-Hittā*, 150 ft. farther E.; the intervening space being covered with old houses. A few feet E. of the latter gate is one of the most remarkable excavations in the city, and one, too, of great importance in a topographical point of view. It is a fosse or tank, 360 ft. long, 130 broad, and 75 deep. It was doubtless much deeper, for the bottom is encumbered with the accumulated rubbish of centuries. That it was at one time used as a reservoir is evident from the fact that the sides have been covered with small stones and a thick coating of cement. It stretches along the Haram wall eastward to within a few feet of the city wall south of St. Stephen's gate. The western end is built up and coated like the rest except at the S.W. corner, where are the openings of two high-arched vaults, which extend westward side by side under the modern houses. The southern one is 12 ft. wide and the other 19. They are both nearly filled up with rubbish, a heap of which lies in the fosse before them; yet Dr. Robinson was able to measure to the distance of 100 ft. within the northern one, and it appeared to extend much farther. Lieut. Warren explored the passages still farther. He found that the southern terminates in a wall of masonry at 134 ft.; but the northern opens at 118 ft. into a small arched passage running north and south, of modern construction. This gives the whole excavation, as far as explored, a length of 494 ft., one half the entire breadth of the Haram. The remarks of Dr. Robinson on this great work I agree with:—"I hold it probable that this excavation was anciently carried quite through the ridge of Bezetha along the northern side of Antonia to its N.W. corner; thus forming the deep trench which (Jo-

sephus informs us) separated the fortress from the adjacent hill. This (western) part was naturally filled up by the Romans under Titus, when they destroyed Antonia, and built up their approaches in this quarter against the Temple."

This view of Dr. Robinson is corroborated by an excavation made a few years ago when erecting the Convent of the *Dames de Sion* opposite the Serai. A section of what appears to be the counterscarp of the fosse was laid bare, about 100 ft. long and 12 deep, hewn in the rock. It was found by measurement to be exactly parallel to the Haram wall (De Vogüé, p. 3). Recent researches of Mr. Warren, R.E., have resulted in the discovery of a remarkable passage, hewn in the rock, from beneath the convent of the Sisters of Zion, under the Via Dolorosa, the barrack, and the Pasha's residence, to within a few feet of the N.W. angle of the Haram, a distance of more than 300 ft. from north to south. It is evident that no ditch ever traversed the ridge across the line of this passage; it must have stopped short beneath the barrack.

The approach to the so-called Pool of Bethesda is from St. Stephen's Gate. A narrow path leads along its eastern end, close to the city wall, to a portal opening on the Haram, called *Bāb el-Ashūt*, "the Gate of the Tribes." The monks call the fosse *Bethesda*, and also the Sheep Pool; thus making it the site of the interesting story related in John v. 2-9: "Now there is at Jerusalem by the sheep-market (or gate, Neh. iii. 1) a pool, which is called in the Hebrew tongue Bethesda, having five porches." The two arches in the western end they identify with two of the "five porches." There is no foundation, however, for this tradition.

East Wall of the Haram.—Passing out of St. Stephen's Gate, we turn to the rt., and a few steps bring us to the N.E. angle of the Haram. Here is unquestionably a section of Jewish masonry facing both the north and the east; thus showing that the angle of the wall is original. This section pro-

jects $7\frac{1}{2}$ ft. from the general line of the wall, forming a corner tower $83\frac{1}{2}$ ft. long. The stones are all bevelled, carefully hewn, and of massive proportions. One at the S.E. angle measures 23 ft. 9 in. long, 3 ft. high, and 5 ft. 2 in. wide. Others vary from 17 to 20 feet in length. Five courses of them are nearly entire, and the quoin is ancient, or at least of ancient materials, almost to the top. This, as we shall see, was most probably one of the bastions of Antonia.

Next comes a line of wall extending 373 ft. to the Golden Gate. Along a portion of it several courses of ancient masonry will be observed, less massive indeed, and less carefully finished, than the tower; but still of high, perhaps of equal antiquity. Many of the stones are more than 8 ft. long, and one about half way down measures 18 ft. by 5. The general appearance of this part is that of a wall, somewhat carelessly constructed on old foundations, and of old materials.

The *Golden Gate* is one of the most striking features in the eastern wall. It is in the centre of a projection 55 ft. long, and standing out 6 ft. The portal is double, with semicircular arches profusely ornamented. The Corinthian capitals which sustain the entablature spring like corbels from the wall, and the whole entablature is bent round the arch. The exterior appearance, independent of its architecture, bears no mark of high antiquity. Any close observer can see at a glance that it has been *stuck in* at a comparatively recent period, for it bears no resemblance to the massive stones along the lower part of the wall on each side; and indeed the new masonry around is sufficiently apparent. The architecture of the interior is very peculiar. In the centre is a range of columns, some Corinthian, some debased Ionic, with exaggerated capitals; and at the sides are corresponding pilasters. From these spring groined arches supporting the roof. Mr. Ferguson says of this interior—"The en-

tablature is carried along the wall from pilaster to pilaster as a mere ornament, under an arch which is the real constructive form of the roof. The order is still purely Corinthian, but of so debased a character, that it could not have been executed even in the East before the time of Constantine, and as certainly cannot belong to the age of Justinian, or to any time approaching his period. The Ionic order in the centre is of a more debased character, but not unlike some of the latest specimens in Rome, and may have been copied from some local types, the original of which we do not now possess."

Although the external ornaments and arches, and the interior columns and vaulting of the Golden Gate, are comparatively modern, M. de Vogüé on a close inspection discovered that the gate itself is ancient. Colossal monolithic jambs, one about 12 and the other 14 ft. high, corresponding in form and position to those in the southern gates, remain in position, and are the sole vestiges existing above ground of a massive portal long anterior in date to that now standing.

South of the Golden Gate is a section of wall, rough and comparatively modern, but containing some large stones; it extends 110 ft. 8 in. to a small projection of 2 ft. From thence to the southern angle is 907 ft. 4 in. The masonry in the northern part of this section is rude and irregular, mostly projecting beyond the general line of the wall. Towards the south are many large antique stones, but rough in the centre, and evidently not in their ancient places. Fragments of columns, too, are seen here and there; I noticed one of porphyry and 3 of verde-antique; another near the top of the wall will be remarked, projecting some feet. On this, says tradition, the prophet Mohammed will take his seat at the day of judgment to direct affairs in the valley below. (See above, § 31.) As we approach the southern corner, the ground sinks rapidly, revealing some lower courses of very large stones, manifestly occupying their ancient places. The stones in the wall above them are scarcely less massive,

but their rude disjointed aspect shows them to have been rebuilt at a comparatively recent period. There are here also two very large stones with a curved surface, as if for an arch.

The last 60 ft. of this side projects some 6 inches, and is the most beautifully executed and the best preserved part of the wall. At the angle 16 courses of ancient bevelled stones remain above the present surface. It forms, perhaps, one of the finest specimens of mural architecture in the world. "The joints are close, and the finishing of the bevelling and facing is so clean and fine that, when fresh from the hands of the builder, it must have produced the effect of gigantic relievo panelling. The 'chief corner stones' are 20 ft. long; and the eighth, counting upwards, is estimated at 7 ft. in breadth by 6 in height; and here should be noticed a space left, as if for a window, in the upper part. The material employed is a fine limestone, and is now clothed with that golden hue which a course of ages produces in southern climes."

It will thus be seen that there is a section of this wall 1018 ft. long nearly in one unbroken line, extending from the south angle to the projection at the Golden Gate. If a line be drawn from this point westward, across the Haram area, it passes about 150 ft. north of the great mosque, cutting off a space measuring 1018 ft. by 926, which we may regard as pretty nearly coinciding with the area of the ancient Temple. It does not indeed form a mathematical square, as that area is represented by Josephus; but its sides are so nearly equal, that in popular language it might be so called. Other circumstances tending to corroborate this view I shall state afterwards.

Along the eastern wall of the Haram there is a narrow tract of comparatively level ground between the foundations and the steep bank of the Kidron, now occupied by a Turkish cemetery. As we proceed southward it becomes narrower, until at last it is but a mere ledge; in fact, the southern angle of the wall stands on the

brow of the ravine, which is at this point 105 ft. deep, while the height of the wall is nearly 80 ft. above the present surface; and the excavations of Lieut. Warren have shown that its foundations are no less than 53 ft. below it—"the solid rock of Mount Moriah, on which it is founded, being covered with that immense thickness of *débris*. Thus this wall must originally have stood at a height of 130 ft. above its foundations." It will be at once observed how closely this agrees with the description of Josephus. In speaking of the lofty portico, or cloister, along the south wall of the Temple area, he says, "It continued from the eastern valley to the western; for it *could not possibly be extended farther*;" and he also states that, "if from its roof one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth." From the summit of the south-eastern angle it would still cause the brain to reel to look down into the depths of Jehoshaphat. It is worthy of remark also that the Jews seem to have bestowed especial care upon the corners of their buildings, which everywhere exhibit a greater degree of finish, and a better choice of material, than the plain wall. Their "chief corner-stones," as seen in the Haram, are of fine proportions and surpassing magnitude, fitted no less for beauty than for strength. Does not this illustrate some passages of Scripture? "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." (Is. xxviii. 16.) "That our daughters may be as corner-stones, out after the similitude of a palace." (Ps. cxliv. 12.) The Saviour too is likened by the apostle to a "chief corner." (Eph. ii. 20.)

The excavations of Warren have also disclosed another most interesting fact. "The eastern wall is prolonged beyond the southern line, and continues in the general direction of Silwan, with all the solidity and antiquity which characterise its known portions." This also confirms the description of Josephus, who states, regarding the *first*

wall, or wall of Zion, that "from the gate of the Essenes it advanced with a southern aspect above the fountain of Siloam, whence it again inclined facing the E., and, extending to a certain spot called Ophel, it joined the eastern colonnade of the Temple." There can scarcely be a doubt that the foundations now laid bare are those of this *first wall*. Lieut. Warren has already traced the wall of Ophel from the S.E. angle of the Haram for a distance of 300 ft. towards the pool of Siloam.

The South Wall.—The southern side of the angle corresponds in every respect to the eastern—the massive stones, the bevelled borders, and the courses of masonry are the same. A fine view of it is given from a drawing by Tipping, in Traill's 'Josephus.' There are here 15 ancient courses, but the 8 upper ones only run a few feet westward, and as the soil rises, from the accumulation of rubbish, the 5 lowest are soon concealed. 30 yds. from the corner is a walled-up gate with a pointed arch, in the upper or modern part of the wall. Beyond this only 2 courses of ancient stones are visible, and these are not so regular as those at the angle. We now come to 3 circular arches built up, about 25 ft. high by 14 wide, once opening on the great vaults which lie beneath the S.E. corner of the Haram. The arches and external masonry and ornaments of this triple gateway are of Byzantine architecture, perhaps of the 6th centy.; but the researches of M. de Vogüé have brought to light remains of a far earlier date. The sides of the arches are colossal monoliths, evidently *in situ*, and which formed the jambs of an original portal, coeval with the oldest parts of the wall, and giving access to a triple subterranean avenue, which led up by an inclined plane to the interior platform. This is one of the most interesting relics of Herod's Temple.

Underneath the gateway, at a depth of some 19 ft. below the surface, are 3 passages, partly hewn in the rock. One of them has a doorway, and appears to have been a secret entrance to the vaults of the Haram. Plans of

them are given in Wilson's 'Notes to the Ordnance Survey.' More recent researches by Lieut. Warren show that a very ancient aqueduct, or drain, ran beneath this gate from the Temple area to Ophel. May not this, therefore, be the "Water Gate" mentioned by Nehemiah? (iii. 26). Passing on, the stones of the only ancient course now above ground increase in size, and are better finished; they run quite up to a little heap of rubbish in the angle where the city wall joins that of the Haram. One of these stones is 23 ft. long; but most of them are set endways, forming a course measuring 6 ft. in height; they have bevelled edges and smoothly finished surfaces, and are, in fact, of the pure Jewish type.

At 550 ft. from the eastern corner the city wall joins that of the Haram at right angles; and at the point of junction an interesting relic may be seen—a section of an arch, somewhat resembling in style and ornament that of the Golden Gate. The remaining portion of the arch is covered by the city wall, but just under the part exposed is a small grated window, rather difficult of access, through which we got a dim view of a long subterranean avenue leading up an inclined plane and flight of steps to the Haram area. This is one of the most remarkable pieces of antiquity in the whole of this noble structure. This ancient gateway is double, and its breadth is 42 ft. It is divided by a rectangular pier 8 ft. broad and 14 deep, having a semi-column on the inner end. This central pier, and the eastern and western jambs, are built of bevelled stones, of great size, highly finished, and manifestly of the oldest type. The ornamental arches are *stuck on*; and the small columns which now stand on each side of the double entrance are of modern date, having no connexion with the ancient work. Within the gate is an entrance-hall, 63 ft. long by 42 wide; in the centre of which is a huge dwarf column, 21 ft. high and 6½ in diameter—a single stone including the capital. The capital is peculiar, bearing traces of a perpendicular palm-leaf ornament, which Mr. Fergusson

says is at least as old as the time of Herod. The roof is vaulted, of fine workmanship; the flattish arches springing from the central monolith and piers, and from pilasters at the sides. Mr. Tipping's description of the interior is most important. "The broad division between the arches consists of bevelled stones of cyclopean dimensions. The sides of the long passage (north of the hall) are also built of huge roughly bevelled stones; but the walls of the hall are *apparently* plain and Roman, though of great size. This seeming anomaly perplexed me for a long time; but at length, and while examining these side walls closely, I ascertained from visible traces that it (they) *had been bevelled*; but that, in order to construct side pilasters, corresponding with the central pillar, and bearing the two arches springing from it, the *bevellying had been chiselled away*; thus affording a slight relief to the pilaster." Some of the stones in these walls are 13 ft. long.

At the northern end of this hall there is a rise in the floor of several feet, up the western section of which is a flight of steps. From hence the vaulted passage continues, with a gentle ascent, 200 ft.; a range of square ancient piers supporting the roof. From the upper extremity of the eastern aisle, as we may call it, a broad staircase leads to the Haram area, opening about 30 ft. in front of the mosque el-Aksa. The pier at the upper end of the hall has a semi-column on each end; and next to it northward, instead of a pier, is a monolithic column.

Josephus states, as we have seen, that the southern side of the Temple area "had gates about the middle." The words are indefinite. "Gates about the middle" might signify, in such a connexion, "a double gateway" at or near the centre of the wall; or, and this is perhaps the more natural meaning, it might signify "two gates" placed in the middle of the wall, some distance from each other, but nearly equidistant from the angles. The latter interpretation would correspond with what now exists, supposing, as we do,

the southern wall of the Haram to be identical with that of the Temple area.

With the west side of this noble gateway, which is enclosed in a vaulted chamber of Sannenic work, the bevelled masonry ceases; and up to a point 50 ft. E. of the S.W. corner we have a lofty wall of uniform and excellent workmanship, apparently of the later Roman age. At this point, however, we again meet with colossal stones, bevelled edges, and smooth-hewn faces. The ground descends rapidly from the junction of the city wall to this place, and thus reveals lower courses of masonry which are carried round the angle, like those on the S.E.

The West Wall and Bridge.—The stones on the western face of this angle are still larger than any we have yet met with, while they preserve the same antique style of architecture. There are 4 courses of them above ground; one of the blocks is 38 ft. 9 in. long, 4 ft. thick, and 10 ft. deep; the others vary from 24½ to 20; and under, by 5 ft. in thickness. They are much worn by time, but still on most of them the Jewish bevellying is distinctly seen. There can be no doubt, therefore, that this is the original termination of the Temple area. The nature of the ground and the course of the valley make it evident that this angle is founded, as Josephus describes it, on the shelving side of Moriah, and originally impended over the Tyropæon, now greatly filled up with rubbish. The excavations of Lieut. Warren, of which I hear as these sheets are passing through the press, prove that the foundations of this south-western angle of the Haram are laid on the solid rock at the enormous depth of 95 ft. beneath the present surface! And the bridge that once connected the palace on Zion with the Temple must have had an elevation above the ravine of the Tyropæon of no less than 200 ft. The ravine at this point was very narrow, with precipitous sides.

The Bridge.—At the distance of 30 ft. from this angle is one of the most interesting remains of antiquity

in Jerusalem, for the discovery of which we are indebted to Dr. Robinson. Here are three courses of huge stones projecting from the wall, and forming a segment of an arch. One of them is 20½ ft. long, another 24½, and the rest in proportion. The arch itself extends 50 ft. along the wall, and its span must have been about 45 ft. The distance from the wall across the valley to the precipitous side of Zion is 350 ft., which is the proximate length of the ancient bridge. Making allowance for the width of the piers, and the abutment on Zion, five such arches would be required to span the Tyropœon. An excavation was made by Capt. Wilson to discover one of the piers of the bridge. After carrying it to the depth of 37 ft., a block of solid colossal masonry, of Jewish type, was found, its western face being 54 ft. distant from the Haram wall. There can be little doubt that this is a fragment of one of the ancient piers.

There can be no reasonable doubt that the remains of this arch are coeval with the most ancient work now visible. We have for so far observed a close correspondence between the descriptions of Josephus and the existing remains; and now, in this bridge, we find another remarkable accordance with the statements of the historian. He remarks incidentally in different places that a "bridge" connected the Temple with the upper city on Zion; that it was at the lower end of the Xystus; and that the space between the Temple wall and the Xystus was so short, that Titus standing on the former was able to hold a parley with the Jews in the latter. Now, in exact accordance with these statements, we find the fragment of this colossal arch, just in the very spot where a student of Josephus would have looked for it—on the W. cliff of the Temple mount, and at the nearest point to the precipitous side of Zion.

The bridge between the Temple and Zion is first definitely mentioned during the siege by Pompey, 20 years before Herod was made king. The party of Aristobulus are represented as retreating from Zion into the Tem-

ple, and breaking down the bridge behind them. (Joseph., *B. J.* i. 7, 2.) Josephus also describes the house of the Asmonean family as above the Xystus, on the opposite side of the Upper City, where a bridge connected the Temple with the Xystus (*B. J.* ii. 16, 3). And in another place he speaks of Titus as standing on the western side of the outer court of the Temple, there being a gate in that quarter beyond the Xystus, and a bridge which connected the upper town with the Temple (vi. 6, 2). There can be no question, therefore, that we have here the remains of the bridge mentioned so frequently and so explicitly by the Jewish historian.

Passing the remnants of the arch, we observe several courses of ancient masonry running up to the first group of buildings which abut upon the Haram wall, completely covering it. Here stands the now well-known house of Abu Sa'ad, which is built partly within and partly without the Haram. It was doubtless the peculiar position of this house which caused the English engineers to make such a serious mistake in laying down the line of the western wall, representing a projection of no less than 140 ft.

The Place of Weeping.—Passing round the house of Abu Sa'ad, and winding through some narrow, crooked lanes, we reach another most interesting section of the ancient wall,—the Jews' Place of Weeping. There is here a small quadrangular paved area between low houses and the Haram, from 40 to 50 yds. north of Abu Sa'ad's house. In the wall are 5 courses of large bevelled stones in a fine state of preservation; though the joints in the lower courses are in some places much worn, and here and there displaced, probably from the kisses of generations of mourners, and the shocks of successive earthquakes. Here the Jews have been permitted for many centuries to approach the precincts of the Temple of their fathers, and bathe its hallowed stones with their tears. It is a touching scene that presents itself to the

eye of the stranger in this retired spot each Friday: Jews of both sexes, of all ages, and from every quarter of the earth, are there raising up a united voice of wailing over a desolated and dishonoured sanctuary. Old men may be seen tottering up to these massive stones, kissing them, burying their faces in the joints and cavities, while tears stream down their cheeks, and accents of deepest sorrow burst from their trembling lips. Well may the poor Jews repeat the words of the Psalmist (lxxix. 1, 4, 5), "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?"

"Oh! weep for those that wept by Habel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken spell;
Mourn—where their God hath dwelt the goddess dwell!"

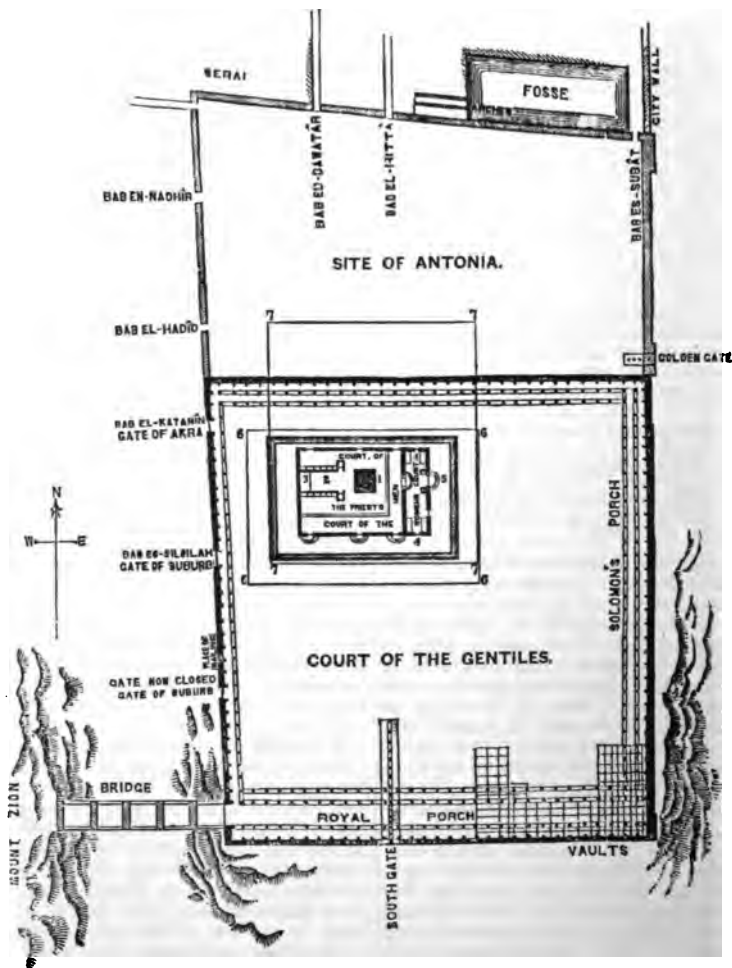
At the southern end of this area is a low and comparatively modern wall, over which the adventurous explorer can easily climb. From it he descends into a little court, and thence into a gloomy chamber in the angle between the Haram wall and the house to the south. Here, in the midst of fine Jewish masonry, is a *section of a gateway*. The lintel is 7 ft. in depth, and measures 16 in length to the place where it is covered by the wall of the house. This gateway is mentioned by Aly Bey, who saw it from the interior, and says "the superior portion consists of a single stone 20 feet long." It was more recently seen by Dr. Barclay, and I noticed it in 1854 and 1857. It has been since more thoroughly explored. It is now walled up; but it opened into a little mosque dedicated to *Burâk*, the famous charger of Mohammed. The remains of an ancient subterranean passage have been discovered, leading from the gate eastward for a distance of 69 ft., and then

turning south it appears to have risen to the surface of the Haram by an incline, like the avenues on the south. It is sometimes called *Bâb el-Burâk*, and sometimes *Bâb Mohammed*. It is partly underneath the modern gate *Bâb el-Mughharibeh*. (Wilson's *Notes on Jerusalem*, p. 89.) There can scarcely be a doubt that this is one of the gates of the Temple area, most probably the *second* from the S., which Josephus mentions as opening into the *Suburb*. The first gate, he states, led to the king's palace by a passage over the intermediate valley—the bridge already described. Two more opened on the *Suburb*; and the first of these is doubtless that now before us. It is worthy of notice that this gate is considerably S. of the point where the ancient northern wall of Zion would naturally join the W. side of the Temple; and this serves strongly to corroborate the view stated above, that the section of the city called by Josephus the *Suburb* lay, partly at least, in the valley of Tyropæon.

To the N. of the Place of Weiling the wall of the Haram is hidden behind modern houses; but both Mr. Catherwood and Dr. Barclay, who enjoyed many opportunities of peeping into houses and courtyards inaccessible to others, state that there is far more of the original Jewish masonry in the W. than in any other of the sides; and that in some places it rises to a height of more than 30 ft.

Bâb es-Silsilah, "the Gate of the Chain," is the next point where we can approach the line of the ancient wall; and it forms the principal entrance to the Haram. It is situated at the end of the Street of David, which leads through the city from the Yâfa Gate, and is about 270 ft. N. of *Bâb el-Burâk*. This may probably be the site of the *second* gate opening from the Temple area into the *Suburb*; as in such a massive wall the old gateways would naturally be preserved. The present gate is double, and is ornamented with twisted marble columns, and other Sarcenic decorations. Just in front of it is a beautiful

PLAN OF THE TEMPLE AT JERUSALEM.



1. Altar of Burnt Offering.
2. Holy Place.
3. Most Holy Place.
- 4, 4. Gates of the Women.

5. Great Gate.
- 6, 6. Barrier between outer and inner Courts.
- 7, 7. Extent of modern Platform.

little fountain, with a wheel ornament over it, probably taken from some old church.

Just beneath Bâb es-Silsilah, outside, Capt. Wilson made an interesting discovery. Descending into a cistern called el-Burâk, he found a section of the old Haram wall in fine preservation. Beyond it is a semi-circular arch, having a width of 43 ft. and a span of 42, built of massive stones from 7 to 13 ft. in length. On the E., as at Robinson's Arch, the stones at the springing and for two courses above form part of the Haram wall; while, on the west, the arch abuts in a solid mass of masonry of the same style. Capt. Wilson says that "whatever date is given to the masonry of the walling place must be ascribed to this." (*Notes*, p. 28.) The road to Bâb es-Silsilah passes over the arch; and we have thus an additional proof that here was one of the ancient entrances to the Temple.

At the end of a covered bazaar, about 270 ft. N. of the "Gate of the Chain," is Bâb el-Katanîn, the "Gate of the Cotton Merchants." It is also purely Sarcenic in its style; and from an inscription over it, appears to have been erected, or repaired, in A.H. 737. A tradition of considerable antiquity identifies Bâb el-Katanîn with the *Beautiful Gate* of the Temple, where the apostles John and Peter healed the impotent man. (Acts iii.) On this account Christians are permitted to approach it more freely than any other gate of the Haram.

This may perhaps be the site of the gate mentioned by Josephus as leading to Akra, "where the road descended into the valley by a great number of steps, and thence up again by the ascent." (*Ant.* xv. 11, 5.) It is not far, as we shall see, from the northern limits of the Temple area.

Some 50 ft. south of Bâb el-Katanîn is a small portal opening from a narrow lane, and called Bâb el-Matera. About 150 ft. north of the former is the next principal gate of the Haram, called Bâb el-*Hadid*, "The Iron Gate," and

apparently of a late date. Farther N. 250 ft. is Bâb en-Nâdhir, the "Gate of the Inspector;" where, tradition says, the angel Gabriel tied Mohammed's winged horse Burâk, on the night of his journey to heaven. There is still another small portal at the N.W. angle. All these gates are approached by narrow lanes branching off from the street which follows the central valley from N. to S.

SITE OF THE TEMPLE DETERMINED.

Our survey of the exterior walls has shown us that the eastern, southern, and at least the lower portion of the western walls, have foundations of remote antiquity; that the western wall from Bâb el-Katanîn southwards, and the whole of the southern wall, run in straight lines, whilst the constructions of these and of the eastern wall as far north as the Golden Gate, exhibit all the marks of having originally constituted one building; that the style of masonry is precisely such as we learn from the Scriptures and Josephus was used by the Jews; that remains of the southern gates, and of the remarkable bridge mentioned by Josephus, still exist. We are therefore led to conclude that this section of the Haram, forming nearly a square, is identical in extent with the platform of the ancient Temple. It may here be stated that the exact dimensions of the Haram, as measured by the Ordnance Surveyors, are as follows:—

Northern side	..	1042 ft.
Eastern ..	..	1530 "
Southern ..	..	922 "
Western ..	..	1601 "

Josephus and the Talmud describe the Temple area as a square, of which each side measured, according to the former a *stadium*, according to the latter 500 cubits. The Greek stadium was about 204 yards; but the length of the Jewish cubit is uncertain, though it is generally thought to have been 21 inches. Josephus, therefore, gives each side of the area at 612 ft.; and the writers in the Talmud at 873 ft. Is it not probable that both were

more approximates from memory? However this may be, there can be little doubt that the area, to the eye, presented the appearance of a square. Now the breadth of the Haram is, as we have seen, 922 ft., and its length to the south side of the Golden Gate 1000 ft.; if we draw a line from the latter point straight across the area, we have a section on the S. which in all probability corresponded to the Temple area. It is not a square, but it would be called so in popular language. The northern line thus indicated, as may be seen from the accompanying plan, falls about 150 ft. N. of the great mosque, and about the same distance N. of Bab el-Katamin.

Thrupp adopts a mode of reconciling Josephus and the Talmuds, which is at least worthy of consideration. He estimates the Jewish cubit at $7\frac{1}{2}$ hand-breadths, or about 1.83 ft.; 500 cubits will thus amount to 915 ft., which is almost exactly the length of the south wall of the Haram. Then Josephus says that the enclosure of Solomon was 4 stadia in circuit; but he also says that Herod took in double that extent, making the whole circuit 6 stadia. Taking the length of the stadium at 612 ft., the fourth part of 6 stadia will be 918 ft., which very nearly coincides with the measurement of the Talmud. (*Ancient Jerusalem*, p. 310.)

We shall now examine more carefully the interior of this section, with a view to identify the site of the Temple itself, or *Naos*, and of the several courts and cloisters by which it was encompassed. The general outline of the building, as described by Josephus, has already been given, and must be kept in mind. We learn farther from the Talmud that the holy house itself stood in the north-western part of the enclosure. "The greatest space was on the S.; the next on the E.; the next on the N.; and the last on the W."—That is to say, the building was on the north-western part, but, the length of it being from W. to E., the space left next the western wall was less than that on the N. This description, which appears to agree with some incidental notices of Josephus, is most

important; it is just such as the form of the site, compared with the statement of Josephus that the *Naos* was erected on the rocky summit, would lead us to expect. Josephus's words on this point may here be quoted, as they appear to have been overlooked or forgotten by those who would locate the Temple in the S.W. corner of the Haram, which is at least 60 ft. lower than the summit of Moriah, and where there is not, and never was, a naturally level area. "The Temple," writes Josephus, "was seated on a strong hill. Originally the level space on its summit scarcely sufficed for the *Naos* and the altar, the ground about being abrupt and steep. But King Solomon, who built the *Naos*, having completely walled up the eastern side, a colonnade was built upon the embankment." (*B. J.* v. 5, 1.) Let this be carefully compared with the natural features of the Haram. Toward the north-western angle of the section described, beneath the dome of the great mosque, is the projecting crown of Moriah—a broad irregular mass of limestone rock; over which, as marking the site of their former Temple, the Jews were accustomed to wall during the 4th century. This rock has also been, ever since the city was captured by Omar, one of the most venerated spots of Muslim tradition and devotion. Even the Christians of the middle ages believed it to be the place over which the destroying angel stood when about to smite Jerusalem. It occupies the greater part of the space beneath the dome; it is about 60 ft. across and 5 high; in a few places are the marks of chiselling. At the S.E. side is an irregular excavated chamber, averaging about 7 ft. in height. This, Mohammedans affirm, was the praying-place of Abraham, David, Solomon, and Jesus; and they call it "the Noble Cave." Within are two small marble altars; that on the rt. hand as you descend the steps is called *Makâm Suleimân*, and that on the left *Makâm Dâûd*; a niche on the S.W. is called *Makâm Ibrahim*, and another at the N.W. *Makâm Jibrail*. A small stone altar at the N.E. angle is dedicated to

Elias. In the centre of the roof is a cylindrical aperture, through the whole thickness of the rock; and beneath it we observe a small slab of marble, covering a deep cavity, to which Muslims give the name *Bir el-Arnoih*, "the Well of Spirits." Some say it is the gate of Paradise, others the door of Hell. The following description given by the author of the 'Jerusalem Itinerary,' who visited the city in A.D. 333, is worthy of special notice in connexion with this rock and cave. "There are there also immenso subterranean reservoirs of water, and tanks constructed with great labour; and in the very site (*in aede ipsâ*) where the Temple stood which Solomon built . . . are two statues of Hadrian. And not far distant from these statues is a *pierced rock*, to which the Jews come every year, and anoint it with oil, waiving and rending their garments." (*Itin. Hier.*, ed. Wess., pp. 590-2.) We thus see that early in the 4th centy. the true site of the Temple was known to the Jews; and the mention of the *pierced rock* enables us at once, when connected with other circumstances, to identify the precise place. The "sacred rock" of the Muslims is the same which was revered by the Jews. Jerome informs us that the statue of Hadrian had been placed on the site of the "Most Holy Place." (*Comm. in Esaiam*, ii. 8.)

This singular projecting pierced rock we may thus safely assume to be the site of the "threshing-floor of Arahmah the Jebusite," where David sacrificed, and which became afterwards the site of the great altar of burnt-offering. (1 Chron. xxii. 1.) We learn from the *Middoth* (a tract of the *Mishna* which treats of the Temple, cap. iii. 3) that at the south-eastern horn of the great altar was a spot in the pavement where a ring was fixed in a slab, beneath which was an opening to a cave for the purpose of cleansing the drain around the altar, and receiving the blood. So then the "Noble Cave," as it seems, was the cesspool of the altar of burnt-offering. The immense number of victims often sacrificed at one time would evidently need some such

arrangement. The altar was 32 cubits square, and thus covered nearly the whole surface of the rock.

The position of the great altar being determined, we can easily approximate to the places of the *Naos* and the courts. To attempt anything more than an approximation would be useless. The measurements given in Josephus and the *Middoth* are confused, and sometimes contradictory; but the accompanying plan will show the relative positions of the several places. The altar of burnt-offering was in front of the *Naos* eastward; and none but priests were permitted to enter the small court containing these two. Without this, and lower than it, was the court for the men; and beyond it, eastward, the women's court. These were encircled by a high wall, and stood on a platform from which steps led down to the outer court. This platform probably coincided pretty nearly with the southern section of that on which the great mosque now stands. The outer court, occupying by far the greater part of the whole area, was a place of common resort for the people of Jerusalem, and for strangers visiting the city. It was from it the Saviour drove the money-changers and merchants. (Matt. xxi. 12, 13.) Into it opened the four gates from the city on the W., and the two from Ophel on the S., the long passages from the latter passing underneath the "royal porch" to the centre of the court. One striking feature of this court was that it was almost wholly, if not wholly, artificial; the platform being supported by massive exterior walls, and the space within them partly filled up with earth, and partly sustained on piers and arches.

The Vaults.—The piers and arches supporting the Harun area form extensive vaults, which were partly explored and measured by Catherwood, and more recently by Barclay, De Vogüé, and Wilson. The entrance to them is at the south-eastern corner, where a small dome is seen overtopping the wall. Beneath it a flight of steps leads down to a square subterranean chamber, now

used as a mosque, in the middle of which, laid on the floor, is a sculptured niche, in the form of a sarcophagus, with a canopy over it: it is called the "Cradle of Jesus." From it is a descent by another staircase to the vaults, containing, so far as has yet been explored, 15 rows of square pillars, measuring about 5 ft. on each side, and constructed of massive stones placed singly one over the other. The intervals between the rows are irregular, varying from 10 to 23 ft., and some of the piers are larger than others, though most of those east of the triple gateway are 3 ft. 6 in. square. In each row the pillars are connected by semicircular arches; while the vault intervening between the rows is formed by a lower arch—a segment of a circle. From the S.E. corner, for about 120 ft. westward, the ranges extend northward about 200 ft., where they are shut up by a modern wall. For about 150 ft. further W. the vaults are closed up in like manner at less than 100 ft. from the southern wall; and to judge from the wells and openings in the area above ground, they seem to have been walled up, that the northern portion of them might be converted into cisterns. The remaining part westward is made up of the three passages leading from the Triple Gateway. The vaults thus terminate about 150 ft. east of the mosque el-Aksa. How much farther they ran westward is now unknown. Dr. Barclay could find no entrance to vaults W. of those now described. There can be little doubt, however, that they extend to the western wall. Capt. Wilson's description of these remarkable vaults is so important that I here insert it. "The entrance to the subterranean vaults, called 'Solomon's Stables' by Franks, and *Al Ma'ajid al-Kadim* (the old mosque) by Moslems, is through a hole, broken in the crown of one of the arches, near the south wall of the Haram, between the Aksa mosque and the Cradle of Jesus. The piers of that portion of the vaulting east of the Triple Gateway are a reconstruction with old material, which is much worn as if it had been exposed to the wea-

ther for some time; all of the stones have drafted margins; in some cases the draft was found on all four sides, in others on two, but in most on only one. One of the piers is made of a huge lintel or door-jamb, the reveal of which is filled up with small stones. . . . In the masonry of the piers may still be seen the holes by which the Crusaders fastened their horses when the place was used as a stable. The level of the floor of the vaults is 38 ft. 3 in. below that of the Haram above. The arches are semicircular, 11 ft. 5 in. span, 5 ft. 9 in. rise, and neatly finished with plain chiselled stones. The divergence of the eastern wall, which makes an obtuse angle with the southern, has necessitated a slight splay in the aisles, each of which opens out towards the north." (*Notes*, p. 37.)

The careful researches of De Vogüé and Capt. Wilson have proved that these vaults in their present form are comparatively modern. De Vogüé says that the whole is the work of the Arabs, and was executed at the time when the Haram was appropriated to Mohammedan worship. While this is admitted, it cannot at the same time be denied that there are distinct traces of somewhat similar vaults of a far more remote age—coeval, in fact, with the massive foundations of the encircling wall. In the interior of the mosque of the Cradle of Jesus the springing of an enormous arch can be seen, abutting on the primeval Haram wall, and similar in character to the remains of Robinson's arch. Traces of another may be seen in the ancient wall immediately to the north of the mosque; while De Vogüé observed heavy foundations westward, which may mark the places of the ancient piers. I quite agree in his statement:—"It appears to me evident that at the epoch of the first system of masonry a network of gigantic caves, arched like the fragments which we have now before our eyes, occupied the whole artificial section of the platform of the Temple; the Arab substructions which we now describe are a later and feeble imitation of that splendid arrangement. It may be that some

well-preserved portions of these vaults still exist under the south-western corner of the Haram and under the mosque el-Aksa." (*Le Temple*, p. 14.) Josephus, in two or three passages, incidentally mentions the subterranean vaults of the Temple. (*B. J.* v. 3, 1.) It would be exceedingly interesting to make a series of excavations in these vaults, so as, if possible, to bring to light the old foundations of the piers. It would also be desirable to penetrate under el-Aksa, and to explore the whole south-western angle of the Haram.

The Cloisters of the Temple.—Along the whole southern side of the outer court extended the noble cloister of Herod—the *Stoa Basilica*. This was one of the most remarkable of all Herod's magnificent works; and its position, stretching from valley to valley along the summit of the massive wall, must have rendered it an object of striking grandeur from every point of view in and around the city. It consisted of 4 rows of Corinthian columns, forming nave and side aisles. Each aisle was 30 ft. wide and 50 high; while the nave measured 45 ft. wide and 100 in height, thus rising into a clerestory of unusually large proportions. The shafts of the columns were monoliths of white marble; and the roofs of cedar elaborately carved. Some idea may be formed of the plan and appearance of this structure by a glance at the interior of Santa Maria Maggiore, at Rome, but the latter is less than one-third of its length. The nave of these cloisters was exactly opposite the bridge leading from Zion to the Temple, and corresponded with it in breadth, as may be seen by a comparison of the site and breadth of the ruined bridge with the measurements of Josephus.

Along the eastern side of the Temple court extended *Solomon's Porch*, where Jesus was wont to walk (*John* x. 23), and where the multitude crowded round Peter and John after they had cured the lame man (*Acts* iii. 11). This porch, or *stoa*, consisted of a double range of cloisters, between 3 rows of columns. It was of great

height, and its commanding position on the eastern brow of Moriah, over the deep valley of the Kidron, made it look still more so. There were also ranges of cloisters along the other two sides, but Josephus does not speak specially of them.

Such then was the position, and such the arrangement of the Temple and its courts, so far as we are able to understand the descriptions of ancient authors when compared with the site. The appearance of the whole structure must have been strikingly grand. The massive exterior wall supporting noble colonnades; the inner court rising in regular and richly ornamented terraces above the outer; the golden fane overtopping them all,—formed a group seldom surpassed, and amply justifying the glowing descriptions of the Jewish historian. The general plan resembled that of the great Temple of the Sun at Palmyra, and that of Damascus was probably similar. The temple at Bâ'albek had also a cloistered court, which was supported on substructions still more massive than those at Jerusalem.

It has already been stated that modern writers on the topography of Jerusalem do not agree as to the exact site of the Temple, and the extent of its courts. It seems, however, to be admitted on all hands that the Temple stood somewhere within the Haram, and that its courts did not extend beyond the massive walls of the modern enclosure. I shall here state the leading theories. Forgysson maintains that the whole Temple area occupied a section of the south-west corner of the Haram, measuring about 600 ft. square; and thus reaching up as far as Bab es-Silalah on the west, and as far as the Triple Gateway on the south. The *Naos*, he says, stood a short distance east of the Place of Wailing. All the rest of the Haram was without the ancient city until Agrippa built the wall which now encloses the Haram on the east.

Robinson's view is identical with that advocated in this *Handbook*, in so far as regards the extent of the Temple area.

Williams identifies the Temple area

with the northern section of the Haram, and affirms that the southern was an addition of a later age. He places the high altar on the Sacred Rock, and the Naos on the platform a little to the west.

Catherwood, De Vogüé, and others, maintain that the whole Haram was included in Herod's Temple.

I believe that it is only by extensive excavations, both within and without the Haram, that the truth on this much controverted subject can be brought to light. The old foundations must be laid bare. The cisterns, drains, and sewers must be explored. The form and extent of the rocky crown of Moriah must be ascertained. The direction and character of the western and southern gates, bridges, approaches, and abutting walls must be discovered. Then, but not till then, whatever is false in any or all of these theories will be seen by unprejudiced archaeologists, and perhaps also in the end admitted by the authors and defenders of the theories themselves.

§ 41. THE FORTRESS OF ANTONIA.

We have as yet only disposed of a section of the Haram, and the reader will naturally inquire, "Is it not all ancient?" "What building then occupied the northern section?" Josephus answers, "The fortress of Antonia." (*Ant.* xv. 11, 4.) This, like every other site, has been a subject of controversy. As there has been so much argument upon the question, I may give here a brief summary of the grounds upon which it is made to cover the whole extent of the Haram N. of that section occupied by the Temple. This is the view advocated by Dr. Robinson, and with it I feel inclined to concur. I admit that it does not in every respect meet the descriptions, measurements, and incidental allusions of Josephus; but it seems to accord with them more fully than any other theory.

Nehemiah mentions a *palace*, or rather fortress, בֵּיתֶה, "which appertained to the Temple" (ii. 8); and in this Hebrew word *Birah* we have pro-

bably the origin of the Greek *Baris*, which, Josephus tells us, was the name of the fortress subsequently called *Antonia*. It was erected, or rebuilt, by the princes of the Asmonean family, probably by Judas Maccabæus, when he restored and cleansed the Temple and built a wall round it (s.c. 164). It may have been again repaired and enlarged by Simon (s.c. 140); but it was Herod the Great who finally constructed it with the splendour described by Josephus.

According to this historian, Antonia was the fortress of the Temple, as the Temple was of the city. It stood upon the N. side of the *Temple area*. "The general appearance was that of a tower, with other towers at each of the 4 corners, 3 of which were 50 cubits high, while that at the S.E. angle rose to an elevation of 70 cubits, so that from thence there was a complete view of the Temple" (*B. J.* v. 5, 8). It was thus a quadrangular structure, and Josephus farther informs us that within it had all the extent and arrangements of a palace; apartments of every kind, courts surrounded with porticoes, baths, and broad open spaces for encampments; "so that its various conveniences gave it the appearance of a town, and its magnificence that of a palace. Where it joined the colonnades of the Temple area, it had passages leading down to both, through which the guards descended, and disposed themselves about the cloisters in arms, at the festivals, to watch the people." It appears also to have had an *acropolis*, upon a rock at the N.W. corner of the Temple, which was also called a tower; whereas Antonia, as a whole, is never spoken of but as a *fortress*. The rock on which the acropolis stood was 50 cubits high, and was covered over from the base to the top with hewn stones. Antonia was detached from the hill Bezetha, which lay on its northern side, by a fosse of immense depth, excavated so as to cut off all communication, and to make the battlements more elevated.

"Along with the preceding description of Antonia, it is likewise to

be borne in mind" (says Dr. Robinson) "that the area of Solomon's temple was originally a square, measuring a stadium on each side, or *four stadia* in circuit; which circuit was enlarged by Herod to *six stadia, including Antonia*; thus enclosing double the former area, or two square stadia instead of one. From this account it would strictly follow that the area of Antonia also was a square measuring a stadium on each side. But as Josephus was writing at Rome, without actual measurements, and after an absence of many years from Jerusalem, the statement can be regarded only as a general estimate expressed in a popular form. It may also be remembered that, according to the measurements already given, the present Haram area is 1530 ft. in length from S. to N., by about 922 in breadth; thus having on the N. an extension of about 600 ft. more than a square. It is not necessary, however, to suppose that the Temple enclosure formed an exact mathematical square; for in an area of such extent, even if the length were much greater than the breadth, it would still in popular language be called a square."

It appears also, from many incidental notices in Josephus, that the Temple and this fortress were regarded as *one building*. When Pompey attacked the Temple on the N., the fortress was standing, and the deep fosse which separated it from Bezetha is spoken of; but the whole structure is called "the Temple." So also there was an old oracle which stated that "the city and Temple would be captured when the Temple should become four-square;" and this the Jews believed fulfilled when Antonia was taken and destroyed; and further, Josephus in speaking of the cloisters of the Temple area says that "their entire circuit, including Antonia, measured six stadia."

All these things tend to prove that the fortress of Antonia occupied the whole northern section of the Haram; and new light is thus thrown on the very interesting remains still existing. [*Syria and Palestine.*]

The projecting rock at the N.W. angle is the site of the "Tower of the Corner," or citadel of Antonia. The deep trench called the "Pool of Bethesda" is a portion of that "fosso of infinito depth" which separated the fortress from Bezetha. The massive foundations at the N.E. angle belonged to one of the corner towers of Antonia. The projection at the Golden Gate marks the site of the great tower at the S.E. of the fortress, whose height was 70 cubits, and which overlooked the whole Temple courts. The huge bevelled stones belonged to the ancient *Baria* of the Maccabees, and formed a part, perhaps, of the fortress *Birah*, of which Nehemiah speaks. The whole area, 500 ft. long by nearly 1000 broad, is not too large for the cloistered courts, baths, barracks, and royal chambers described by Josephus.

Several other theories regarding the site, extent, and plan of Antonia have been propounded. Ferguson holds that the "Tower itself was a keep of about 150 or 180 ft. square, and, like one of our mediæval fortresses, was surrounded by an exterior vallum, enclosing an outer court. The steep rock on which it stood must have been the eastern side of the Tyropæon, and the valley or ditch that cut it off from Bezetha is now smoothed over by the pavement of the Haram." (*Topography of Jer.*, p. 32.) Strabo says he places the tower, not on the crown, but on the side of a rock, and in such a position that the high summit of the sacred rock rises up on its E. side, forming an admirable basis for attacking both Antonia and the N. wall of the Temple. He also makes the outer vallum extend across the Tyropæon to the old wall of Zion. It may be safely said that a worse position for a fortress could not be selected on the whole site of Jerusalem.

Thrupp places Antonia on the crown of Moriah, on the very top of the Sacred Rock over which the octagonal Mosque now stands. If it stood there, then where is the great fosse which separated it from Bezetha on the N.? Do Vogüé, who affirms that the area

a

of Herod's Temple was the same as that of the modern Haram, places Antonia at the N.W. corner, on the rock which is now cut away, and makes it extend partly within and partly without the Haram. The great fosse E. of it, now called Birket-Israil, separated the Temple from Bezetha, and was carried round the N. side of Antonia also.

It seems to me that none of these theories coincides so closely with the statements of Josephus as that given above.

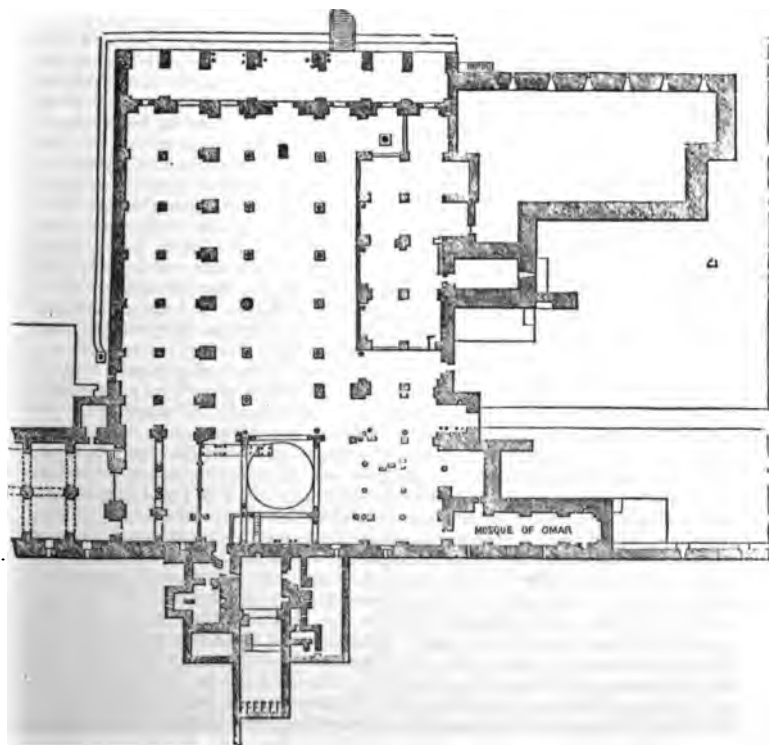
"§ 42. *Subsequent history of the platform of Moriah.*—At what time, and in what way, the ancient area of the Temple and Antonia assumed the form of the present Haram is unknown. Titus left the whole a mass of scorched and smoking ruins. The acropolis of Antonia was razed to its foundations by the Romans, in order to obtain more space for the mounds erected against the Temple. Some 50 years after the destruction of the city by Titus, the emperor Hadrian rebuilt and fortified it; and erected a temple to Jupiter on the site of the Jewish Temple, setting up an equestrian statue of himself on the very spot formerly known as the "Holy of Holies." This statue was still standing in the days of Jerome, late in the 4th centy. The author of the *Jerusalem Itinerary* saw it in the year A.D. 333; and Jerome himself, residing so long at Bethlehem, must have been personally familiar with all the antiquities in and around the Holy City. It is probable that Hadrian levelled the platform as it now appears.

§ 43. *The Mosque el-Aksa.*—About the middle of the 6th centy. the emperor Justinian built a magnificent basilica in Jerusalem in honour of the Virgin. Procopius' account of its construction, and the theories founded upon it, have already been referred to. (§ 40.) His description of the site and plan of the building appears to justify us in concluding that the ch. of Justinian was identical, at least in site and outline, with the present

Mosque el-Aksa. This mosque stands close to the S. wall, and near the S.W. corner of the Haram. It has been universally regarded by Oriental Christians and Frank Catholics as a ch. of the Virgin; and most western travelers, architects, and archaeologists, concur in this view. The original structure has been, no doubt, much modified by Moslem architects. Indeed De Vogüé affirms that the edifice in its actual state is entirely Arab; but that its form of a basilica, its cruciform plan, and the existence of certain ancient remains, prove that it was preceded by a Christian church whose ruins served as the kernel of the mosque. (*Le Temple de Jerus.*, p. 69.) Procopius represents it as placed upon the loftiest hill of the city, where there was not space enough to allow of the prescribed dimensions, so that they were obliged to lay the foundations on the S.E. side, at the bottom of the hill, and build up a wall with arched vaults, to support that part of the building. The stones in the foundations were of great size. They were hewn from the mountains "which rise to an extraordinary height immediately before the city," and, being skilfully dressed, were carried to their places as follows. "First, they made wagons of a size equal to the rocks, and placed a single stone on each; then forty oxen, chosen by the emperor's order for their excellence, drew the stone to the destined spot." We see at once from these remarks that the writer described wholly from report, or else he would not have represented the ch. as on the top of the *highest hill of the city*. Having heard of the massive substructions, he, either from ignorance, or for the sake of flattering his royal master, ascribed them to the emperor, and garnished his story with the account of the wagons and oxen. The exact form of the ch. as first erected cannot now be easily made out.

The ch. of St. Mary escaped destruction when the city was sacked by the Persians under Chosroes II. In A.D. 636, when the khalif Omar took Jerusalem, it appears to be referred to under the name of the Church of the

Resurrection. The khalif, when in search of the site of the Temple, was led to it by the patriarch Sophronius, and prayed in it—the place where he prayed is still shown. Nearly 1½ centy. later el-Mahdi, the 3rd khalif of the Abbassides, found it in ruins, and ordered it to be rebuilt. The mosque was then narrow and long, but its length was diminished, and its breadth increased, by the Arab architects. On the capture of the city by the crusaders it again became a Christian temple, and was called, somewhat vaguely, *Palatium, Porticus, seu Templum Solomonis*, “the Palace, Porch, or Temple of Solomon;” and these names it retained among Franks down to the 16th centy. A part of it was assigned by Baldwin II. to a new military order, who from this circumstance took the name of *Knights Templars*. The king himself appears to have inhabited it for a time. The Templars built a wall in front of the great *Mihrab*, and used it as a granary; but the whole was remodelled and purified by Saladin. It may be mentioned that Mr. Fergusson denies most positively that el-Aksa is the Mary Church of Justinian. He maintains that it is wholly a Mohammedan structure; that it was built by the khalif Abd el-Malek at the close of the 7th centy.; and that Justinian’s ch. was erected in the S.E. corner of the Haram.



Plan of Mosque el-Aksa at Jerusalem.—From Fergusson's 'Architecture.'

Q 2

The mosque el-Aksa has the form of a basilica of seven aisles. It is 272 ft. long by 184 wide, over all, thus covering about 50,000 square ft., or as much space as many of our great cathedrals. It has a porch, apparently of later date. The arches of the three middle compartments are filled in with light columns, with plain cushion capitals; the central arch, though pointed, has the Norman zig-zag ornament. This porch was probably the work of the Frank kings. "The interior is supported," says Mejr ed-Din, "by 45 columns, 33 of which are marble, and 12 common stone."

The following description of the interior of el-Aksa, from the pen of Capt. Wilson, will serve as a guide to the visitor:—"The porch in front, from two niches for statues still remaining in it, would appear to be the work of the Templars when they occupied the building. In the interior, four styles of capitals were noticed, those on the thick stunted columns forming the centre aisle, which are heavy and of bad design; those of the columns under the dome, which are of the Corinthian order, and similar to the ones in the 'Dome of the Rock;' those on the pillars forming the western boundary of the women's mosque, which are of the same character as the heavy basket-shaped capitals seen in the Chapel of Helena; and those of the columns to the E. and W. of the dome, which are of the basket-shape, but smaller and better proportioned than the others. One of the small basket capitals was broken, and on examination proved to be made of plaster; the others of the same series seemed to be of similar construction, whilst the Corinthian ones were all of white marble. The large heavy columns of the centre aisle have a circumference of 9 ft. 3 in., to a height of 16 ft. 5 in., of which the capital takes up 3 ft. 4 in.; on most of the capitals there is a monogram. The smaller columns at the southern end of the mosque have a circumference of from 4 ft. 11 in. to 5 ft. 3 in. to the same height; the piers of the eastern

and western aisles are of solid masonry. The portion of the mosque allotted to women is surrounded by a wall, and within this is the mouth of a cistern, through which it was hoped an entrance might be obtained to the traditional vaults below, but, on examination, the cistern proved to be a small one cut in the solid rock; the depth was 25 ft., and the rock was seen 10 ft. below the floor of the mosque. The columns and piers in the mosque are connected by a rude architrave, which consists of beams of roughly-squared timber enclosed in a casing of one-inch stuff, on which the decoration, such as it is, is made; the beams are much decayed, and appear older than the casing. All the arches are pointed. Some of the windows in el-Aksa are very good, but hardly equal to those in the 'Dome of the Rock,' with the exception of one in the northern portion of the tambour of the dome; this, which is only seen immediately on entering the mosque, is of a delicate blue colour; of the other windows, that in the Mosque of Zechariah is perhaps the best. A great part of el-Aksa is covered with whitewash, but the interior of the dome, and the portion immediately under it, is richly decorated with mosaic work and marble casing, the arabesques and mosaic are similar in character, though of different design to those in the 'Dome of the Rock;' during the restorations made in the present century, some paintings of a very poor order were introduced. Through the S. wall of the Aksa a door leads into the buildings called Khutaniyeh, from whence the relieving arches over the double gateway, and the Antonine inscription, can be examined. The peculiar objects of reverence in the mosque are, 'The Tombs of the Sons of Aaron,' near the main entrance; near the large mihrab, at the S. end, is the Minbar Omar; a magnificent pulpit made at Damascus, by order of Noureddin, and brought to Jerusalem by Sela-oddin; it is entirely of wood, with small raised panels, the intricate arabesques on which are very finely worked; near this, on the W., is the

Mihrab of Moses, next to which, in another small mihrab, is shown the 'footprint of Jesus.' On the eastern side of the mosque is the 'Mosque of the Forty Martyrs,' and the Mihrab of John and Zechariah, and near this is the gate leading out to the 'Cradle of Jesus'

"At the S.E. corner of the Mosque an open doorway leads into the Jami' Omar (Mosque of Omar), a long low building with pointed arches; in its southern wall, between two of the twisted columns, stands the Mihrab of Omar, which, according to the present tradition, marks the place where Omar first prayed when he entered Jerusalem.

"To the W. of Akse is the building called by Catherwood and others the Mosque of Abu-Bekr, but the Shoikh of the Haram know nothing of this name, nor did any of the educated Moslems living at Jerusalem, they invariably called it Al-Baka'at-al-Baidha (the white corner or place), sometimes adding 'of Solomon'; it is a low building with groined roof and pointed arches, and runs nearly to the western wall of the Haram." (Notes, p. 40.)

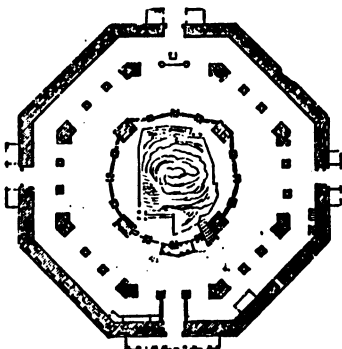
Just within the great door of the mosque el-Akse, on the E., is a cistern called the "Well of the Leaf," connected with which is a singular tradition. The Prophet said on a certain occasion, "One of my followers will enter Paradise walking, while yet alive." It so happened that in the days of Omar some of the faithful came to Jerusalem to pray. One of them went to this well to draw water, but while doing so his bucket fell to the bottom. He went down to get it, and, to his great surprise, found there a door opening into delicious gardens. Having walked through them for a time, he plucked a leaf from one of the trees, stuck it behind his ear, and hastened back to tell his companions. The matter was reported to the governor, who sent his servants with the stranger to see these remarkable subterranean gardens; but no door could be found. Omar was written to, and he at once replied that the prophecy of

Mohammed was now literally fulfilled, because a living man had walked into Paradise. To test the matter and settle all doubts, he desired them to examine the leaf, and, if it still remained green and fresh, there could be no doubt that it came from Paradise. The leaf of course had preserved its verdure, and the well is still called the "Well of the Leaf."

§ 44. *Kubbet es-Sukhrâh*, "The Dome of the Rock."—This is by far the most beautiful, and, on account of its site, the most interesting building in the Holy City. Crowning the very summit of Moriah, its graceful proportions and noble dome strike the eye from afar; but when from the brow of Olivet we look down on its cloistered courts, and colonnades, and miniature cupolas, and tall cypresses—the mosque itself rising proudly over all, glittering in the sunlight and reflecting every colour of the rainbow—we feel we are indeed in that gorgeous East which fancy pictured before the mind's eye when we used to revel in the *Arabian Nights*.

The common story of the origin of this mosque is, that the khalif Omar, after taking the city, inquired where the Jewish Temple stood. After some search, he was conducted by the Patriarch to the celebrated rock *es-Sukhrâh*, then covered over with filth and rubbish. This rock he himself helped to cleanse, and then built over it the mosque still existing. But Arab historians inform us that the khalif Abd el-Melek rebuilt the mosque, after a design of his own; that it was commenced in A.D. 686; that vast sums of money were expended on its decoration; and that the outside of the dome was covered with plates of gold! Their accounts are so confused, and their descriptions so vague, that it is difficult, if not impossible, to determine where the *original* mosque of Omar really stood. Some say S. of the *Sukhrâh*, and identify it with the little mosque now called by the khalif's name, on the E. side of el-Akse. But, however that may be, there can be no reasonable doubt that the great

mosque of Abd el-Melek was built over the sacred *Rock*, and was identical to a great extent with that now existing. During the temporary rule of the crusading kings, a regular chapter of canons was established in this mosque, now converted into a Christian ch., and they were endowed with all the privileges belonging to cathedrals in the West. A choir and altar were erected, within the building, over the sacred rock, which itself was covered with marble. The historians of the Crusades all speak of the Great Mosque as *Templum Domini*, and they accurately describe its form as well as that of the rock within. (Will. Tyr. in *Gesta Dei*, p. 748.)



Plan of Dome of the Rock at Jerusalem.
From Fergusson's 'Architecture.'

The Kubbet es-Sukhrah is octagonal, each side measuring 67 ft. The lower part of the wall is composed of various-coloured marbles, arranged in intricate patterns, such as are commonly seen in the houses of Damascus. The upper part is pierced with 56 pointed windows, filled with stained glass of a brilliancy equal to some of the finest specimens in our western cathedrals. The piers separating the windows are covered externally with glazed tiles of bright colours and intricate arabesque patterns, and the circular wall supporting the dome is similarly adorned.

The walls are still further ornamented by two lines of beautifully interlaced Arabic inscriptions, encircling the whole building; and by shorter sentences in panels over the windows. The letters are wrought, like the other patterns, in the tiles. The dome, of a peculiarly light and graceful form, is covered with lead and surmounted by a gilt crescent. Four doors, facing the cardinal points, open to the interior; those on the E., N., and W. have marble enclosed porches; while that on the S., the principal one, has an open porch supported on marble columns. The interior is 148 ft. in diameter. A corridor, 13 ft. wide, runs round it, having on its inner side 8 piers and 16 marble Corinthian columns, connected above by a horizontal architrave, under pointed arches. The columns do not seem to occupy their original places, as some of them have neither base-moulding nor plinth. They doubtless belonged to other structures—perhaps to the Temple of Hadrian, or the colonnades of Herod. Within these is another corridor, 30 feet wide, having on its inner side a circle of 12 larger Corinthian columns, and 4 great piers, which together support the central dome, 66 ft. in diameter. These pillars are connected by arches, over which rise the clerestory and dome. The whole interior of walls and dome is ornamented in gilt stucco in the arabesque style. The dome is of wood, and directly under it is the celebrated rock from which the mosque takes its name.

Capt. Wilson has given the following description of the Sacred Rock:—“The rock stands 4 ft. 9½ in. above the marble pavement at its highest point, and 1 foot at its lowest; it is one of the ‘*miessa*’ strata, and has a dip of 12° in a direction of 85° east of north. The surface of the rock bears the mark of hard treatment and rough chiselling; on the western side it is cut down in three steps, and on the northern side in an irregular shape, the object of which could not be discovered. Near and a little to the east of the door leading to the chamber

below are a number of small rectangular holes cut in the rock, as if to receive the foot of a railing or screen, and at the same place is a circular opening, communicating with the cave. The entrance to the cave is by a flight of steps on the south-east, passing under a doorway with a pointed arch, which looks like an addition of the crusaders; the chamber is not very large, with an average height of 6 ft.; its sides are so covered with plaster and whitewash that it is impossible to see any chisel marks, but the surface appears to be rough and irregular. On tapping the sides a hollow sound is produced, which the Moslems bring forward as a proof of their legend that the rock is suspended in the air, but . . . it was found to arise from defective plastering. At the S.W. corner of the rock is shown the 'Footprint of Mohammed,' where the prophet's foot last touched earth on his heavenward journey; and hard by, on the W. is the 'Handprint of Gabriel,' where the angel seized the rock and held it down by main force, as it was rising with Mahomet."

Other sacred spots and relics are shown, but they are not worth recording. (See above § 40, p. 116.)

§ 45. *Principal objects of interest in the Haram.*

Entering by the Gate of the Chain (§ 40), we have on the l. a long range of cloisters, built in the 14th cent., with square pillars and pointed arches, bounding a great part of the area on this side. The adjoining buildings are occupied as colleges of derwishes and public schools. Facing the gate is a small but richly ornamented cupola, called the Dome of Moses,—not the Lawgiver; it was built in A.H. 647. Beyond it is the wall supporting the western side of the central platform. Turning northward along the open space between the cloisters and platform, we pass several prayer-stations, and on reaching the northern end we

observe a section of the massive ancient wall on the l., while before us is the scarped rock on which the citadel of Antonia stood (§ 41). The tall minaret attached to the Serai was built in the year 1298. Turning eastward, the graceful little dome of Solomon is before us, said by Muslem tradition to mark the spot where he stood to pray after he had finished the Temple; it is nearly opposite the Gate Dawatâr, or Atm. In the N.E. corner there is nothing worthy of notice. The first little building along the eastern wall is called the Throne of Solomon; next follows the Golden Gate, projecting far into the grassy court (§ 40). From hence we cross the open space on the eastern side of the platform, ascend the "steps of Burâk," pass through the beautiful Saracenic arches at the top, and stand on the pavement that encompasses the Great Mosque. Before us now is one of the most beautiful little cupolas in the whole Haram—*Kubbet es-Silsileh*, "the Dome of the Chain;" it was built by the khalif Abul el-Melck, some say as a model for the "Dome of the Rock." It is supported by 17 slender marble columns, evidently taken from some older building, as their capitals are not uniform. It is sometimes called the Dome of Judgment; from the fact or belief that the judgment-seat of King David occupied the spot; and that here, too, the balance of Justice will be suspended on the last day.

Passing round to the rt. we come to the long flight of steps at the N.W. corner of the platform, to see the spot where our patron saint, George (Arabic *el-Khudr*), prayed. Near it, on the east, is *Kubbet el-Arwâh*, "the Dome of Spirits," with a cistern or cave beneath it. Turning southward along the platform, the first little cupola we come to marks the place from which the Prophet began his ascent to Paradise; it is called *Kubbet en-Nebî*, "the Dome of the Prophet;" and close to it on the S. is a *Marjûl* where the angels gave him the necessary instructions for his journey. We may now enter the great mosque by the

western door, and turn back to § 44 for a full description.

Having completed our examination, we pass out of the southern door and walk straight along the broad path to el-Aksa. On our rt., just before descending from the platform, we see the *Minbar* or "pulpit," a gem of Arab architecture, built by Burhān al-Dīn Kādī, A.H. 798; opposite it, on the l. is a small cupola called the Dome of the Roll, to which are attached many singular traditions. On approaching the Gothic porch of el-Aksa, we pass a marble fountain, called El-Kās, "The Cup." Beneath this is a very large subterraneous reservoir, into which the water from the Pools of Solomon was once conveyed. "It is nearly 50 ft. deep, and interspersed with little islands of rock, upon which similar-shaped tapering rock-work has been raised to support the ground above." Some distance farther and within a few feet of the great door of el-Aksa is the entrance to the passage leading to the southern gateway of the ancient Temple (§ 40). For a description of el-Aksa and the adjoining mosques see § 43.

From el-Aksa we proceed to the Mosque of Isā (Jesus) in the S.E. corner, through which we enter the vaults that sustain this section of the area. A description is given above, § 40. A short distance N.W. of this little mosque Dr. Barclay observed a large section of the area paved with *tesserae in situ*, like that seen in the floor of el-Aksa. Returning again to the porch of the latter mosque, we proceed westward by the mosque of the Mughāribih to the ancient gate in the western wall N. of Abu Snād's house (§ 40). We now observe that on the inside it is faced somewhat in the Roman style, and patched up in Turco-Saracenic fashion, so that the present opening is only about 18 feet wide. Over it is a modern portal called "the Gate of the Prophet;" also "the Gate of the Mughāribih." A range of cloisters extends from hence to Bāb es-Silsileh, by which we entered the Haram.

§ 46. ANCIENT GATES OF JERUSALEM.

In regard to the gates of the ancient city there exists so much uncertainty, that it is almost in vain to attempt to ascertain their position. Nehemiah enumerates some 10 or 12, but we cannot tell how many of these belong to the exterior walls, how many to the interior, and how many to the Temple. The chief passages relating to the gates and walls are Neh. ii. 13-15; iii. 1-20; and xii. 31-40; "and these are occasionally illustrated by other incidental notices. It is obvious, in the account of the rebuilding of the walls by Nehemiah, that the description begins at the Sheep Gate, and proceeds first northwards, along the brow of the Kidron, and then to the l. round the city till it again terminates at the same gate. This gives the probable order in which the gates mentioned stood." They are as follows:—Sheep Gate, Fish Gate, Old Gate, Valley Gate, Dung Gate, Fountain Gate, Water Gate, Horse Gate, Gate Miphkad; also in ch. xii. we find the Prison Gate, and the Gate of Ephraim. In 2 Kings xiv. 13, the Corner Gate is mentioned; and in Jer. xxxvii. 13, the Gate of Benjamin; while Josephus speaks of the Gate Gennath, and the Gate of the Essenes. Whether these were all distinct gates is doubtful; most probably some of them were different names for one gate.

Some incidental notices, however, enable us to fix with considerable certainty the sites of a few of these gates. The Fountain Gate was doubtless near Siloam, in the lower part of the Tyropoeon (Neh. iii. 15); and appears to be that by which king Zedekiah attempted to escape, as we read that he "fled by the way of the gate between two walls, which is by the king's gardens" (Jer. liii. 7; and these gardens were situated, as has been seen, where the Tyropoeon falls into the Kidron (§ 31). The Tribes of Benjamin and Ephraim lay N. of the city, and the N. gate would naturally take the name of these tribes; it probably occupied

the site of the present Damascus Gate. The Valley Gate was opposite the Dragon-fountain of Gihon (Neh. ii. 13), and must have stood at the N.W. corner of Zion, near the bend of the valley of Hinnom. It may have been identical with the Gate Gennath and the Water Gate of Josephus (§ 37). Next in order follows the Dung Gate (Neh. ii. 13), which was 1000 cubits distant from the former (Neh. iii. 13). Josephus mentions a place called *Beltho*, which appears to correspond to the Hebrew בֵּית הַדֵּשׁ, "Dung-place," and lay S. of Hippicus, along the western brow of Zion: here may have been the Dung Gate. The Gate of the Essenes was on the southern brow of Zion, and may perhaps have been identical with the former. The Sheep Gate tradition identifies with the modern Gate of St. Stephen; but this is impossible, for the wall enclosing the part of the city N. of the Temple was not built till nearly 500 years after the time of Nehemiah. The Horse Gate lay between the Temple and the royal palace (2 Kings xi. 16).

§ 47. SUPPLY OF WATER.

"Jerusalem," says Dr. Robinson, "lies in a rocky limestone region, throughout which fountains and wells are comparatively rare. In the city itself little if any living water is known; and in its immediate vicinity are only the 3 small fountains in the lower part of the valley of Jehoshaphat. Yet, with all these disadvantages of position, the Holy City would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which it has been exposed from the earliest ages to the present time, we nowhere read of any want of water within the city; while the besiegers have often suffered severely, and have been compelled to bring water from a great distance. During the siege by Titus, when the Jews, pressed with famine, had recourse to the most horrible expedients, and thousands daily

died of hunger, there is not a hint that thirst was added to their other sufferings. Yet, when Antiochus Pius had previously besieged the city, his operations were at first delayed for want of water: and Josephus regards it as the result of a Divine interposition that the Romans under Titus were not in like manner straitened." The same was the case during the siege of the city by the crusaders. Every source of information in fact to which we turn tends to confirm the truth of Strabo's words, "within well watered, without entirely dry." It will thus be a matter of some little interest to every visitor in the Holy City to examine the remains of ancient cisterns and aqueducts; and to see with his own eyes how a city so densely populated, so much frequented, and so singularly situated, was abundantly supplied with water; and there are few, we think, will refuse to follow when we direct our footsteps to—

Siloah's brook that flowed
Fast by the oracle of God.

Cisterns.—Jerusalem is at present chiefly supplied with water by its cisterns. Every house of any size has one or more of them, into which the winter rains are conducted by little pipes and ducts from the roofs and courtyards. These private cisterns are generally vaulted chambers with only a small opening at the top, surrounded by stonework, and furnished with a curb and wheel. With proper care the water in them remains pure and sweet during the whole summer. Many of them are ancient, and we have every reason to believe that this mode of obtaining a supply of water was adopted from the earliest ages. One of these cisterns attached to the convent of the Copts, E. of the Holy Sepulchre, is worth a visit. It is a dark cave, but a small gratuity given to one of the servants will secure a supply of lights. It is of great extent, and excavated wholly in the rock; we descend by a long flight of steps, also cut in the rock, with a massive balustrade. One must re-

g 3

main some considerable time after descending, ere his eyes become so accustomed to the dim light shed by the candles as to be able to see the form and extent of the vault. It is now called the *Cistern of Helena*. There is another large cistern in the Church of the Flagellation: another adjoining the wall E. of the Damascus Gate; another in the Latin convent; others among the olive-groves N. of the city—in fact, in every quarter within the circuit of the ancient walls cisterns abound.

Besides the covered cisterns in the houses and courts, there are many large open reservoirs in and around the city. I have already described the position of the *Upper Pool of Gihon* (§ 30), which is now called by the native Arabs *Birket el-Mamilla*, most probably from a ch. which formerly stood near it dedicated to St. Mamilla, in which were preserved the bodies of many martyrs slain by the Saracens. Both this reservoir and the other farther down the valley (§ 30) are manifestly of great antiquity. The prophet Isaiah was commanded of God to go forth and meet Ahas "at the end of the conduit of the *Upper Pool*, in the highway of the Fuller's Field;" and on another occasion, at the same spot, Rabshakeh stood when he delivered the haughty message of his royal master the king of Assyria to the ministers of Hezekiah (Is. vii. 3, and xxxvi. 2). We also read of Hezekiah that he "stopped the *upper outflow* of the waters of Gihon, and brought it down to the west side of the city of David (Zion)." (2 Chron. xxxii. 30.) Connecting these notices, and remembering that nowhere else around Jerusalem is there an upper pool whose waters could be brought down to the W. of Zion, we may safely conclude that the "upper pool," or "upper outflow," is the *Birket el-Mamilla*. The water of this pool is conducted by a subterranean conduit to the pool of Hezekiah, within the city, and also to the cisterns of the citadel. The conduit passes underneath the city wall near the Jaffa gate. This fact corroborates

the view stated above that *Birket el-Mamilla* is the Upper Pool of Gihon.

The *Lower Pool*, now called *Birket es-Sultan*, "the Sultan's cistern," has already been described (§ 30). Isaiah uses the following words in speaking of Jerusalem: "Ye gathered together the waters of the lower pool" (xxii. 9); and the relative situations of *Birket el-Mamilla* and *Birket es-Sultan* favour the conclusion that the latter is the *Lower Pool*.

It is not easy to see what was the object in constructing such a reservoir in such a place. It is too low to supply any part of the city. It was perhaps intended for the use of cattle, for a reserve in dry seasons, and perhaps also for purposes of irrigation.

The great fosse or reservoir, called by the monks "the Pool of Bethesda," has been described above, § 40.

The *Pool of Bathsheba* is a very small tank within the Yafa gate, opposite the castle. It gets its name from the tradition that king David lived in the tower of Hippicus, and had thus an opportunity of seeing the too fair wife of the unfortunate Uriah bathing in this pool (2 Sam. xi. 2). It has long had to dispute its claim with *Birket es-Sultan* in the valley outside; and Maundrell is not far wrong when he remarks that the one has probably the same right to the name as the other.

The *Pool of Hezekiah* lies in the centre of a group of buildings on the W. side of Christian Street. Natives call it *Birket el-Hunmâm*, "the Pool of the Bath." It is about 240 ft. long by 144 wide. The depth is not great. The bottom is the natural rock, levelled and covered with cement; and on the W. side a section of the rock has been cut away. It is supplied with water by a small drain from *Birket el-Mamilla*. From excavations made some years ago for the foundation of a new wall in the adjoining Coptic convent, it was ascertained that the reservoir originally extended 60 ft. farther N., and the

stones of its boundary wall were examined by Dr. Robinson, and found to be of high antiquity. "We are told of king Hezekiah that he 'made a pool and a conduit, and brought water into the city;' and also that 'he stopped the upper watercourse of Gihon, and brought it straight down to the W. side of the city of David.' (2 Kings xx. 20; and 2 Chron. xxxii. 30.) From these words we can only infer that Hezekiah constructed a pool within the city on its western part. To such a pool the present reservoir entirely corresponds; and it is also found in a similar manner."

On the west side of the great north road, a short distance beyond the Tombs of the kings, is one of the largest pools around Jerusalem. It collected the surface-water of a wide area, and its high position made it one of the most important sources of supply for the city. It seems to have been connected by subterranean channels, as yet undiscovered, with the great pool of Birket Iernil, at the N. end of the Haram, and also with Birket Sitti Mariam, outside St. Stephen's Gate, and probably with other cisterns in the same neighbourhood.

FOUNTAINS.

The Fountain of Gihon.—We read in 2 Chron. xxxii. 30, that Hezekiah "stopped the upper outflow of the waters of Gihon, and brought it down to the west side of the city of David;" and also, that "he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?" (Id. xxxii. 3, 4.) In the book of Ecclesiasticus, xlviii. 17, it is also stated that "he brought in water into the midst of the city; he dug with iron into the rock." These several passages apparently refer to the same

work, and the same fountain or group of fountains; and the natural conclusion from them is that there was a fountain called *Gihon* somewhere on the W. of the city, whose waters originally flowed down the valley of Ilmnom. It ought to be observed that the Hebrew word used in Chronicles and translated "fountains" signifies "springs of living water," as distinguished from mere cisterns or tanks in which surface-water is collected. Nehemiah (ii. 13) speaks of the "Dragon-well" in the same direction, and this may probably have been another name for Gihon, or for one of the group of fountains. Hezekiah seems to have covered over the fountain by constructing subterranean chambers similar to those at the pools of Solomon; and then to have conducted the water by subterranean channels into the city. The whole work was one of great magnitude and labour, as the aqueducts and reservoirs were mostly excavated in the rock. The Pool of Hezekiah was one of these reservoirs, and perhaps some of the large cisterns under the Haram were also supplied from this place. Josephus mentions a gate near the tower of Hippicus through which water was brought into the city; and also an aqueduct connected with the royal palace on Zion; there is reason to believe that he refers to the works of Hezekiah.

It is a remarkable confirmation of this view that, when the architect was sinking the foundations for the English church, which stands on the northern brow of Zion, and thus occupies part of the site of the royal palace, he discovered, more than 20 ft. beneath the surface, a vaulted chamber of fine masonry in perfect repair, resting on the rock. Within it were steps leading down to a solid mass of stone-work, covering an immense conduit partly hewn out of the solid rock, and partly built with even courses of masonry, and lined with cement an inch thick. Its direction was E. and W., and the architect traced it eastward for more than 200 ft. Apertures opened into it at

intervals from above; and the bottom was so nearly level that water would always lie in it to such a depth as to enable people to draw with a bucket and line. May not this be the conduit of Hezekiah by which he brought the waters of the fountain of Gihon to the W. side of the city of David? The position of the fountain must have been somewhere in the head of the valley of Hinnom above the upper pool. By cutting a trench across the valley near the pool the aqueduct would doubtless be still discovered, and could then be followed up to the fountain-head. This would be an archaeological discovery of singular importance.

The *Fountain beneath the Haram* is unquestionably one of the most remarkable in Jerusalem. A romantic interest has been thrown around it by the strange stories and traditions we find in both ancient and modern authors. The traveller and antiquarian will naturally wish to have a brief summary of all that is known about it.

In the book of Ecclesiasticus, i. 3, Simon the High-priest is said to have fortified the Temple, and to have covered the great cistern, "whose compass was as the sea," with plates of brass. A short time afterwards Aristens, an officer of Ptolemy Philadelphus, was sent to Jerusalem to secure for the Alexandrian Library a copy of the Jewish Law. In a letter to his brother he gives a full account of the Holy City, and among other things mentions the waters of the Temple. He says a large fountain sends forth a never-failing stream within the area, and that subterranean reservoirs of admirable workmanship extend to a distance of 5 stadia round the Temple; that they have innumerable ducts and pipes for the regulation and distribution of the waters; and that there are many secret openings to them, known only to the servants of the Holy House, through which the abundant waters rushing with violence wash away all the blood of the numer-

ous victims sacrificed. (*Arist. de LXX. Interpretibus*. Joseph. *Ant.* xii. 2, 2.) The genuineness of this letter has been questioned. It is admitted, however, on all hands, that it must have been written before the Christian era.) In the *Mishna*, too, are found numerous traditional notices of the waters of the Temple, from which we gather that they were unfailing and abundant. With these agree the words of Tacitus: "A perennial fountain of water, mountains excavated underneath; likewise fish-ponds and cisterns for preserving rain-water." (*Hist.*, v. 12.) The author of the *Jerusalem Itinerary*, writing in the 4th cent., speaks of immense reservoirs and subterranean cisterns, excavated with great labour beneath the Temple area. (*Ant. Aug. Itiner.* ed. Wessel., p. 590.) To these facts of history may be added the traditions of Jews, Christians, and Muslims—all of which affirm the existence of inexhaustible supplies of water beneath the Haram. And the recent researches of Barclay, De Vogüé, and Wilson, have gone far to confirm statements and traditions which one might have been excused for considering in a great measure fabulous. Barclay's account of the vast cistern between Kubbet es-Sukhrâh, and el-Aksa, which he describes as a "beautiful subterranean lake," has already been given, § 45. He also found a large well in the angle formed by the mosques of Abu Bekr and the Muğharibeh; and he adds, "Judging from the large number of wells with which my chart is dotted, a very large portion of the Haram ground must be cavernous. Even in the N.W. corner, where the natural limestone rock constitutes the surface, there are several extensive tanks."

From whence however are all these tanks, wells, and cisterns supplied? This is still a mystery. I can scarcely believe that there is a living fountain within the area. The water most probably comes by a subterranean aqueduct from some concealed fountain without the walls, like that at the Pools of Solomon (Rte. 7).

The Fountain of the Bath, called *Hammâm esh-Shef'a*, "the Bath of Healing," is thought to be connected with the waters beneath the Haram. It is on the W. side of the Haram, near Bâb el-Katanfu, and was partly explored by Mr. Wolcott, an American. The entrance to the fountain is by a narrow opening in the roof of a house behind the bath. Through this the adventurous explorer was let down by a rope. The shaft soon expanded to about 12 feet square, and the depth to the surface of the water was nearly 80 ft.; the water being $4\frac{1}{2}$ ft. more. Having reached the bottom, Mr. Wolcott found on one side, above the surface of the water, an excavated chamber 15 feet long, 10 broad, and 4 high; and on the other the passage through which the water flows into the well, at first about 10 ft. high, with $4\frac{1}{2}$ ft. of water; but soon expanding into a vault 20 ft. square. Beyond this the passage was from 2 to 3 ft. wide, and covered with stones at the height of 5 ft. The channel was crooked and irregular, and the stones covering it of various kinds—some square hewn slabs, others fragments of marble and granite columns. After extending 80 ft. it terminates at a well from which the water rises. It has been supposed, from the representations of the attendants on the bath, who visit it when the water is low, that there is another passage at a lower level, extending under the Haram. The distance from the opening above ground to the Haram wall is 124 ft.; so that, supposing the subterranean channel to run due E. (which it does not, the direction being about S.E.), it still stops 44 feet short of the area. Dr. Barclay has also, at a more recent date, explored this singular well; but he has added little to our previous knowledge. It is manifest that *esh-Shef'a* cannot be connected with any of the known cisterns of the Haram, for the depth to the surface of the water is nearly 80 ft., which is 33 ft. below the large reservoir, and 28 ft. below the deepest cistern in the Haram. Dr. Whitty has suggested that, in addition to the

supply received from the leakage of the tanks on a higher level, this well may be connected by an aqueduct with a concealed spring at a place called Ain es-Suâni, at the bend of the Kidron Valley, about 500 yards from the N.W. angle of the city. (*Water Supply of Jerusalem*, p. 96.) The well was fully explored by Capt. Wilson in 1864. In his *Notes on Jerusalem*, he gives plan and sections which show its form and extent. It appears that an ancient conduit enters the vault at the extremity of the horizontal passage, but its direction and source are unknown.

Fountain of the Virgin.—On the W. side of the deep valley of Jehoshaphat, about 300 yds. S. of the Haram, is the picturesque Fountain of the Virgin, now called by the Arabs *'Ain um ed-Deraj*, "the Fountain of the Mother of Stairs." The water springs up at the bottom of an artificial cave, some 25 ft. deep, excavated in the rock of Ophel. Descending by a flight of 16 steps, we reach a chamber 18 ft. long by 10 wide and 10 high—its sides built of old stones, and its roof formed of a pointed arch. Then going down 14 steps more into a roughly hewn grotto, we reach the water, which issues from under the lowest step, flows across the pebbly bottom, and disappears with a gentle murmuring sound through a low passage at the interior extremity, leading under the hill to Siloam. Here a recent tradition informs us, the Virgin came before her purification to wash her infant's clothes. Mejr ed-Din gives a different tradition. He states that the water of this fountain was a grand test for women accused of adultery; the innocent drank harmlessly; but the guilty no sooner tasted than they died! When the Virgin Mary was accused, she submitted to the ordeal, and thus established her innocence. Hence a name it was long known by—"the Fountain of Accused Women." The taste of the water is peculiar, but is different at different seasons; towards the end of the summer, when low, it becomes brackish and disagreeable.

One of the most remarkable circumstances, however, connected with the fountain is the *irregular flow of the water*, long known to the inhabitants, and witnessed by Dr. Robinson. His account of it is highly interesting: "As we were preparing to measure the basin of the fountain, and explore the passage leading from it, my companion was standing on the lower step near the water, with one foot on the step, and another on a loose stone lying in the basin. All at once he perceived the water coming into his shoe; and supposing the stone had rolled, he withdrew his foot to the step; which however was also now covered with water. This instantly excited our curiosity; and we perceived the water rapidly bubbling up from under the lower step. In less than five minutes it had risen in the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow; and the water in the basin was again reduced to its former level. Meanwhile a woman of Kefr Silwān came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks dependent upon it gathered around, and suffering from thirst; when all at once the water would begin to boil up from under the steps, and from the bottom in the interior part, and flow off in a copious stream."

The common legend to account for this singular phenomenon is, that a dragon lies within the fountain; when awake he stops the water; but when he sleeps it flows. It is the universal belief that the water comes down from beneath the Haram; and this may probably be the case, though it can only be proved by extensive excavation. There are several of these remitting fountains in Syria. The great fountain of 'Anjar, beside the ancient

Chalcis, in the plain of Bukk'a, is one; and there is another near Tripoli; and a third in the plain of Damascus.

Dr. Robinson suggests that this may be the *Bethesda* of the New Testament, where our Lord cured the impotent man. (John v. 2-7.) The pool of Bethesda is described as being by the Sheep-gate, which must have been near the Temple, as it was repaired by the priests in Nehemiah's time. (Neh. iii. 1, 32.) It may be well doubted whether this fountain or the Pool of Siloam farther down is the true Bethesda. There are stronger reasons, however, for supposing that the Fountain of the Virgin is identical with the *King's Pool* mentioned by Nehemiah as the place where, in his night survey of the desolated city, there was no way for the animal he rode to pass; and where, having dismounted, he went up by the brook and viewed the wall (ii. 14, 15); and it is unquestionably the pool called by Josephus Solomon's Reservoir, which he describes as situated on the E. side of Ophel, between the Fountain of Siloam and the southern side of the Temple.

Recent researches have shown that the Fountain of the Virgin is connected by a subterranean conduit with the interior of the hill beneath Ophel, which it thus supplied with water; but Captain Warren has shown that the statements of Barclay and Pierotti regarding an aqueduct connecting it with the Haram are erroneous.

For a description of the water-supply and sewage of the Temple, see below under *Aqueduct from Solomon's Pools*.

Siloam.—In going from the Fountain of the Virgin to the "Pool of Siloam" we walk down the Kidron for some 300 yds., and then reach a verdant spot, sprinkled with trees and carefully cultivated. This is the site of the "King's Garden," mentioned by Nehemiah as beside the "Pool of Siloam." (iii. 15.) The Tyropoeon now opens on our right; and across its mouth is an ancient causeway, or embankment, forming a large basin,

now cultivated. This was at one time a reservoir. On the end of the causeway stands a venerable mulberry-tree, supported by a pillar of loose stones: it is said to mark the spot where Manasseh caused the prophet Isaiah to be sawn asunder, and it is called *Isaiah's Tree*.

Turning up to the rt. we pass the projecting cliff of Ophel, and soon stand beside *Siloah's Pool*. It is a rectangular reservoir, 53 ft. long, 18 wide, and 19 deep; in part broken away at the western end. The masonry is modern; but along the side are 6 shafts of limestone, of more ancient date, projecting slightly from the wall, and probably originally intended to sustain a roof. At the upper end of the pool is an arched entrance to a ruinous staircase, by which we descend to the mouth of the conduit that comes from the Fountain of the Virgin. Dr. Robinson, having heard it currently reported in Jerusalem, that Siloam was united by a subterranean passage to the Fountain of the Virgin, determined to explore it. Entering at the staircase above mentioned, he found the passage cut through the rock, 2 ft. wide, and gradually decreasing from 15 to 3 ft. in height. At the end of 800 ft. it became so low that he could advance no farther without "crawling on all fours." Here he turned back; but coming better prepared for an aquatic excursion on another day, he entered from the Fountain of the Virgin. Here the difficulties proved still greater. "Most of the way we could indeed advance upon hands and knees; yet in several places we could only get forward by lying at full length and dragging ourselves along upon our elbows." This shows the nature of the passage, and the immense labour the excavation must have cost. He succeeded at length in working his way through. The channel winds and zig-zags, in the very heart of the rock, so much that, while the direct distance is only 1100 ft., the passage measured 1750. The discovery of this remarkable conduit explains why Siloam has

been also regarded as a *remitting fountain*. Jerome appears to be the first who noticed this peculiarity; he is at least the first who records it. He says, "Siloam is a fountain whose waters do not flow regularly, but on certain days and hours; and issue with a great noise from caverns in the rock."

No fountain about Jerusalem has obtained such a wide celebrity as Siloah, and yet it is only 3 times mentioned in Scripture. Isaiah speaks of "the waters of Siloah that flow softly" (viii. 6); Nehemiah says Shallun built "the wall of the pool of Siloah by the king's garden" (iii. 15)—perhaps referring to the embankment of the large reservoir above referred to; and our Saviour commended the blind man, "Go, wash in the pool of Siloam. . . . He went his way, therefore, and washed, and came seeing." (John ix. 7.) These notices, however interesting, would leave us in doubt as to the position and identity of the fountain; but Josephus is explicit on this point, when he says that the Tyropæon extended down to Siloam. Isaiah probably refers to Siloah under the name of the *Old Pool* when he says, "Ye made also a ditch between the two walls for the water of the old pool." This ditch may be the large reservoir at the mouth of the Tyropæon, constructed to retain the surplus waters of Siloah. (Isaiah xxii. 11. Comp. Jer. xxxix. 4, and lli. 7; and Neh. iii. 15.)

En-Rogel, now called by the Arabs *Bir Eyûb*, "The Well of Joab," and by Franks "The Well of Nehemiah," is situated in the bottom of the Kidron, a little below its junction with the valley of Hinnom. It has received its Frank title from the tradition that in it was hid the sacred fire of the Temple during the Babylonish captivity, and which was recovered by Nehemiah on his return to Jerusalem. (2 Mac. i. 19-22.) It is 125 ft. deep, walled up with large hewn stones terminating in an arch above, apparently of high antiquity. There is now a

small rude building over it, furnished with troughs into which the water is poured when drawn. En-Rogel is first mentioned by Joshua as marking the boundary between Judah and Benjamin (xv. 7, 8, and xviii. 16.) It was by this well that Jonathan and Abimelech, David's servants, waited for instructions from Hushai during Absalom's rebellion (2 Sam. xvii. 17); and here Adonijah, David's son, assembled his friends when he aspired to be king in his father's stead. (1 Kings i. 9.)

After abundant rains the water of this well overflows, forming, with the surface water of the neighbouring hills, a little stream in the Kidron. It is said by Mejr od-Din that near the bottom is a horizontal cutting leading to the true source of the water.

Aqueduct from the Pools of Solomon.

—This aqueduct is not referred to in the Bible or in the writings of Josephus; but it is often mentioned in the Talmud as conveying water from *Etam* to the Temple. Josephus informs us that Pontius Pilate offended the Jews by expending the sacred treasures upon aqueducts, by which he brought water to the city from a distance of 400 furlongs; and Mr. Williams has suggested that the aqueduct alluded to is that from *Etam*. This however is mere conjecture, and the length given by Josephus is about 8 times the distance of Solomon's Pools. The fountain at *Etam*, and the course of the aqueduct, have been already described in Rte. 7, p. 69. The aqueduct follows the windings of the hill-sides by Bethlehém to the valley of Hinnom, which it crosses upon 9 low arches, above Birket es-Sultan. Here is an Arabic inscription informing us that the aqueduct was built by the Sultan el-Melek en-Nasr Mohammed of Egypt (circa A.D. 1300): of course he only repaired it. From hence it sweeps round the southern brow of Zion, and enters the city on the side of the hill above the Tyropœon, where it can be traced for a short distance, partly

hewn in the rock, and partly supported on masonry against the side of the cliff. Mr. Wolcott entered it with a light at the point where it passes under the houses, and followed it for about 150 ft. It is carried along the low ridge which crosses the northern part of the Tyropœon in the line of David's street, and enters the Haram at the "Gate of the Chain." Just outside this gate is a large subterranean reservoir, 84 ft. long, 42 broad, and 24 deep, which was doubtless supplied by the aqueduct.

There can be no doubt that the chief supply of water for the use of the Temple came from the fountain of Solomon. Captain Wilson's researches show that there are remains of no less than 3 ancient aqueducts leading from that region to the Holy City; but the entrance of only one, the "low-level aqueduct," has as yet been discovered; it is the one already mentioned, and it still conveys water as far as Bethlehém. "It derives its supply of water from three sources, the Pools of Solomon, Ain Etan, and a reservoir in the Wady Aroob (Arrâb). The latter . . . was found to be 240 ft. long by 160 broad; and according to the account given by the natives, the aqueduct, on leaving this, follows a winding course amongst the hills, passing Tekoa on its way, before it reaches Wady Urta. Shortly before arriving at the pools the conduit receives the waters of a spring called Ain Etan, and passes the pools themselves a little below the level of the plug of the lower pool, from which the water is brought down to it by a branch channel; from this to Jerusalem it has a serpentine course of 13 m., and passes through 2 tunnels, one under the village of Bethlehém, and the other not far from the city." (See above, p. 69.)

The *High-level Aqueduct* derived its supply from several sources among the highlands between *Etam* and Hebron. The most distant of these has not yet been discovered, but the aqueduct has been traced as far S. as Wady Arrâb. From that place it is carried along

the sides of valleys, and through rocky ridges, passing between the upper pool and the "sealed fountain," the latter of which, as Capt. Wilson observes, it probably tapped. Thence it runs along the hill-side above Bethlehem and past Rachel's Tomb, near which it crosses a valley in a tube formed of large blocks of stone perforated, cemented together, and embedded in rubble masonry. The tube is 15 in. in diameter. North of this place the aqueduct has not been traced; but it appears to have crossed the plain of Hephaim, and may perhaps have passed round the head of the valley of Hinnom, supplying Birket el-Mamilla, and then entering Zion at such an elevation as to supply the highest parts of the city. A few years ago, when excavating for the foundations of the new Russian Convent on the W. of the city, the remains of a very ancient conduit were discovered; and afterwards a portion of it was laid bare within the walls at the Latin Patriarch's house. Capt. Wilson suggests that this may be the termination of the "high-level aqueduct." (*Notes*, pp. 81, 82.)

"The *third aqueduct*," says Capt. Wilson, "was only seen at one place, to the S. of Rachel's Tomb, and then unfortunately there was no time to pay attention to it; it was said to follow the northern slope of the ridge lying between Wady Urtas and Wady er-Rahib, and to have done this must have passed under the divide near the head of the pools by a tunnel."

It would be most interesting to trace these aqueducts to their sources and terminations. (See a further account of the "high-level" in Whitty's *Jerusalem*, pp. 130-140.)

The researches of Signor Picrotti have brought to light a most remarkable system of drains beneath the Haram, which serves, as I believe, to fix the site of the Temple and its courts. It appears that the aqueduct from Etam terminated within the Haram, at the fountain called el-Kâs, in front of el-Akma. From thence a conduit, hewn in the rock, conveyed

the water to the cave Bir el-Arwâh, below Kubbet es-Sukhrâh (See p. 116); the conduit then runs northward 120 ft., to a large double cistern; then it takes an easterly direction, and runs through a triple rock-hewn tank, about half-way between the central platform and the eastern wall; then it passes out under the Haram wall, and descends toward the Fountain of the Virgin. A plan and sections of this drain, with its tanks and tributaries, are given by De Vogüé, who states that the cave beneath the Sacred Rock was the cesspool of the great altar; that the tanks to the N. of it were beneath the place where the victims were slaughtered; and that the drain was intended to carry off the blood, which it would do most effectually, being abundantly flushed with water not only from the southern end at el-Kâs, but also from a cistern a little to the W. of the spot where the victims were slaughtered, and from a side drain falling in farther eastward from the great reservoir of Birket Israil.

It also appears that the water from Solomon's Pools, not needed for the Temple ablutions, fell into the great reservoir in front of el-Akma; and from it there was an overflow down a channel beneath the Triple Gateway to the Kidron (De Vogüé, *Le Temple*, p. 57, Planche I.).

§ 48. ANCIENT TOMBS.

Every hill and valley round the Holy City is thickly studded with these memorials of man's mortality. The summits of Zion and Bezetha; the slopes of Olivet and Moriah; the rocky plateau on the N.W.; and the deep valleys of Hinnom and Jehoshaphat, are all cemeteries. The tombs of Jerusalem are far more numerous than her houses. Many of them are evidently very ancient; and a few are interesting from their historic and

sacred associations. I shall now describe the most remarkable.

Tomb of David.—There is no historic fact in the word of God more plainly stated than this, that king David, and most of his successors on the throne of Israel, were buried in Zion. The fact has been disputed of course—what fact has not? And M. de Sauley believes he has “demonstrated” that not only was David buried $\frac{1}{2}$ m. distant from Zion; but that the lid of his sarcophagus, rifled by his (M. de Sauley’s) own hands, is now in the Louvre! Lowin places the royal tombs on the side of Olivet, near the village of Silwân, facing Mount Ophel; and he affirms that when the sacred writers say that David was buried “in the city of David,” they only mean *at the city!* (*Jerusalem*, p. 72.) Thrupp locates the Royal Tombs on Mount Moriah, beneath the S.W. corner of the Haram, quoting in favour of this singular view Neh. iii. 16, and Ezek. xliii. 7, 8. (*Ancient Jerusalem*, p. 165.) The royal sepulchres were well known after the return of the Jews from Babylon, and Nehemiah incidentally describes their position. After mentioning the section of the city wall built by Shallan, extending from the pool of Siloah to the “stairs that go down from the city of David,” he adds,—“after him repaired Nehemiah, the son of Azbuk, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.” (Neh. iii. 15, 16.) The pool here referred to seems to be the lower pool, *Birket es-Sultan*, in the valley of Hinnom; and the whole description shows that the royal tombs were on or near the southern brow of Zion. Josephus says that Solomon buried David with great pomp, and placed immense treasures along with his body in the tomb. These remained undisturbed till the time of Hyrcanus son of Simon Maccabæus, who, being besieged by Antiochus Pius, and wishing to give him money to raise the siege, “opened one room of David’s sepulchre and took out 3000 talents.”

The tomb was again opened and plundered by Herod the Great, who was disappointed at not finding more money, and consequently made an attempt to penetrate as far as the bodies, “but two of his guards were killed by the flame that burst out on them,” and he was obliged to give up the sacrilegious attempt. (*Ant.* xiii. 8, 4; and xvi. 7, 1.) We have a still later testimony to the preservation of these tombs in the words of the Apostle Peter regarding David: “He is both dead and buried, and his sepulchre is with us unto this day.” (*Acts* ii. 29.)

From that time, however, the royal tombs appear to have been forgotten, or at least they are not mentioned, till the close of the 11th cent., when Raymond d’Agiles, one of the historians of the first Crusade, says regarding the Cenaculum, “There are also in that church . . . the sepulchres of King David and Solomon, and of the holy protomartyr Stephen” (*Gesta Dei per Francos*, p. 174). In the next century Benjamin of Tudela visited the Holy City, and wrote the following singular story. I insert it here as perhaps having some foundation in fact. “On Mount Zion are the sepulchres of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance this place is hardly to be recognised. Fifteen years ago one of the walls of the church on Zion (the *Cenaculum*) fell down, and the patriarch commanded the priest to repair it. He ordered stones to be taken from the original wall of Zion for that purpose, and 20 workmen were hired at stated wages, who broke stones taken from the very foundation of the wall of Zion. Two labourers thus employed found a stone which covered the mouth of a cavo. This they entered in search of treasures, and proceeded until they reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David; to the left they saw that of Solomon in a similar

state; and so on the sepulchres of the other kings buried there. They saw chests locked up, and were on the point of entering when a blast of wind like a storm issued from the mouth of the cave with such force that it threw them lifeless on the ground. They lay there until evening, when they heard a voice commanding them to go forth from the place. They immediately rushed out and communicated the strange tale to the Patriarch, who summoned a learned rabbi, and heard from him that this was indeed the tomb of the great king of Israel. The patriarch ordered the tomb to be walled up so as to hide it effectually." The narrator closes by the statement, "The above-mentioned rabbi told me all this." This extravagant legend was most probably founded on some narrow basis of truth, garnished by the lively imagination of Benjamin, or his friend the rabbi.

The royal sepulchres were doubtless hewn in the rock, like other tombs of great men in that age; and if so they must still exist. If the entrance was accidentally covered over with the debris of fallen buildings, they might remain hidden and unknown for ages; and when all the resident Christians were so fully occupied in grafting Christian traditions upon every nook and corner of the Holy City, it is not strange that the tomb of David should have been forgotten. About the middle of the 15th centy. the tombs are mentioned by several travellers, and one (Tucher of Nuremberg, A.D. 1479) says that the Muslims had converted the crypt, or lower story of the *Oenaculum* (see § 53), into a mosque, within which were shown the tombs of David, Solomon, and the other kings. In the following centy. Fürer, a German traveller, professes to have visited the tombs, and gives a brief description. "On the left of the *Oenaculum*, under the choir, is a large vaulted cave; from it we come by a narrow passage, shut in by wooden rails, to an arch on the left, in which is a very long and lofty monument, cut entirely out of the rock, with carving admirably ex-

ecuted. Under this are buried David, Solomon, and the other kings of Judah." This account also partakes of the marvellous, and must be received with caution. It is a fact, however, that Jews, Christians, and Muslims, have now for more than 4 centuries agreed in regarding the *Oenaculum* as the spot beneath which the dust of the kings of Judah lies. Numbers of Jews may be often seen standing close to the venerable building, looking with affectionate sadness toward the spot. In 1839 Sir Moses Montefiore and his party were admitted to the mosque. They were led to a trellised doorway, through which they saw the tomb, but they were not permitted to enter. A few years ago an American lady, daughter of Dr. Barclay, was enabled, through the kindness of a Mohammedan lady-friend, to enter and sketch the sacred chamber. She says, "The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning" (*City of the Great King*, p. 212.)

The real tomb, if it be in this place, must be in the cave below. The structure covered with satin and described by Miss Barclay, is merely a cenotaph, like those in the mosque at Hebron. When both mosque and cave are thrown open, and full opportunity given for the search, then, and not till then, can it be satisfactorily established that the royal tombs are or are not in this place.

Tombs in the Valley of Hinnom.—Leaving the tomb of David, and descending through ploughed fields on the southern declivity of Zion, we

reach the Valley of Hinnom. (See § 30.) The whole cliffs on its southern side are honeycombed with tombs—most of them very old; small gloomy caves, with narrow doorways. A few have imperfect Hebrew inscriptions, not older than the 8th or 9th century. There are also some with Greek inscriptions, now mostly obliterated. One has a +, and the words ΘΥ ΑΓΙΑΣ ΚΑΘΩΝ: another exhibits some traces of painting on the walls and ceiling, consisting chiefly of glories round the heads of Greek saints. This is the tomb usually shown by the monks as the place where the Apostles hid themselves after the capture of the Saviour. The tombs in these cliffs are almost all plain chambers hewn in the limestone rock, without any architectural ornament, save here and there a moulding round the door. As works of art they have no interest; but we may perhaps infer from the words of Jeremiah that this was one of the ancient Jewish cemeteries. (vii. 32, and xix. 2-12.)

About half way up the side of the hill, directly opposite the Pool of Siloam, is the reputed site of *Aceldama*, "the Field of Blood," bought with the "30 pieces of silver," the price of our Lord's betrayal. (Matt. xxvii. 7, 8; Acts i. 19.) It is a long vaulted building of massive masonry, in front of a precipice of rock, in which is apparently a natural cave. The interior is excavated to the depth of some 20 ft., thus forming an immense charnel-house. At each end is an opening, through which we have a dim view of the interior; the bottom is empty and dry, with a few half-decayed bones scattered over it. The tradition identifying it is as old as the time of Jerome; and is referred to by almost every pilgrim and traveller from that age to the present day. The charnel-house is first mentioned by Maundeville. The bodies of the dead were thrown loosely into it, and the soil was believed to possess the power of consuming them in the short space of 24 hrs. On this account, it is said, many shiploads of it were carried away in the year 1218 to the *Campo*

Santo at Pisa. (Pococke's *Description of the East*, p. 25.) The place does not appear to have been used for burial for more than a century, though some travellers affirm they have seen bodies in it within the last 50 years.

Tombs in the Valley of Jehoshaphat.

—From the cemetery of Hinnom we pass over to that of Jehoshaphat, where we find the humble modern Jewish tombs scattered thickly around the proud monuments of their ancestors. In the little village of Kefr Silwan are some rock sepulchres worth a visit. The people may be rude and troublesome at first; but if the traveller treats them with cool respectful indifference they will soon leave him to his researches. The scene presented to the view of the traveller when he climbs up to this strange village is one of the most remarkable and picturesque around the city. Opposite to him the summit of Moriah is crowned by the massive walls of the Haram, from which Ophel descends in broken masses of rock and terraces of olives; while at his feet is the deep, barren bed of the Kidron, expanding a little farther down, at its junction with the Tyropoon, into verdant gardens—then receiving the gloomy Tophet, whose precipitous southern bank, dotted with dark caves, projects eastward, contracting the pleasant valley into a narrow rugged ravine. And the village itself is remarkable, clinging to the rocky bank of the Kidron—its inhabitants a kind of semi-troglodytes. Tombs are here excavated in the cliffs, one above another, many of them now occupied as dwellings; while to the front of others rude huts are stuck on. "The cries of infancy," says Bartlett, "are heard to issue from the gloomy recesses of ancient sepulchres; and where the bodies of the nobles of Judah were consigned to their last home, with all the pomp of funeral ceremony, flocks of sheep and goats are now driven for nightly shelter." The tombs are in general better finished than those of Hinnom; and a few of them belong to another style, perhaps to another race. One,

minutely described by M. de Sauley, and situated at the N. end of the village, resembles in its architecture some of the tombs of Egypt, and still more a sepulchral monument dug out by Botta from the mound of Khorsabad. It is a monolith, partially isolated; the sides contract slightly, and are surmounted by a deep Egyptian cornice. De Sauley's "conviction" is that this is the chapel where Solomon's Egyptian wife performed the sacred rites of her native country. (1 Kings vii. 8-12; 2 Chron. viii. 11.)

The most remarkable group of sepulchral monuments around the Holy City is that in Jehoshaphat, below the S.E. angle of the Haram. There are 4 tombs here in a range, on the l. bank of the valley, which, from their situation in the deep narrow glen and the style of their architecture, are justly calculated to arrest the attention of every traveller; the first we reach on coming up from Keft Silwân is now generally called

The Tomb of Zacharias.—This is a cubical monolithic structure, separated from the natural rock, of which it forms a part, by a broad excavated passage. Each side measures about 17 ft., and is ornamented with 2 columns in the centre, and a quarter column adjoining a pilaster at each angle, all Ionic. They support a broad cornice, over which rises a quadrangular, equilateral pyramid. The whole monument is apparently solid. It is said to have been constructed in honour of Zechariah, who was stoned in the court of the Temple, in the reign of Jotham (2 Chron. xxiv. 21), the name of whom our Lord speaks as slain "between the temple and the altar." (Matt. xxiii. 35.) Such is the modern theory; but the *Jerusalem Itinerary*, of the 4th cent., says it is the tomb of Isaiah (*Vet. Rom. Itiner.*, ed. Wesseling, p. 595); and Benjamin of Tudela, in the 12th cent., appears to describe it as the sepulchre of king Uzziah. There is not a shadow of evidence that it was ever intended for any of these, and the style of the architecture can scarcely

be earlier than our era. The Jews hold it in high respect, and prayers offered up at it are said to be of un-failing efficacy. It is the great wish of every Jew to be buried as close to it as possible.

The Tomb of Absalom resembles the preceding in some degree, and I therefore place the two together, though the 2 other tombs of the group lie between them. The lower part of this monument is a monolith, isolated like that of Zechariah, but the upper part is of masonry. The body of the monument is a cube, 22 ft. on each side; and the columns and pilasters are arranged in precisely the same way as the former. Over the columns, however, is a Doric frieze, ornamented with triglyphs and *pateræ*, and over this an Egyptian cornice; so far the material is the solid rock. The upper part consists of 2 layers of large stones terminating the cube; then a cylinder, composed of 3 more layers, ornamented with projecting cable-mouldings; the whole terminates in a singular concave-curved pyramid, crowned by a tuft of palm-leaves. The total height above the present surface of the ground is nearly 54 ft., of which 37 are masonry. Its lower part is buried to some depth in a mass of stones, thrown at it by Jews, who, believing it to be the pillar of Absalom mentioned in Scripture, have been in the habit from time immemorial of showing their horror at his rebellious conduct by casting a stone and spitting as they pass by.

In the lower part is a small chamber 8 ft. square, to which we enter by a little door on the E. side, above the cornice; the ceiling is flat, with an ornamental panel, and a Greek moulding for a cornice. On the N. and W. sides of the chamber are recesses 2 ft. deep, and there is now a small hole broken through the western wall. The interior is encumbered with rubbish, so that the receptacles for the dead, if any exist, are covered.

The style of the architecture shows at once that this cannot be the pillar Absalom had "reared up for himself during his lifetime in the king's day."

(2 Sam. xviii. 18); and, indeed, his name is not attached to it by any writer before the 12th centy., when Benjamin of Tudela mentions it. The author of the *Jerusalem Itinerary* calls it the monument of Hezekiah; and Adamnanus, in the 7th centy., seems to speak of it as the tomb of Jehoshaphat. The precise date of the monument it is difficult to determine. It bears a striking resemblance to some of those we have seen in Petra; and this would seem to favour the supposition of Dr. Robinson, that it is probably to be referred to the time of the Herods, who were of Idumean descent, and maintained an intercourse between Petra and Jerusalem. The strange mingling of the Greek and Egyptian styles, observable both here and in Petra, would not be inconsistent with the age of the Herods. Mr. Ferguson regards the pyramid on Absalom's tomb as a modern improvement, chiefly because it is anomalous: but there is no evidence of this on the monument itself—the work appears to be all of the same age.

Tomb of St. James.—A few paces N. of the monument of Zacharias is a large excavated chamber in the side of the cliff, having in front a porch supported by 2 columns and 2 half-columns of the Doric order, connected by an architrave, over which is a Doric frieze, with triglyphs and a cornice; the order is about 10 ft. high. The porch is 18 ft. wide by 9 deep; and on its N. side are a door and staircase leading to the rock overhead. On the E. a plain door admits to the principal sepulchral chamber, about 17 ft. by 14, from which open 3 smaller chambers, with recesses for bodies. On the S. side of the vestibule is a door leading through an excavated passage to the monument of Zacharias.

In this tomb, says tradition, the Apostle James sought refuge during the interval which elapsed between the crucifixion and resurrection of our Lord. The tradition is first found in Gregory of Tours, where it is said, that, when James saw his Saviour dead

upon the cross, he vowed he would neither eat nor drink until he should see him risen again. On the third day our Lord showed himself to the apostle, saying, "Arise and eat, for I have now risen from the dead." The story, however, does not appear to have been attached to this cave till the time of Maundeville, in the 14th centy.

The Tomb of Jehoshaphat is in the N.E. angle of the excavated area around the pillar of Absalom. The pediment alone is now visible, owing to the accumulation of rubbish. It is richly ornamented with foliage, and has a strange and striking appearance, as if rising up in all its beauty out of the heart of the mountain. The interior is inaccessible, having been filled up, it is said, by Jews, in consequence of an incident that occurred in 1842. A member of the Chaldean church, educated at Rome, visited Jerusalem, and attempted to explore this tomb. While thus engaged, he found a Hebrew MS. roll, containing the Pentateuch. The discovery made a great sensation at the time, but the Jews said it was one of those which they are in the habit of burying in the graves of their rabbis. This tomb cannot, of course, be that of King Jehoshaphat, who "was buried with his fathers in the city of David his father." (1 Kings xxii. 50.) Indeed, so late as the 7th centy., these 2 excavated sepulchres are said by Arculf to be those of Simon the Just, and Joseph the husband of the Virgin Mary. (*Early Travels in Pal.* p. 4.)

Tombs of the Prophets.—Turning away from these singular monuments in the bed of the Kidron, and ascending the rocky termed side of Olivet for about a quarter of a mile in a S.E. direction, we reach the Tombs of the Prophets. They are situated on the side of the hill, between the footpath and the main road to Bethany. Their position is marked on the map, but, as the entrance is not easily discovered, it is as well to take a guide. These tombs are different in plan and style from all others yet known round

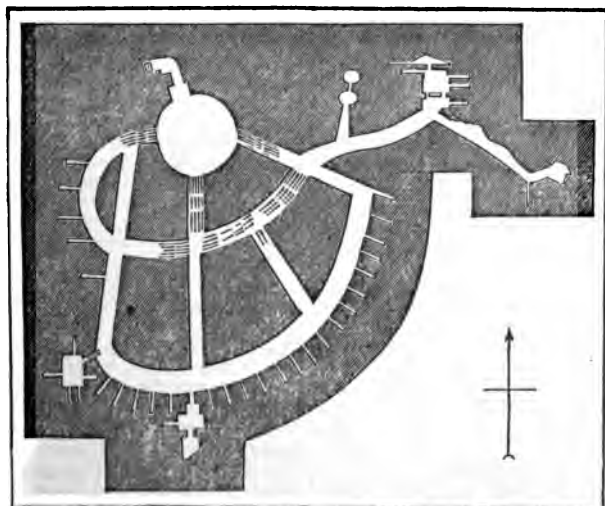
the Holy City, and therefore deserve a visit. Through a long descending gallery, the first part of which is winding, we enter a circular chamber, about 24 ft. in diameter and 10 high, having a hole in its roof, through which an entrance may be also obtained. From this chamber, 2 parallel galleries, 10 feet high and 5 wide, are carried southwards through the rock for about 60 ft.; a third diverges S.E., extending 40 ft. They are connected by 2 cross galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 ft. long, and has a range of 30 *loculi* on the level of its floor, radiating outwards. Two small chambers with similar *loculi* also open into it.

No inscriptions, sarcophagi, or remains of any kind, have been discovered tending to throw a ray of light on the age or history of these mysterious mansions of the dead. I know not when or why they got their present

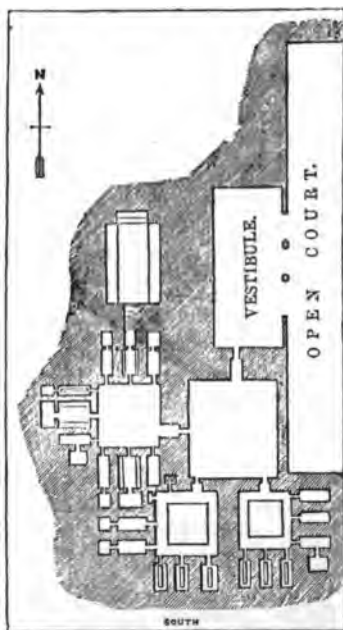
name; but one thing is certain—they can have nothing to do with the tombs of the prophets, which Christ told the Pharisees they “built.” The accompanying plan will show the intricate nature of these excavations better than any description.

Tomb of Helena, commonly called *the Tombs of the Kings*.—The position of this remarkable catacomb has already been pointed out. (§ 31.) In going from the city we follow the N. road through the Damascus gate, or the branch leading into it from the Yâfa gate. As we, however, have just been visiting the Tombs of the Prophets on Olivet, we may descend and cross the Kidron at the Chapel of the Virgin, and then striking up the steep path to the N.E. angle of the city, follow the Anathoth road to where it begins to descend into the bed of the Kidron, and then turn to the l. round a rocky promontory of Bezetha. Here we may observe some

TOMBS OF THE PROPHETS.



traces of the ancient wall of Agrippa; and not far off, beautifully situated in a sequestered ravine, is a rock tomb in excellent preservation, which some



Tomb of Helena, commonly called the Tomb of the Kings.

would identify with the *Fuller's Tomb*, said by Josephus to be near the spot where the wall bent southwards. (*B. J.* v. 4, 2.) Continuing westward along the southern side of the valley, we pass numerous other tombs in the cliffs—perhaps the “Royal Caverns” through which the wall of Bezetha ran after passing the monument of Helena. One of them is revered by the Jews as the grave of Simon the Just. (*Joseph., Ant.* xii. 2, 5.)

The tomb of Helena is $\frac{1}{2}$ m. N. of the Damascus gate, and about 60 yds. to the rt. of the Nâbulus road. On reaching the spot we find a broad trench hewn in the rock, which here

forms the surface of the ground. The western end of the trench slopes gradually to the bottom, some 18 ft. deep. On descending, we observe on the l. a very low arched doorway, opening, through a wall of rock 7 ft. thick, into an excavated court 92 ft. long by 87 wide. Its depth is now only about 18 ft.; but the bottom is encumbered with an accumulation of rubbish. The walls all round are of the native rock hewn smooth. On the western side is a vestibule, 89 ft. wide, 17 deep, and 15 high, also hewn in the rock; the open front was originally 27 ft. wide, but the sides are now much broken. It was supported by 2 columns in the middle, and apparently a semi-column at each side, but these are gone, with the exception of a fragment of one of the capitals which depends from the architrave. Along the front extend a deep frieze and cornice; the former richly ornamented with clusters of grapes, triglyphs, and paterae, alternating over a continuous garland of fruit and foliage, which was carried down the sides. Unfortunately, this beautiful façade is almost obliterated, partly by the tooth of time, but chiefly by the hand of man. It has suffered much even within the last few years.

At the southern side of the vestibule is the entrance to the tomb. The door, with its necessities, is one of the most remarkable and ingenious pieces of mechanism which has come down to us from antiquity. It deserves attention for its own sake, and also as affording strong corroborative evidence of the identity of the monument. The opening is very small, and considerably below the floor of the vestibule; the rock around it, too, has been broken and destroyed, but enough remains to show its plan. Originally the door could only be approached by a straight subterranean corridor, 10 ft. long, the entrance to which was by a trap-door, closely covered with a flag. The landing-place below this trap-door was on the very brink of a well or pit, which could only be avoided by great caution. Passing this and crawling along the low corridor, the door was found to be covered with a heavy circular

slab of stone running in a groove, inclining upwards to the left; the door could thus only be moved from its place by means of a lever pressing from rt. to l. This would have been a simple process, had the whole slab and groove been exposed; but they were so carefully concealed by the sides of the corridor, that the door seemed a piece of the solid rock; and there was besides on the l., in a little passage, another slab sliding in another groove at right angles to the door, which, being shot in, served as a bolt and made the door immovable. These complicated arrangements, combined with the strength of the materials, rendered the entrance impracticable except to the initiated. And there was in addition an inner door invented to serve as a trap to the unwary robber. It was a massive slab of stone, fitting exactly into the deeply recessed opening, and so hung upon pivots above and below that it yielded to pressure from without, but immediately fell back into its place on the pressure being removed. Should any one be so unfortunate as to enter and leave the door for an instant, his fate was sealed; for it fitted so closely into the deep recess that he had no possible means of pulling it open again. The roof of the corridor is now broken away, and the corridor itself, as well as the pit at its original entrance, nearly filled up with rubbish; but a careful examination and a little excavation lay bare the whole puzzle.

An old derwish is generally at hand to guide travellers through the interior; but it is always better to bring candles, torches, and suitable garments from the city, for the vaults are dark, damp, and dirty.

The first room we enter, after crawling through the low door, is an antechamber 18½ ft. by 19. Its walls, and those of all the other apartments, consist of the natural rock hewn smooth. On the S. side are two low doors leading to other chambers, and on the W. one. The doors were once closed by stone slabs with carved panels, shutting from within, apparently on

the same principle as the outer door: they are now broken, and the fragments lie scattered about. The first chamber on the S.E. measures 11 ft. by 12, and has 3 low loculi on the eastern and the same number on the southern side, running into the walls at right angles. The second room adjoining is about 13 ft. sq., and has 3 recesses on the S., and 3 on the W.; the central ones having higher openings. On the rt. hand of the entrance-door is a small door leading by a staircase and inclined plane down to an under-chamber, on each of three sides of which is a large arched niche, where sarcophagi of white marble once stood. The lid of one almost perfect, and the fragments of others, were removed by M. de Sauley, and may be seen in the museum of the Louvre.

The door on the W. of the antechamber leads into an apartment 13½ ft. square, apparently one of the most important in the whole structure. It has no less than 9 loculi—3 on the N., 3 on the S., and 3 on the W. side; the central ones being larger and of a different form. Passing through the central recess on the N., we enter a low door, and descend by an inclined plane to another vault, with an arched recess opposite the entrance, and one on the l. Here once lay the lid of a marble sarcophagus, richly carved with wreaths and flowers. M. de Sauley, on seeing it, immediately concluded that it was the veritable sarcophagus of king David, and consequently carried it off to the Louvre, where the curious may now see it.

Over most of the loculi are little triangular niches for sepulchral lamps; and behind the loculi are small chambers, the openings of which seem to have been covered by the stone sarcophagi. May not these have been intended to contain such articles of value as were usually placed in the tombs of persons of distinction? It would seem, also, that the two lower chambers or vaults were designed as the resting-places of the chief personages. Here alone were found sculptured marble sarcophagi; and the vaults themselves were more remote and more carefully

concealed than the others—each in fact forming a *sanctum*. The accompanying plan will serve to guide the traveller in his explorations, and enable the reader to comprehend the above details. It may be worthy of notice that each of the sepulchral chambers has a raised dais, or *dossan*, formed of the rock, round the sides, similar to those in some of the excavations at Petra.

The first question one naturally asks after completing his examination of these tombs is, By whom were they constructed, and for whom were they intended? It is a singular fact that there is not an inscribed stone or sculptured device in or around them to throw a ray of light on their history. In this respect they resemble the tombs of Petra; but are widely different from those of Egypt, Palmyra, and Rome, where not only every monument and excavation, but every niche, has its record. The notices of them in history are few and far from satisfactory. It is not strange therefore, that their origin and object should be keenly disputed. Almost every writer on the Holy City, who lays claim to learning and originality, has a theory of his own. M. de Sauley has not only "demonstrated them" to be the tombs of the kings of Judah; but he has identified the particular *loculus* of each monarch! Mr. Fergusson, on the opposite extreme, maintains that "their architecture is undoubtedly later than the Christian era, and the slab, which de Sauley calls the cover of the sarcophagus of David, is *certainly more modern than the time of Constantine*." Mr. Williams believes them to be the "monuments of Herod," and considers their splendour and extent entirely suited to the magnificent ideas of that great monarch, whose ambition it was to be the founder of a dynasty. Dr. Schultz identifies them with the "Royal Tombs" mentioned by Josephus in the line of Agrippa's wall. And Dr. Robinson, taking history and ancient topographical notices as his guides, shows this to be the *Tomb of Helena*. I feel inclined to adopt the last theory; believing that, if the

arguments in favour of it do not amount to absolute proof, they at least reach the highest degree of probability. But the reader shall judge for himself.

Helena was the widowed queen of Monobazus, king of Adiabene. Having, with her son Izates, who succeeded to the throne, become a proselyte to Judaism, she fixed her residence at Jerusalem, where, during the prevalence of the famine predicted by Agabus, in the days of Claudius Cæsar (Acts xi. 28), she relieved multitudes of the poor suffering Jews by her unbounded liberality. Having determined to end her days in the Holy City, she prepared her sepulchre during her lifetime, as was then the custom, doubtless intending that her son and his family should also be buried in the same place. It so happened that she and her son were consigned to this tomb at the same time. May not their remains have been placed in those marble sarcophagi, the fragments of which were lately to be seen in the two lower vaults?

The tomb of Helena is thrice mentioned by Josephus—once as marked by 3 pyramids, at a distance of 3 stadia from the city; again, as opposite to the gate near which Titus first approached the city on the N.; and lastly, in the description of Agrippa's wall as given above (§ 38). The references may be seen in the *Bib. Res.* i. p. 362. The pyramids probably resembled those which surmount some of the tombs at Petra, and may have stood over the façade. They were still here in the time of Eusebius, who mentions them as *στῆλαι διαφανείς*. Jerome describes their position with some little definiteness. He states that, as Paula approached the city from the N., the mausoleum of Helena lay on the l. The ancient northern road is still here, passing close on the W. of these tombs, and we know from other incidental notices that Paula came to the city by it. Thus then the tomb of Helena, according to Jerome and Eusebius, lay E. of the road, 3 stadia from the city, and this accords with the position of the excavations above de-

scribed. The pyramids, indeed, are gone; and we could not expect them to have remained, since the rock-hewn façade is well-nigh destroyed. But there is still a stronger argument for their identity in a description given by the Greek writer Pausanias in the 2nd centy. "In speaking of the sepulchres he had seen, he mentions two as being worthy of particular admiration, viz. that of king Mausolus in Caria, and that of *Helena at Jerusalem*. This latter he describes as remarkable for its door, which was of the same rock, and was so contrived that, when the returning year brought round a particular day and hour, it then opened by means of mechanism alone, and after a short time closed again; had one tried to open it at another time, he must first have broken it with violence." It is impossible not to recognise in this account the mechanism of the external door as above described. Doubtless the secret of its construction was carefully preserved, and many fables circulated regarding it. The present state of the doorway shows that the latter part at least of Pausanias's statement was true, and that it had to be broken ere an entrance could be secured. Though the tomb of Helena was one of the most celebrated monuments about Jerusalem during the first four centuries of our era, it was overlooked from that time till near the close of the 16th centy., when it was brought into notice again under the name which it still bears, "The Tombs of the Kings."

De Sauley, in his *Terre Sainte*, i. 345, seq., has given an interesting account of a thorough exploration of this catacomb. He laid bare a grand staircase in the outer court; he found that there is an accumulation of rubbish in the inner court before the façade, to the depth of 16 ft.; he discovered in the ante-chamber an immense number of terra cotta urns, vases, and lamps, apparently Roman, two or three small vases of oriental alabaster, some stone coffers, and a few gold ornaments. He also opened a chamber hitherto unknown, and found in it a plain stone sarcophagus, inside which

was a skeleton in good preservation, but on being touched it crumbled to dust. On the side of the sarcophagus is an inscription in two lines, eight letters in each line. He states, and apparently with truth, that the inscription is bilingual—the upper and older in Syriac; the lower in Hebrew. He gives it as follows in Hebrew:—

צרה מלכחה

"Sarah Queen."

The sarcophagus and most of the urns, &c., are now in the Louvre.

Detailed descriptions of these tombs may be seen in De Sauley's *Journey round the Dead Sea*, ii. 134, sq.; Tobler, *Topographie von Jerusalem*, ii. 276, sq.; Thrupp, *Jerusalem*, 246, sq.

The Tombs of the Judges.—Continuing up the valley of Jehoshaphat for $\frac{1}{2}$ m., we strike the path leading to Newby Samwil, following which $\frac{1}{2}$ m. farther, we have some 40 paces on our rt., the Tombs of the Judges. As we approach them we observe that the rocks on each side of the road are filled with ordinary sepulchres; but the so-called Tombs of the Judges are more extensive and more elaborately finished than any of the others—in fact, they are among the most interesting sepulchral monuments around the Holy City. To examine them fully it is necessary to bring candles or torches. The entrance faces the W., and has an open vestibule, 13 ft. by 9; the sides and architrave ornamented with a plain moulding, and the latter surmounted by a curious pediment, with flowers and tracery surrounding a torch, and having also a torch at each angle. In the back wall of the vestibule is a narrow door similarly ornamented, opening into the main chamber, 20 ft. by 19, and 8 ft. high. On its N. side are two tiers of loculi; seven in the lower and six in the upper tier. On the l. of the door is one loculus. The centre of the S. wall is pierced by a door opening into a room 8 ft. square, containing three loculi on each of its three sides, with an arched niche or shelf over them. In the E. wall of the main chamber is

another door leading into a chamber similar to that on the S., but with two tiers of loculi. At the N.E. angle of the main chamber a flight of steps leads down to two vaults with loculi and niches. In this sepulchre there are between 60 and 70 receptacles for bodies; and there may perhaps be others still unexplored. Beautiful detailed plans and sections are given in Williams's *'Holy City,'* 2nd ed., vol. ii.

Dr. Robinson says he has been able to find no notice of these tombs earlier than the time of Cotovicius (A.D. 1598), who gives them no name. Sandys, in 1611, calls them the Sepulchres of the Prophets. Quaresmius first describes them under their present name, and refers them to the Hebrew Judges of the Old Testament. But the name, however it originated, more probably had reference to the Judges of the Sanhedrim; and was applied in consequence of the fancied correspondence of the number of loculi with the number of members composing that tribunal.

Other Tombs may be seen along the high ground N. of the above, some of which would repay the time and trouble of a thorough exploration. One of peculiar interest was discovered a few years ago by Dr. Barclay, and a sketch and plan of it are given in Bartlett's *'Jerusalem Revisited.'* It is situated about $\frac{1}{2}$ m. N.E. of the Tombs of the Judges, and is surrounded by extensive foundations and the remains of a considerable town, called by the Arabs *El-Musahny*. The ruins cover the two sides of a ravine which falls into Wady Beit Hanina from the E., and among them are some fragments of columns of an immense size. But the most interesting monument in the place is one of the large tombs. In front is an irregular area excavated in the limestone rock, at one side of which is an open porch whose walls are cut in the Jewish bevelled style, to resemble masonry; and most of this cutting is in perfect preservation. A round-arched door opens on a large chamber in whose sides are the usual loculi for bodies;

and beyond it is another smaller chamber. This tomb is unquestionably Jewish; and from its unique style of ornament is highly interesting.

The Tomb or Monument of Herod is twice named by Josephus; first, when Titus intended to break up his camp on Scopus, and approach nearer the city, it is said that "he stationed a body of men, horse and foot, to check the sallies of the enemy, and employed the main body of his army in levelling the intervening ground as far as the walls." He swept away the garden-walls, hedges, and fruit-trees, filled up hollows and chasms, removed eminences; "and thus the whole space from Scopus to the *Monuments of Herod*, adjacent to what is called the Serpent's Pool, was reduced to a level." (*B. J.* v. 3, 2.) At first sight it might appear that the ground spoken of as having been levelled was that between Scopus and the neighbouring wall on the N. of the city; and that, therefore, the monuments of Herod were somewhere near the N.E. angle. But a glance at the nature of the ground, and an examination of other incidental statements of Josephus, show plainly enough that this was not the section levelled. Immediately on the S. of Scopus runs the valley of Jehoshaphat, and along its southern brow, as has been seen, was built the wall of Bezetha. No general would, therefore, select such a site for his camp, or commence his approaches from such a quarter, especially while he could find open and level ground a little farther W. But from a subsequent chapter of Josephus we learn that when the levelling process was completed and the place prepared, Titus encamped with one division opposite the N.W. corner of the city; while the other division extended itself down as far as the front of Hippicus. As the space which Titus levelled for the camp extended from Scopus on the one side to the monuments of Herod on the other, the latter must have been situated somewhere W. of Hippicus; and as the monuments are said to have been near the Serpent's Pool, this can be no other

than the Upper Pool, now Birkot el-Mamilla, which, as we have seen, Nehemiah calls the *Dragon Well* (ii. 13. See § 47). And Josephus's second notice of Herod's monument shows that it must have been W. of the city and near this spot (*B. J. v. 12, 2*). A short distance S. of the upper pool may be seen some large masses of rubbish and ruins, covering a few sepulchral caves hewn in the rock. These Dr. Schultz supposes to be the remains of the monuments of Herod; and their position answers well to the notices of Josephus.

The Grotto of Jeremiah is situated on the southern side of the rocky hill, a short distance N.E. of the Damascus Gate. It is a huge rude cave excavated in the rock, and appears to be a section of an old quarry. Dr. Schultz suggests that it may be the monument of Alexander Jannæus, described by Josephus as in front of Antonia (*B. J. v. 7, 3*). Beside it is another cave, latterly used as a reservoir. A flight of steps hewn in the rock leads down to a chamber with a vaulted roof supported by a massive pillar, and from this another flight of steps descends to a much more spacious cave, vaulted in like manner. The walls and piers are covered, in both caves, with a thick coating of cement.

§ 49. OTHER ANCIENT SITES.

The *Fullers' Field* is mentioned in the Old Testament twice; first, where Isaiah is instructed to go forth to meet Ahaz "at the end of the conduit of the upper pool in the highway of the fuller's field" (Isa. vii. 3); and again, where Rabshakeh and his companions "stood by the conduit of the upper pool in the highway of the fuller's field" (2 Kings xviii. 17). The upper pool is well known (§ 47). Near it the fullers, "cleansers of woollen garments," apparently plied their trade, and spread out the clothes to dry alongside the road leading past the pool from the W. gate of the city to Yāfa. On

this highway Rabshakeh stood when he delivered his haughty message to the servants of Hezekiah.

The Camp of the Assyrians is another site of some importance, being mentioned by Josephus as the place where Titus pitched his own camp within the new city, after having broken through the 3rd or outer wall (*B. J. v. 7, 3*). Dr. Schultz identifies it with the "highway of the fuller's field," because that there Rabshakeh, the *Assyrian* stood. It does not appear, however, that Rabshakeh addressed the people on the wall from the midst of his camp; nor is it likely he would place his camp so near the city. When Titus had fully reconnoitred Jerusalem, he pitched his camp, as has been seen, on the high ground to the N. W., opposite the great tower of Psephinus, and from that side it appears he made his principal attack, and finally carried the wall. An examination of the nature of the ground, and of the line of the 2nd wall, will show at once where a skilful general would most probably establish his head-quarters to direct the approaches against the latter wall. The rising ground N.W. of the Damascus gate seems by far the most advantageous; and here we may safely locate the "Camp of the Assyrians."

6. CHRISTIAN ANTIQUITIES.

§ 50. THE HOLY SEPULCHRE.—Could we only guarantee the genuineness of the site, no spot in Jerusalem would be more deeply interesting than the Holy Sepulchre; but unfortunately, or unfortunately, it is impossible to give a guarantee. The arguments in favour of it are so questionable, and those against it so strong, that no unprejudiced mind can at least feel satisfied in believing it. This is not the place for considering the subject at length, or even for an attempt to unravel the tangled mass of controversy which it has occasioned. Those who desire to see all that can be advanced

in favour of its identity may read Mr. Williams's *Holy City*, and De Vogüé's *Jerusalem*; and those who wish to know all the arguments against it may study the *Researches* of Dr. Robinson, and the various works of Mr. Ferguson. On this, as on other points connected with the ancient topography of Jerusalem, I have formed my own opinion from repeated personal examination of the localities and a careful study of authorities. These opinions I respectfully present to the reader and traveller, while calling their attention to the objects, and referring to authorities.

The argument for the identity of the Holy Sepulchre turns mainly on the solution of two questions—one *topographical*, the other *historical*. We know from Scripture that our Lord was crucified "without the gate" of Jerusalem (Heb. xiii. 12), "nigh to the city" (John xix. 20), at a place called *Golgotha*, "the place of a skull" (Matt. xxvii. 33), and apparently near or beside some public thoroughfare (Matt. xxvii. 39). We also know that the sepulchre in which His body was laid was "hewn out of the rock" (Mark xv. 46), in a garden at the place of the crucifixion (John xix. 41, 42). This is all we know of the position or character of the tomb from contemporaneous history; but this is enough to suggest doubts and serious difficulties to the mind of every inquiring visitor to Jerusalem, regarding the identity of the present site. The Church of the Sepulchre, within whose area a host of holy places are found grouped together, is far *within* the present walls. Still, if we could prove that it lay *without* the 2nd wall of the ancient city, it *might* be genuine; though even then it would be doubtful; for it is unquestionably far within the 3rd wall, built by Agrippa only 11 years subsequent to the crucifixion, to enclose a large suburb that had *gradually* extended beyond the 2nd wall (§ 38). The words "nigh to the city" could scarcely be interpreted *within the suburbs*. But if the views stated above (§ 37) regarding the position of Akra and the line of the 2nd wall be correct, then the Ch. of the

Sepulchre falls within the ancient city.

The 2nd wall commenced at the gate Gennath, in the northern wall of Zion. This gate, as has been seen, was near Hippicus. From thence the wall ran northward so as to include the pool of Hezekiah. Ancient foundations of bevelled stones are still seen near the Latin convent, just within the present wall, and again at the Damascus gate. It cannot, of course, be *demonstrated* that these belonged to the 2nd wall; but it is highly probable they did; and if so, then the Ch. of the Sepulchre neither includes the place of Christ's crucifixion, nor of His burial. Most of those who maintain the genuineness of the present sepulchre remove Akra from beside Zion to the ridge extending from the Haram to the Grotto of Jeremiah; and make the 2nd wall start from a point half way between the citadel and the Haram, run N. along the covered bazaar until it just clears the E. end of the Ch. of the Sepulchre, then turn a little to the W. so as to include the ancient foundations around the Damascus gate. Granting that such a line were supported by any probable evidence, it would yet not be very easy to believe that such a singular angle as is thus made to run into the very heart of the ancient city should have been wholly free from buildings, and used as a place of ordinary sepulture, so late as the time of the Crucifixion: and that only 11 years afterwards Agrippa should have found it necessary to build a wall a *quarter* of a mile beyond it, so as to include the suburbs.

The Historical Evidence.—No one will deny that the apostles and disciples of our Lord, who dwelt in Jerusalem, knew the place where their Master was crucified, and the tomb where He was buried; but there is no evidence in the New Testament that these places were in any way honoured. On the contrary, the whole spirit of the Gospel of Christ—the whole writings and teachings of the Apostles—tended to withdraw men from an

attachment to times, places, and physical objects, and to lead them to worship a Spiritual God in spirit and in truth, wherever they could conveniently assemble. The constant theme of Paul's preaching was the death and resurrection of our Lord; but though he laboured and wrote for 20 years after these events occurred, and though he visited Jerusalem more than once during that time, he does not make the slightest allusion to the *scenes* of these events, or to the *instrument* of the Saviour's passion. It is pretty clearly established, too, that the Apostle John wrote his Gospel towards the close of the 1st centy., or from 60 to 70 years after the Crucifixion, and yet he only alludes to the sepulchre in general terms. It is thus sufficiently apparent that in the apostolic age no importance was attached, no honour given, to the *holy places*. In the year A. D. 70 the city was captured, burned, and all destroyed with the exception of a section of the wall of Zion. The Christians had previously fled to Pella, on the E. of the Jordan, and the time of their return is uncertain. The city was rebuilt by Hadrian A.D. 132; was captured and held by the rebel Jews shortly after; was retaken about A.D. 135, strongly fortified, and adorned with temples by the Romans. During all this time, both under Jewish and Roman rule, the Christians only lived on sufferance; circumstances were not thus very favourable for preserving the knowledge of places to which the inspired apostles had attached no importance, or for giving them honour to which the spirit of their religion was opposed.

It is not, in fact, until the 4th centy., or about 300 years after the Crucifixion, that we find any reference in *history* to the site of the Holy Sepulchre. Eusebius informs us, in language somewhat extravagant, "that impious men, or rather the whole race of demons through the agency of impious men, had laboured to deliver over that illustrious monument of immortality (the Holy Sepulchre) to darkness and oblivion" (*Vita Constan.* iii. 26.) They had covered the sepulchre, it

seems, with earth brought from other places, and had erected over it a temple of Venus. Jerome, writing towards the close of the 4th centy., is more explicit than Eusebius, as he informs us that the temple of Venus was built by Hadrian; that a marble statue of the goddess was set up on the rock of the Cross, and an image of Jupiter over the place of the Resurrection. Socrates, writing 50 years later, is more explicit still, for after telling the same story he adds, "Those who followed the faith of Christ, after his death, rendered to that monument (the sepulchre) the highest honour" (*Hist. Eccl.* i. 17). Sozomen, a still later author, adds that the enemies of Christianity set up this statue of Venus in order that Christians who came to worship at the sepulchre might have the appearance of worshipping that goddess (*H. E.* ii. 1). It will be observed how entirely opposed these statements are to the language of the apostles and the spirit of their teaching. Even supposing we admit their accuracy, and grant that Hadrian knew the true sites of Golgotha and the sepulchre, it is not easy to imagine what object the emperor could have had in thus insulting an obscure sect. His design, as history tells us, in establishing his new city of *Ælia*, was to insult the Jews, from whom the Christians were at that time clearly distinguished. There are other circumstances, however, which seem to cast greater doubt on the testimony of these historians.

Eusebius, after stating how impious men and demons had combined to deliver over the sepulchre to darkness and oblivion, informs us that the emperor Constantine, "not without a divine admonition, the Saviour himself prompting him," became desirous of performing "a glorious work" in Palestine, by beautifying and rendering sacred the place of the resurrection of our Lord (*Vit. Const.* iii. 26, seq.). He caused the sanctuary of Venus to be removed, the earth and stones to be cast aside, and the holy cave laid bare. It was then purified and adorned with splendid buildings. The emperor in his letter to Macarius, the bishop,

speaks of the discovery of "the sign of the Saviour's most sacred passion, which had so long been hidden below the ground," as "a miracle beyond the capacity of man sufficiently to celebrate, or even to comprehend." The buildings were completed and dedicated in the 30th year of his reign, A. D. 335. On this occasion a council of bishops was convened by his order from all the provinces of the empire, first at Tyre and then at Jerusalem. Among these was Eusebius himself, who took a prominent part in the solemnities, and delivered several public discourses in the Holy City. Such is the substance of Eusebius's account, and he was an eyewitness of the facts he records. It is somewhat remarkable, however, to find the historians who wrote in the succeeding century far more full in their details, and yet differing considerably from him as to the leading facts. They all state that it was Helena, Constantine's mother, who was directed by divine interposition to search for and discover the Holy Sepulchre, the true Cross, and the several minute localities of the Saviour's crucifixion and burial. On her arrival at Jerusalem she instituted inquiries among the inhabitants; and, after a long and difficult search, found the sepulchre, and by its side *three crosses*, with the tablet bearing the inscription! As the tablet was separated from the cross, they were unable for the moment to identify that on which the Saviour suffered, until the wisdom of Macarius suggested an infallible test. A noble lady of Jerusalem lay sick of an incurable disease; the three crosses were presented to her in succession: the two first produced no effect; but, at the approach of the third, she opened her eyes, recovered her strength, and sprang from her bed in perfect health! Such proof was considered irresistible. According to these later writers, also, it was Helena, and not Constantine, who caused the church to be erected and the Holy Places adorned. (Socrates *H. E.* i. 17; Sozom. *H. E.* ii. 1, 2; Theod. *H. E.* i. 18.)

I have given the above summary to

put the reader in possession of the leading statements found in the earliest historians about the dedication of the Holy Places, and the founding of the Church of the Sepulchre. It will not fail to strike the student of history that the main object of all these writers evidently is to impress devout Christians with the identity of the sites fixed by Constantine or Helena; and that they are not over scrupulous as to the means they employ. Divine intimations, miraculous tests, and doubtful stories about the precise location of idol statues, are all adduced in evidence, and gradually embellished with graphic details as time advances. Eusebius's faint outline, sketched from nature on the spot, becomes a full and glowing picture under the pencil of Theodoret.

It cannot be doubted, however, that at the time specified a sepulchre was exposed to view, a cross "invented," and a ch. erected upon the spot where the Church of the Sepulchre now stands. More than this it is somewhat bold to affirm, and somewhat difficult to believe. The sepulchre is minutely described by Eusebius as a cave hewn in the rock, which projects above the level ground (Theoph., p. 199). In the *Jerusalem Itinerary* (A.D. 333) it is said to be a *crypt*, a stone's throw from the "little hill of Golgotha" (*Itin. Hieros.*, p. 504). Cyril, Bishop of Jerusalem, writing a few years later, speaks of an outer cave which was removed when the sepulchre was dedicated (*Catech.* xiv. 9). Arculf in the 7th centy. gives a very clear account of its appearance at that time:—"Within (the church), on the N. side, is the tomb of our Lord hewn out of the same rock, 7 feet in length, and rising 3 palms above the floor. This tomb is broad enough to hold one man lying on his back, and has a raised division in the stone to separate his legs. The entrance is on the S. side. Internally the stone of the rock remains in its original state, and still exhibits the marks of the workmen's tools; its colour is not uniform, but appears to be a mixture of white and red" (*Bohn's Early Travels*, p.

In position and general features, the sepulchre corresponds, so far as one can see it, with these descriptions; but as it is almost wholly covered with marble, it is impossible to tell whether the natural rock remains.

Whatever opinion may be formed as to the genuineness of the sepulchre, and all the "Holy Places" round it, every traveller will wish to visit them. I shall, therefore, describe the places in detail, after giving a brief historical sketch of the building which contains them.

Historical Sketch of the Church.—The group of buildings erected by command of Constantine was commenced in A.D. 326, and dedicated in 335. Eusebius describes these buildings, but so briefly and vaguely that he is scarcely intelligible. The "sacred cave" was first ornamented with beautiful columns and other decorations. Modern writers have supposed that the ledge of rock in the face of which, they think, the tomb was excavated was first cut away so as to leave the latter an isolated monolith; but for this supposition there is no evidence. Eusebius's words are even opposed to it, for he observes, "It was astonishing to see this rock standing out erect and alone on level land, and having but one cave within it." Had there been any extensive excavation then made around it, he could not have thus written. Around the tomb as a *sacrum* was an open paved area, with cloisters on the N., W., and S.—probably corresponding with the form and circuit of the present Rotunda. On the E. stood a great Basilica, oblong, with double aisles on each side. A vaulted apse, supported by 12 columns with silver capitals, occupied the centre of the W. end; while opposite to it on the E. was a triple doorway. The interior was ornamented with costly marbles, and the ceiling with sculptured panels richly gilt. To this church was given the name *Martyrion*, as standing on the place of our Saviour's passion; and the chapel at the sepulchre was called the *Anas-*

tasis or "Resurrection." In front of the basilica was an open court surrounded by cloisters, opening by a great door and portico into the market-place on the E. The only "Holy Places" identified during the period these buildings stood were the sepulchre and Golgotha. A full description, accompanied by plans, of the buildings erected by Constantine, may be seen in Professor Willis's *Essay*, in the 2nd vol. of Williams's *Holy City*. The plans and drawings are, of course, only conjectural.

The Martyrion of Constantine was destroyed by the Persians in the year 614 (Gibbon, xlvii.; Eutychus, ii. p. 212, *sq.*); but was rebuilt about 16 yrs. later, principally through the activity of Modestus, superior of the convent of Theodosius, who acted as agent during the captivity of the patriarch. The buildings were now erected on a different plan, partly from want of funds, and partly to accommodate the additional "Holy Places" that were gradually growing up round the sepulchre. The fullest account of these buildings is given by Arculf, who visited Jerusalem in the end of the 7th centy. Around the sepulchre was a spacious Rotunda, with a dome supported on 12 massive columns. This was called the *Anastasis*. Adjoining, on the N., was the quadrangular ch. of St. Mary. Another ch. was built over Golgotha; and the precise spot on which the cross stood was marked by a silver cross let into the rock. In an adjoining apse were placed the *silver cup* which our Lord used when he instituted the Eucharist, and the sponge which the soldiers had filled with vinegar and presented to Him on the cross. These Arculf *saw* and devoutly kissed. On the eastern side of Golgotha stood the Basilica of Constantine,—so called then, but now known as the chapel of Helena—"located over the place where the cross of our Lord, with the other two crosses of the thieves, was found, by the gift of the Lord, after 233 yrs. Between these two churches (continues Arculf) is that celebrated spot where Abraham the patriarch erected an

altar for the sacrifice of Isaac." Arculf saw some other singular relics, and among them the spear that pierced the Saviour's side, broken in two and carefully deposited in the portico of the Martyrion. He observed also "a lofty column in the holy places to the N., which at midday at the summer solstice casts no shadow, thus proving that it stands in the centre of the world."—*Early Travels in Palestine*, pp. 2, 3.

These structures were again destroyed by the mad khalif Hâkim in the year 1010, and were not rebuilt till 1048. Sæwulf, an English monk who followed the crusaders to Palestine, and visited Jerusalem about 1103, gives a long description of the groups of buildings then standing round the Holy Sepulchre; from which it appears that the Rotunda and the churches of Golgotha and of the Cross, were only in part restored, while several other chapels were added. A whole host of new holy places are also mentioned and described. These include the prison in which our Lord was incarcerated; the column to which He was bound when scourged; the place where He was stripped by the soldiers; the spot where the purple robe was put on Him; the place where the soldiers cast lots for His raiment; the rent in the rock made by the earthquake; the place where Adam was raised from the dead; the place where the Lord's body was wrapped in the linen clothes; the spot where the Lord indicated with His own hand the centre of the world; the place where He appeared to Mary Magdalene; and the place where the Virgin stood during the crucifixion! (*Early Travels*, pp. 37, 38).

Such was the state of the buildings when the crusaders took Jerusalem in 1099. During their rule all was remodelled, and many new shrines added. The Rotunda was in part rebuilt; and a ch. with nave, aisles, and transept erected on its eastern side, on the site of Constantine's Basilica. The western façade, including the present doorway and tower, was also built, with the chapel over Gol-

gotha. The roof of the Rotunda is said to have been constructed of cedar beams.

The buildings round the Church of the Sepulchre remained in the state in which the crusaders left them, with the exception of some slight repairs, till the year 1808, when they were partly destroyed by fire. The fire broke out in the chapel of the Armenians, in a gallery on the S. side of the Rotunda, during the night of Oct. 12th. The roof of the Rotunda fell in upon the sepulchre, but the latter, though crushed without, was uninjured within. The marble columns which supported the great dome were calcined, and the walls injured. The fire then caught the ch. on the E., destroying the roof and some marble columns at the E. end of the nave, the triforium gallery, and all the altars, images, and pictures. The cupola was rent in two, but the piers and arches supporting it remained. The Chapel of the Elevation of the Cross on Golgotha was also burnt, with some wooden buildings formerly attached to it. The tower, the western façade, the chapel of Helena, the aisle surrounding the ch., and the chapel and buildings of the Latins on the N., were saved. It is not very easy, however, to ascertain precisely the amount of damage done, owing to the different accounts given by different sects and the curious fact that both Greeks and Latins describe with much exultation the ravages of the fire on the Holy Places of their opponents, contrasting this with the miraculous manner in which their own were left unscathed.

It was not without much difficulty and long negotiations that permission was obtained from the Porte to rebuild the ch. At last the work was completed, and the new ch. as it now stands was consecrated in 1810. The architect was a Greek named Commenes from Mitylene.

The singular theory of Mr. Ferguson, which has been set forth with so much earnestness and defended with so much determination, is as follows:—The building now known as the

"Dome of the Rock," is the identical Church of the *Anastasis*, erected by Constantine over the tomb of our Lord. The Basilica connected with it stood in the Haram, west of the Golden Gateway, which formed its propylæum. The Basilica was entirely destroyed by Hakem; but the Anastasis was spared through the respect of the Muslims for the tomb of Christ. The Christians afterwards transferred the site of the Sepulchre from its real place to the spot now shown. The manner and cause of this transfer Mr. Fergusson thus states:—"It is well known that a furious persecution of the Christians was carried on at the end of the 10th centy. Their great Basilica was destroyed, their tomb appropriated; they were driven from the city, and dared not approach the Holy Places under pain of death. As the persecution relaxed a few crept back to their old quarter of the city, and there most naturally built themselves a ch. in which to celebrate the sacred mysteries of Easter. It is not necessary to assume fraud in this proceeding. . . . Being in the city and so near the spot, it was almost impossible but that it should eventually come to be assumed that instead of a simulated it was the true sepulchre, and it would have required more than human virtue on the part of the priests if they had undeceived the unsuspecting pilgrims, whose faith and liberality were no doubt quickened by the assumption. Had the Christians never recovered the city, the difference would never have been discovered in the dark ages; but when unexpectedly those who had knelt and prayed as pilgrims, came back as armed men, and actually possessed the city, it was either necessary to confess the deception or to persevere in it; and, as was too often the case, the latter course was pursued, and hence all the subsequent confusion." Mr. Fergusson's theory was first set forth in his *Essay on the Topography of Jerusalem*; then in Smith's *Dict. of the Bible*, s.v. *Jerusalem*. It has since been defended in several pamphlets. The theory has been elaborately met

in Williams's *Holy City*; and more recently in articles in the *Edinburgh Review*, cxlii.; and *Bibliotheca Sacra*, vols. xxiii. and xxiv.

DESCRIPTION OF THE CHURCH AND ITS VARIOUS SHRINES.

We are now prepared for a detailed description of this interesting structure—for interesting it is, whatever opinion may be formed about the genuineness of its shrines. There are few Christian men who could approach the place even supposed to be the tomb of the Saviour without feelings of deepest solemnity and awe; but there are fewer still who could bear to look without feelings of righteous indignation on a host of the most barefaced impostures clustered round the spot where the God of *Truth* once appeared in the flesh.

We reach the southern, and now the only, entrance of the Church of the Sepulchre, by a narrow, crooked street, sometimes called Palmer Street. After descending a flight of rude steps we come to a small open paved court, along whose side, as we go down into it, we observe the bases of a row of columns, which probably at one time supported cloisters. Recent excavations by Capt. Wilson have shown that underneath this court is a crypt with circular arches of high antiquity. On the W. side are 2 chapels, with projecting apses, built before the age of the crusades. The first is dedicated to St. James, the brother of our Lord, of whom tradition says that "he celebrated mass and was consecrated here." The *second* was originally called the Chapel of the Trinity. It is now named the Church of the Ointment-bearers, also the Church of the Forty Martyrs; and is the parish ch. of the Greeks. There is another small chapel, dedicated to St. John, in a line with the above, on the basement story of the great tower. On the opposite side of the court is a range of modern buildings into which 3 doors open. That next the street admits to

the Greek convent of Abraham; the second to an Armenian ch. of St. John; and the third to the Coptic chapel of St. Michael and All Saints, through which there is a passage to the Coptic convent.

The *façade* of the Church of the Sepulchre occupies the whole northern side of the court, at the end of the S. transept. It is a pointed Romanesque composition, dark, heavy, and yet picturesque. The lower story has a wide double doorway with detached shafts supporting richly-sculptured architraves, representing in bold relief our Lord's triumphant entry into Jerusalem: over these rise carved and deeply moulded arches. The western section alone is now open, the other having been apparently walled up ever since the time of the crusades. In the upper story are two rich corresponding windows slightly pointed. The string-courses are bold and finely sculptured. On the l., projecting from the façade, stands the remnant of the massive campanile—once a noble tower of 5 stories, but now cut down to 3. The lower story is the Chapel of St. John; the 2nd has on each of its 3 sides a large pointed window; and the 3rd, which rises heavily above the roof of the ch., is ornamented on each face with plain pointed windows. The 4th and 5th were still standing in 1678, when they were sketched by Le Brun. On the rt. of the façade is a small projecting porch of the same age, with an ornamented window and little cupola. In the basement is a chapel dedicated to St. Mary of Egypt. Under the cornice above this chapel may be seen some sculptures of the age of the Crusades. One represents two lions.

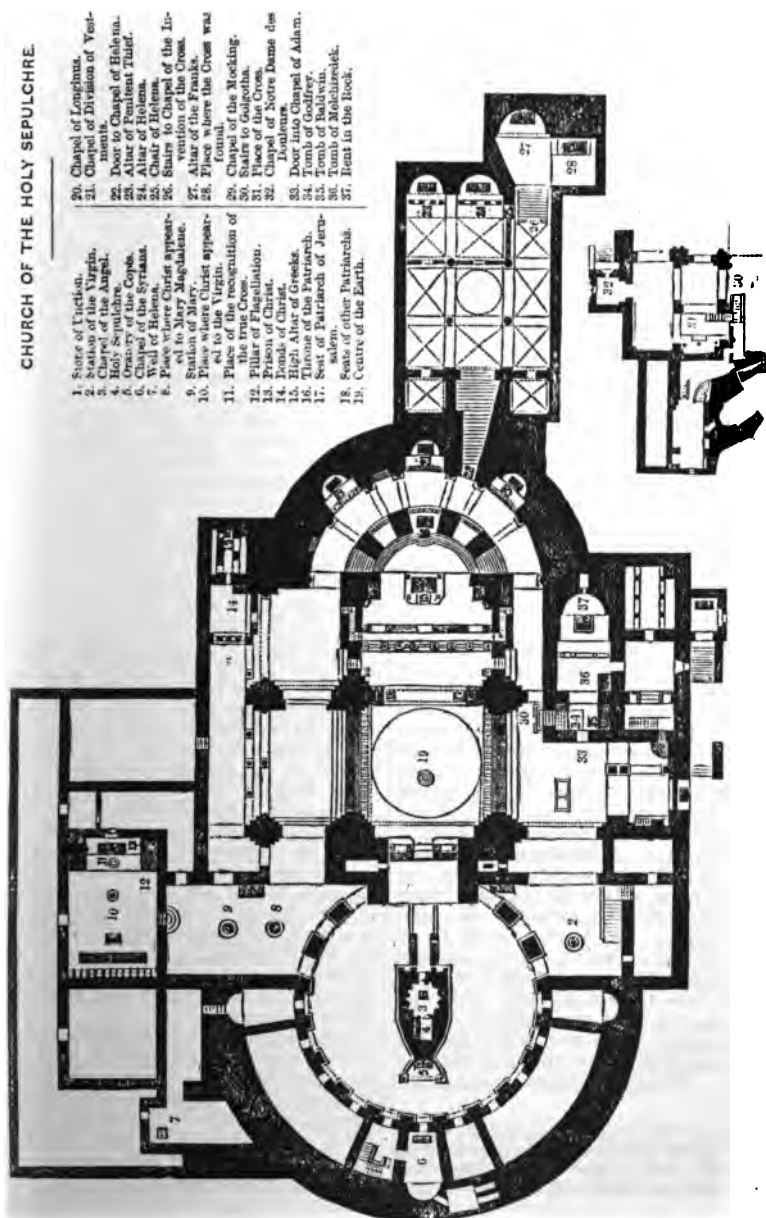
The Interior.—On entering the ch. the first thing that attracts attention is a bench on the l., on which squat the Turkish guards stationed here to preserve peace among the rival sects that crowd the sacred building. This, as has been stated, is the S. transept; but from the peculiar arrangement of the chapels of Golgotha on the rt., and

the filling up of the great arch admitting to the nave in front, it has now the appearance of a vestibule. Directly in front of the door is a marble slab in the pavement, surrounded by a low railing, with several lamps suspended over it. This is the Stone of Unction (1 on the plan), upon which the Lord's body was laid for anointing when taken from the cross. The *real* stone lies below the marble, which has only been placed here to protect the relic from the hands of eager pilgrims. The tradition is first mentioned by Sæwulf in the 12th centy., and there stood over the spot then a Chapel of the Virgin. This part of the building is common to all sects. Turning to the l. and advancing a few paces, we observe in the passage a circular stone with a railing over it (2); it marks the spot on which the Virgin Mary stood when the body of Jesus was anointed. This section belongs to the Armenians, and the stairs on the l. lead up to their quarters.

We now enter the *Rotunda*, 67 ft. in diameter, encircled by 18 massive piers, supporting a clerestory pierce with windows and surmounted by a dome having an opening at the top, like the Pantheon. A vaulted aisle runs round the western half of the Rotunda; it was formerly open, and had three small apses on the N., W., and S. The apses still remain, but the aisle is divided into 7 compartments, and portioned out among the various sects. Over it are two ranges of galleries.

In the very centre of the Rotunda stands the *HOLY SEPULCHRE*, covered by a building 26 ft. long by 18 broad, pentagonal at the W. end. It is cased in yellow and white stone, ornamented with slender semi-columns and pilasters, and surmounted by a dome somewhat resembling a crown. It is a tasteless, meaningless fabric, reminding one of a large cage. The entrance is on the E., where a low door opens from a small enclosed area, in which natives leave their

CHURCH OF THE HOLY SEPULCHRE.



shoes, into the first apartment (3), called the Chapel of the Angel, for here, it is said, the angel sat on the stone that had been rolled away from the door of the sepulchre. In the middle of the floor, on a small pedestal, stands this stone itself, or rather a fragment of it, 18 in. square. Some affirm, however, that the *real* stone was stolen by the Armenians, and is now in the chapel of the palace of Cnaphas, outside the Zion Gate. At the western extremity of this gloomy antechamber is a low narrow door, through which a strong light is shed. Stooping low, we enter, and stand within the *Sepulchre* (4). It is a quadrangular vault, about 6 ft. by 7, with a dome roof supported on short marble pillars. The sepulchral couch occupies the whole of the rt. side as we enter; it is raised 2 ft. above the floor, and is covered with a slab of white marble, cracked through the centre, and much worn at the edge by the lips of pilgrims. The slab now serves as an altar, and is garnished with a profusion of ornaments and pictures, and a bas-relief of the Resurrection. Over it 43 lamps of gold and silver burn continually, shedding a brilliant light; while fragrant perfumes and sweet incense fill the air. Here I have often lingered—solemnized, almost awe-stricken—looking at pilgrim after pilgrim, in endless succession, crawling in on bended knees, pressing lips and forehead and cheeks to the cold marble, bathing it with tears, and sobbing until the heart seemed breaking—then dragging himself away, still in the attitude of devotion, until the threshold is again crossed. The vault is said to be hewn in the rock; but not a vestige of rock is now seen; the floor, tomb, walls—all are marble; while the upper part is so blackened by the smoke of lamps and incense that it is impossible to see what it is composed of. The rock *may* be there; but if so—

"Oh! if the lichen now were free to twine
O'er the dark entrance of that rock-hewn cell,
Say, should we miss the gold-encrusted shrine,
Or incense fumes' intoxicating spell?"

The Rotunda and its Adjuncts.—Leaving this shrine and turning westward, we observe behind the sepulchre, clinging to its wall, the humble oratory of the poor friendless *Copts* (5). Proceeding to the western side of the Rotunda, we enter a little gloomy chapel of the Syrians in the aisle, and extending into a semicircular apse, from the S. side of which a low door opens into a small rock-hewn grotto. Getting candles from an attendant, we enter, and observe on the opposite side two loculi, something like those in the Tombs of the Judges, but much smaller and ruder. In the floor are two other grave-like pits, about 3 ft. long. These—some say those in the floor, others those in the wall—are the tombs of Joseph of Arimathea and Nicodemus. Considerable importance has of late been attached to them, as tending to prove that there *were* ancient tombs at this place, and that therefore it must have been without the city. Now, granting that these tombs *are* ancient, and that there may have been another near them, this does not advance the argument in favour of the Holy Sepulchre in the least; for we know from Scripture that it was no uncommon thing for men to have their tombs within the walls of cities, and even in their own houses. And besides, we have no clue to the date of these excavations—they may be of any age, from Melchizedek to king Baldwin.

Returning to the Rotunda and crossing to its northern side, we observe a passage leading through a section of the aisle to the northern apse, and through this to a courtyard, in which is a large subterranean cistern called the Well of Helena (7). The baptistery of the old ch. was just outside the apse; on its site are some offices and apartments for servants.

Returning again to the Rotunda, and turning sharply round a pier to the l., we enter the Frank section of the building. There is here an open space forming a vestibule to the chapel beyond. In advancing we pass first a round marble stone let into the pavement (8), where Christ appeared to

Mary Magdalene in the likeness of a gardener. A few feet farther, another stone, like a star, shows the spot where Mary stood (9). On the northern side of the vestibule we ascend a few steps, and enter

The Chapel of the Apparition, so called because here, tradition affirms, our Lord appeared to Mary his mother after the Resurrection. This chapel is first mentioned by Sæwulf in 1102, and must have been erected in the preceding centy., probably to give a local habitation to the newly invented sites. Fabri says it stands on the site of a house in which the Virgin took refuge after the Crucifixion. It has been in possession of the Franciscans since 1257, but they were not fully established in their title to it until Robert king of Sicily obtained permission of the Mohammedan authorities in 1342. The chapel is quadrangular, 28 ft. by 21, with a deep recess at the E. end containing the high altar. Near the centre of the floor the spot is shown where our Lord appeared to His mother after the resurrection (10); and between this and the altar is a marble slab marking the place where the crosses were laid after their discovery by Helena, and where the *true* cross was identified by a miracle (11). On the S. side of the altar is a niche, now covered over (12), containing a fragment of a porphyry column, called the column of the Flagellation, being a piece of that to which the Saviour was bound when scourged by order of Pilate. The story is told that the original column on Zion having been broken by the Muslims, the pieces were collected in 1556, and distributed among the Catholic sovereigns of Europe, one fragment being preserved and placed in a niche where it now stands. This is perhaps the reason why the niche is so carefully covered up. A round hole is left in the covering, through which a long stick is thrust by the pilgrim till it touches the column, and then drawn out and kissed. In another covered niche, on the northern side of the altar, was once preserved a still more sacred relic—a piece of the *true* cross,

discovered by a certain father Bonifacius, while the sepulchre was undergoing repair, in the 16th centy. But it was stolen long ago by the Armenians—so at least the Latins affirm.

In this little chapel is still performed the interesting ceremony of investing such as are deemed worthy with the order of St. John of Jerusalem. Although this no longer confers the same high social distinction it once did, yet its associations are among the most lofty and heroic of any order in Christendom. It is required that the aspirant be of the Catholic faith and of noble birth; though the latter rule is sometimes relaxed, or at least a strict inquiry is not always instituted into family records. "Kneeling before the superior of the Latin convent," says Barlott, "he answers the various questions proposed, joins in the prayer of consecration, and is girt with the sword and spurs of the heroic Godfrey; that trenchant blade wielded by the Christian hero in many a well-fought field, and with which he is said to have cloven to the middle a Saracen of gigantic stature—relics that cannot be handled even now without some glow of feeling."

Returning to the vestibule, we enter a long corridor on the l. running eastward, parallel to the aisle of the Greek ch. It is of an earlier date than the latter, and may have formed part of a cloister surrounding an open court before the ch. was built. At the eastern end, two steps down, is a low dark chamber, 19 ft. by 17, partly hewn in the rock. The vaulted roof rests on rude piers, and at the E. end is an altar with a dim lamp. This is styled by a tradition as old as the 12th centy. the "prison of our Lord" (13), where He was confined previous to his crucifixion. It looks like an old reservoir. On the rt. side of the door without is an altar, beneath which is a stone with two holes in it (14), dignified by the title of the "Bonds of Christ."

The Greek Church.—Crossing the northern aisle from the prison, we enter the Greek ch. by a side door. It is the nave of the great building; but is

now divided from the aisles by high wooden partitions, carved and gilt, to save the *orthodox* from all contact with heretics and schismatics. This nave is curiously arranged. On the W. it opens by a pointed arch, now filled up with a modern screen, into the Rotunda, and directly facing the entrance to the Holy Sepulchre. Within this arch is the central lantern, supported by 4 massive piers about 40 ft. apart, and 52 high to the spring of the arches. At the eastern end the nave terminates, behind a richly-gilt screen, in a semicircle of piers, outside which the aisle runs uninterrupted. The whole length of the nave is 98 ft. and the breadth 40. The style of architecture was originally Romanesque, corresponding to the southern facade; but having been much injured by the great fire in 1808, it was reconstructed more in accordance with Greek taste. The arches and piers of the lantern still preserve their former character, and will be regarded with interest as memorials of the crusades. To understand the singular form and arrangements of this ch., it must be remembered that when built by the crusaders it was intended for a choir only, and adapted to the Latin service. A convent of Augustinian canons was then placed in possession of the whole; but when the crusaders were expelled by Saladin, the Greeks got possession and have ever since retained it. Accordingly it is now fitted in their manner with a huge wooden screen cutting off the semicircular apse and half the presbytery. The high altar (15) stands in the centre of the apse with the patriarch's throne (16) behind it. The choral seats still remain on each side, between the massive piers. Beside the S.E. pier of the lantern is placed the seat of the patriarch of Jerusalem (17); and at the opposite one are chairs for such of the other patriarchs as may be present (18). Beneath the centre of the lantern is a circle of marble pavement, on which stands a short marble column (19), said by a tradition as old as the 8th centy. to mark the *centre of the earth*. Since then it has attained to even higher

nominal rank, for Sæwulf assures us that "our Lord Himself signified with His own hand that this spot is the middle of the world, according to the words of the Psalmist, 'For God is my king of old, making salvation in the midst of the earth.' " (!)—Bohn's *Early Travels*, p. 38.

The Aisle encircles the ch., communicating on each side with the transepts and Rotunda, and forming the usual procession-path of Romanesque buildings; it now affords a free passage for rival sects to the various stations, chapels, and altars.

Returning to this aisle by the door opposite the prison, we resume our walk eastward. We soon come to a little apse on the left (20), with an altar in it dedicated to St. Longinus the centurion, who, according to the spurious Gospel of Nicodemus, pierced the side of our Saviour. In this place, it is said, was once preserved the *title* which Pilate affixed to the cross. It has been removed to Rome, where it may be seen in the ch. of *Santa Croce in Gerusalemme*. A few paces further, at the extreme E. end of the building, is another apse chapel (21), called the "Chapel of the Division of the Vestments;" being built, according to tradition, over the spot where the soldiers divided among them the raiment of Christ. A few feet southward is a door leading to the

Chapel of Helena.—Entering the narrow door, we descend a flight of 29 steps, partly hewn in the rock, and enter what is in the present day the most striking and picturesque building connected with the Church of the Sepulchre. It is 16 ft. below the level of the Rotunda, and measures 51 ft. by 43, being divided into nave and aisles by two columns on each side, supporting a groined roof. In the centre of the roof is a cupola, having a low tambour pierced by four windows, the only lights of the chapel. The architecture is massive, rude, and crypt-like; the columns are dwarf, with huge capitals of early Byzantine cha-

racter; the pavement is broken and rugged, and the whole place damp and gloomy, being built on the site of an old cistern. The arrangements are those of a Greek church. At the eastern end of the northern aisle is an apse with an altar (23), dedicated to St. Dinna, the *Penitent Thief*. At the end of the nave is another altar (24), dedicated to St. Helena, and on its S. side, in a break of the wall, stands a patriarchal chair of marble (25), said to be that in which Helena sat while superintending the search for the true cross in the vault below. Near the eastern end of the S. aisle is a staircase hewn in the rock, leading down by 12 steps to

The Chapel of the Invention of the Cross.—This is an irregularly-shaped vault about 20 ft. across, wholly excavated in the rock. Here were dug up, as tradition affirms, the three crosses, the crown of thorns, the nails, the inscription, &c., under the inspection of Helena.

In a recess on the S. side (28) an altar and crucifix now stand on the spot where the *True Cross* lay, as it is affirmed, dishonoured and unknown for three centuries. This rude chapel is one of special sanctity in the estimation of monks and pilgrims. The vault was evidently an old cistern; perhaps connected with the great cistern of Helena (described above, § 47) which adjoins it on the N. The Chapel of the *Invention of the Cross* belongs to the Latins, and that of Helena to the Armenians; but the several sects are permitted to visit them in turn. They both lie under the Abyssinian convent, in the centre of whose court may be seen the cupola of the Chapel of Helena.

Golgotha and its Chapels.—Ascending again to the great aisle, we have on our left, immediately on leaving the staircase, a small apse-chapel (29), called the *Chapel of the Mocking*. Here beneath the altar is a fragment of a column of gray marble, on which the Jews made our Saviour sit “while they

crowned him with thorns, smote Him on the face after blindfolding Him, and said to Him in barbarous derision, ‘Prophesy who it is that smote thee.’” Sæwulf is the first who mentions this tradition.

Advancing up the aisle to the place where it joins the S. transept, we observe on the left a flight of 18 steps (30) leading up to the *Chapel of Golgotha*. Golgotha is a Hebrew word signifying “a skull;” and it was at a place called by this name the Saviour was crucified. The Latin synonyme is *Calvaria*, from whence is the English “Calvary.” It is never called a mount or hill in Scripture. There was a singular tradition, as early as the time of Origen, that the body of Adam was buried in Golgotha; but there is no evidence that the Golgotha referred to by Origen was the rock now included under that name within the Church of the Sepulchre. The author of the ‘Jerusalem Itinerary’ is the first who mentions the latter Golgotha; calling it a “little hill,” *monticulus*. Cyril, who was elected bishop of Jerusalem in A.D. 351, frequently speaks of it as enclosed within a building. The chapels of Golgotha stand on a rock elevated about 15 ft. above the floor of the aisle, and as they have chambers under them they are shown on a separate plan.

Ascending the steps above mentioned, we enter a low vaulted chamber with a marble floor: this is the *Chapel of the Elevation of the Cross*, and belongs to the Greeks. At the eastern end is a platform 10 ft. by 6, raised about 18 in. above the floor; in its centre stands the altar, and under it a hole in the marble slab communicating with a similar one in the natural rock below. Here we are told the Saviour’s cross was fixed (31). Near it on the rt. is another opening in the marble to lay bare the *rent* in the rock occasioned by the earthquake which occurred at the time of the Crucifixion. The holes for the crosses of the two thieves are shown on the rt. and left. Adjoining this chapel on the S. is the Latin

Chapel of the Crucifixion, so called because it stands on the spot where Christ was nailed to the cross. This seems rather a clumsy tradition. The Latin Chapel is in fact an upper chamber, not standing on the rock at all, but upon a crypt, now used as a vestry, and in no way venerated! Quaresmius suggests a solution of this anomaly. The ground beneath the chapel was removed by Helena and conveyed to Rome, so that the chapel still occupies the *true position in space* where the event it commemorates occurred! In the S. wall is a barred window, looking into a small exterior chapel (formerly the porch) dedicated to *Notre Dame des Douleurs*; and marking the place, in space of course, where the Virgin Mary stood during the crucifixion. In peeping through the window into this gay little chapel; we observe some fine marble shafts on each side, forming part of the old, deeply-recessed Gothic door.

At the W. end of the Latin chapel a flight of stairs leads down to the transept, terminating just within the great door. Descending by these, and turning to the rt., we enter the *Chapel of Adam*—a low, crypt-like, gloomy chamber, lying under the western end of the Chapel of the Elevation of the Cross. At the farther end, towards the E., is an apse, or niche, hewn in the rock. On passing the door we have on our left the spot where once stood the tomb of the chivalrous Godfrey, the first Latin king of Jerusalem. It was (alas! it is not now) a roof-shaped monument of fine porphyry, with vertical gable-ends and ornamental edges—supported on four dwarf twisted columns, resting on a plinth of marble. On the sloping surface was the following inscription:—

Hic jacet inclutus
Dux Godefridus de Bullon —
Qui totam istam Terram
Acquisivit Cultui Christiano:
Cujus Anima regnet cum Christo. Amen.

The tomb of Baldwin, his brother and successor on the throne, stood opposite on the rt. hand of the door. Both

were despoiled by the Charizmiens in 1244; and subsequently by the fanatical Greeks, because they commemorated Latin princes. When the church was restored in 1810 they were wholly destroyed. These sites are in a vestibule—passing which we are shown the *Tomb of Melchizedek!* Advancing to the apse in the far end, we again see through a little grating, by the light of a glimmering lamp, the rent in the rock made by the earthquake at the Crucifixion.

§ 51. THE HOLY FIRE.

A description of the Church of the Sepulchre could hardly be considered complete without some account of the scenes enacted at the time of the miracle (*imposture?*) of the Holy Fire. On the Easter-eve of each returning year it is affirmed that a miraculous flame descends from heaven into the Holy Sepulchre, kindling all the lamps and candles there, as it did of yore Elijah's sacrifice on Carmel. The Greek patriarch or his representative alone enters the tomb at the prescribed time; and the fire soon appearing is given out to the expectant and excited multitude through a hole in the northern wall. The origin of this extraordinary scene is involved in mystery. Eusebius tells a singular legend of the transubstantiation of water into oil for the use of the lamps on Easter Eve in Jerusalem; but in the 9th centy. it began to be believed that an angel came "and lighted the lamps which hung over the sepulchre." It is singular, too, and worthy of notice, that at a few of the Muslem saints' tombs a supernatural fire is said to blaze on every Friday, superseding all necessity for lamps.

"Originally all the churches partook in the ceremony of the Holy Fire, but one by one they have fallen away. The Roman Catholics, after their expulsion from the ch. by the Greeks, denounced it as an imposture, and have never since resumed it. Next the Armenians

deserted, or only with great reluctance acquiesced in, what they too regarded as a fraud. And lastly, unless they are greatly misrepresented, the enlightened members of the Greek Church itself, would gladly discontinue the ceremony, could they venture on such a shock as this step would give to the devotion and faith of the thousands who yearly come from far and near, over land and sea, for this sole object."

The imposture of the Holy Fire is unquestionably one of the most degrading rites performed within the walls of Jerusalem. It is not too much to say that it brings disgrace on the Christian name. It makes our boasted Christian enlightenment a subject of scorn and contempt to both Jews and Mohammedans. Its effects upon those who sanction or take part in it are most melancholy. It makes their clergy, high and low, deliberate impostors; it rouses the worst passions of the poor ignorant pilgrims who assemble here from the ends of the earth: and it tends more than aught else to convert the pure, spiritual, elevating faith of the Lord Jesus into a system of fraud and degrading superstition.

The fostering of fanaticism, superstition, and imposture is not the only evil result of the Holy Fire. Scarcely a year passes in which some accident does not occur at the exhibition—an unfortunate woman is crushed to death, or an old man is trampled over by the crowd; or oftener still one or two are stabbed in the quarrels of rival sects. In the year 1834 a fearful tragedy occurred, a detailed account of which is given in Curzon's *Monasteries of the Levant*. His description of his own escape and the conclusion of the horrid scene is interesting:—

"The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers with their bayonets killed numbers of fainting wretches, and the walls were spattered with blood and brains of men who had been felled, like oxen, with the but-ends of the soldiers' muskets. Every one struggled to defend himself, and in the mêlée all

who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-struck and frightened pilgrims appeared at last to have been more intent upon the destruction of each other than desirous to save themselves.

"For my part, as soon as I had perceived the danger I had cried out to my companions to turn back, which they had done; but I myself was carried on by the press till I came near the door where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha's, equally alarmed with myself, was also trying to return; he caught hold of my cloak, and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got again upon my legs—(I afterwards found that he never rose again)—and scrambling over a pile of corpses, I made my way back into the body of the ch. . . . The dead were lying in heaps, even upon the Stone of Unction; and I saw full 400 wretched people, dead and living, heaped promiscuously one upon another, in some places above 5 ft. high."

Surely it is high time for enlightened Russia to step in, and put an end, by the high hand of her authority, to this most disgraceful and degrading imposture.

§ 52. THE HOSPITAL OF ST. JOHN.

On the opposite side of the narrow street that runs eastward past the Church of the Sepulchre, and about 30 yds. beyond the court of the latter, stands a picturesque Gothic gateway. It is somewhat remarkable in the style of its architecture, for, while the external façade has a pointed arch, that of the deeply-recessed gate itself is round. The upper part was

once filled in with historical and emblematical sculptures: some of them still remain; and among them we notice the *Lamb*, the emblem of the noble order of St. John of Jerusalem, of whose palace this was the entrance. The figures round the arch appear, so far as they can now be made out, to have represented the signs of the Zodiac. In the centre are the Sun and Moon; and round the border portions of the names of the months can still be made out. Passing through the gateway and yard, we reach a staircase leading up to a little court surrounded by a cloister. On the S. side are three large rooms, one of them apparently the shell of a chapel. On the opposite side within the cloisters are one or two Gothic windows, with their stone mullions and tracery. Of the great church nothing but the apse remains, standing near the foot of the stairs. The rest of the palace and the spacious hospital once filled that green field which now spreads round to the W. and N., and is called *Muristan*. In this field may be observed some ruins, which some supposed to be the remains of the *Second Wall* of Josephus; but the researches of Capt. Wilson and others have shown that they are not of so early a date, and that they have nothing of the character of mural masonry.

In the 11th centy. the merchants of *Amalfi*, an obscure town on the coast of Italy, near Naples, purchased permission of the Muslem lords of Syria to establish near the Holy Sepulchro a place of refuge for pilgrims visiting Jerusalem. Two hospitals were founded—one for females, dedicated to Mary Magdalene; the other for males, dedicated to *St. John*, the almsgiving patriarch of Alexandria. These two formed the cradle of the celebrated order of St. John of Jerusalem. Godfrey, after the conquest of Jerusalem, was entertained by Gerard, a wealthy merchant of Amalfi, who had devoted himself and his property to the service of poor pilgrims. The devotion of this man induced many of the young nobles who surrounded the king to enrol themselves among the Hospi-

tallers. Godfrey and his successors on the throne, endowed them with ample possessions both in Palestine and Europe. The order was gradually established, and at last, owing to the persuasion of their chief, adopted a religious profession, taking vows of poverty, chastity, and obedience; and assumed a regular habit consisting of a black robe with a white cross on the left breast. The pope approved of the new order, exempted them from the payment of tithes, and declared them independent, so far as their mutual organization was concerned, of all ecclesiastical and civil power. Their wealth and influence increased so rapidly that they were soon able to found hospitals in most of the maritime cities of Europe, where pilgrims were entertained and forwarded on their journey. When the Latin kingdom of Jerusalem began to feel the pressure of a host of infidel foes, the Knights of St. John resolved again to assume their arms. The body, therefore, changed its constitution, and was divided into three classes: the first, of noble birth, were destined to military service; the second were priests and almoners; the third were servants. As their number increased, they were farther divided into seven languages, namely, Provence, Auvergne, France, Italy, Aragon, Germany, and England. The government was an oligarchy of which the Grand Master was chief. For a time the lives of the Knights of St. John were as spotless as their shields; but piety and humility soon gave way to the charms of wealth and power. Their valour, however, never suffered an eclipse—they were found in the van of every battle, and the rear of every retreat. When the Frank kingdom was annihilated, and Acre fell (A.D. 1291), these warrior knights fought to the last; and when the city was in flames a shattered remnant, covered with wounds, retired on board a vessel and sailed for Cyprus. They subsequently established themselves at Rhodes, and erected those massive fortifications, still viewed by all Europeans with so much admiration. There the traveller who comes to this land by

way of Stamboul or Smyrna may still see a noble old street lined with the palaces, and decorated with the armorial bearings of the knights; and a few years ago there stood at the head of it an old church dedicated to their patron saint, its floor paved with many an inscribed stone bearing names immortalized in history—now, alas! it is a blackened heap of ruins. Driven from Rhodes by the overwhelming forces of Turkey, the knights settled at Malta; and what Englishman is not familiar with the cathedral, the palaces, and the fortifications they there founded? To him who has read the stirring history of the Knights of St. John, the crumbling ruin opposite the Church of the Sepulchre will not be the least interesting among the monuments of Jerusalem.

We learn from Sæwulf and others that this site was once occupied by a noble group of buildings, as indeed the remains still testify. Two churches are spoken of: one dedicated to the Virgin Mary, called *de Latina*, because the services were in that tongue; this is doubtless the church whose apse is still standing. The other was dedicated to Mary Magdalene, called also St. Mary the Less. It was attached to a Benedictine nunnery, and stood on the opposite side of Palmer-street, near the Convent of the Copts. There is considerable confusion in the account given by both ancient and modern writers of these two churches and their convents. Some say they were both dedicated to the Virgin, but both William of Tyre and Jacob de Vitry mention distinctly a convent or nunnery of St. Mary Magdalene, which I believe is the same called by others St. Mary the Less. (See *Gesta Dei per Francos*, pp. 934, 1082).

The Hospital of St. John extended southward and westward over the green field Muristan; beneath which are arched vaults and passages still remaining. On a portion of the site opposite the court of the Church of the Sepulchre is the small Greek Convent of Gethsemane. Beside it stands a tall minaret, connected with which is an interesting tale of Muslim mag-

nanimity—all the more remarkable because of its rarity. As the story explains the somewhat anomalous position of the minaret, the traveller will probably wish to hear it. When Jerusalem capitulated to the Muslims under Omar, one of the terms was, that the Christians should retain their churches. After the khalif entered the city it so happened that he was conversing with the Patriarch in the Church of the Sepulchre when the stated hour of prayer came. Omar asked to be shown a place where he might perform his devotions. He was told to pray in the Church, but he refused, and selected a spot at some little distance from it. He afterwards told the astonished prelate his reasons for this strange act. "If I had prayed in any of these churches," he said, "the Muslims would undoubtedly have seized upon it the moment I left your city on my way homeward; and notwithstanding all you might allege to the contrary, they would say, 'This is where Omar prayed, and we will pray here too;' and thus they would have turned you out of your church, contrary both to my intentions and your expectations. But because my praying even here may occasion difficulties and disturbances, I shall do what I can to prevent them." So, calling for pen and paper, he wrote an express command that Muslims should only pray on that spot once at a time. The present minaret is said to stand on the place where the khalif prayed, though it does not seem to have been built till about the middle of the 15th centy. In 1459 it was ruined by an earthquake and rebuilt six years afterwards.

Mejr ed-Din informs us that Saladin took up his quarters in the deserted hospital of St. John, when superintending the repairs of the fortifications to resist the threatened attack of the English forces under Richard Cœur de Lion.

§ 53. THE CŒNACULUM.

The Cœnaculum has already been referred to in connection with the Tomb of David (§ 48). It stands on the southern brow of Zion, without the walls, and its tall minaret is the first object the eye of the traveller rests on when approaching Jerusalem from the S. In the group of buildings over the vault said to contain the Tomb of David is a large upper room, 50 ft. long by 30 wide. At its E. end is a little niche in which the Christians are permitted at stated times to celebrate mass; and on the S. is a larger one, serving for the *Mihrâb* of the Muslims. The room is manifestly ancient, and may perhaps be the same (the site is unquestionably the same), mentioned by Cyril Bishop of Jerusalem, in the middle of the 4th centy., as the ch. in which the Apostles were assembled on the day of Pentecost, when they received the gift of the Holy Spirit (Acts ii.). Epiphanius, toward the close of the same centy., states that this building, with a few others near it, escaped destruction when the city was desolated by Titus. Arculf visited it about the year 700, but it had received many new honours during the interval, for his amanuensis informs us that he (Arculf) "saw on mount Zion a square ch., which included the site of our Lord's Supper; the place where the Holy Ghost descended upon the Apostles; the marble column to which our Lord was bound when he was scourged; the spot where the Virgin Mary died; and the place of the Martyrdom of St. Stephen" ('Early Travels,' p. 5). A pretty fair catalogue of traditions to get a local habitation within the walls of one small building. The tradition of the "Column of Scourging" was older than the days of Arculf, for in the *Jerusalem Itinerary* it is mentioned in connection with the house of Caiaphas on Zion; and Jerome describes it as sustaining the portico of a ch., and still stained with the Sa-

viour's blood. Arculf is the first, however, who locates here the Virgin's house, the scene of Stephen's martyrdom, and the "upper room" where the Lord's Supper was instituted. From the last it derives the name by which it has been known for many centuries, *Cœnaculum*. The historians of the crusades regarded this, not as the site of Stephen's martyrdom, but the place where he was buried. Scavall thus refers to other events which had also been discovered in the interval to have occurred here: "Here the Apostles were concealed with closed doors when Jesus stood in the midst of them and said, 'Peace be unto you;' and He again appeared there when Thomas put his finger into His side and into the place of the nails. There He supped with His disciples before the passion, and washed their feet; and the marble is still preserved there on which He supped. There the relics of St. Stephen, Nicodemus, Camaliel, and Abido, were honourably deposited by St. John the Patriarch, after they were found!"—(*Early Travels*, p. 43.)

The group of buildings adjoining the Cœnaculum was erected as a convent for the Franciscans by Sancia queen of Robert of Sicily, and this order had its chief seat here from A.D. 1313 to 1561. In 1547 Belon, the well-known French traveller, lodged in the convent, and states that the monks had in his day regained possession of the Cœnaculum, which had been seized by the Muslims. They were, however, finally expelled from the locality 14 years later, under the following remarkable but characteristic circumstances. A Constantinople Jew of wealth and influence visited Jerusalem, and begged permission to pray at the tomb of David. The Latins indignantly refused. The Jew threatened revenge, and on his return to Constantinople rebuked the grand vizir for his indifference to the tomb of one of the great Prophets of Islam, in permitting it to remain in the hands of the infidel Nazarenes. His representations, aided by bribes, had the desired effect; and the Franciscans

were driven from their convent. They are still permitted to visit the *Conaculum* at stated times; and here the Latin monks continue to practise the washing of pilgrims' feet on Maundy Thursday, in commemoration of that incident in Scripture history, which they believe to have been enacted in this chamber. (John xiii. 5). The site of the Virgin's residence, where she is said to have spent the last years of her life, is now shown a little to the N. of the *Conaculum*.

§ 54. THE PALACE OF CAIAPHAS.

Before leaving Zion we may pay a passing visit to another site around which a little cluster of traditions has collected. Between the *Conaculum* and the Zion gate is a building surrounded by a high wall, which has been dignified by the title of the Palace of the High Priest Caiaphas. It is first mentioned in connexion with Zion by writers of the 4th centy.; but it does not appear whether they refer to the house itself or its site. Benjamin of Tudela says that in his day there was no building on Zion except one Christian church, which must have been the *Conaculum*; yet scarcely two centuries later a chapel stood on the site of the present house, the erection of which was ascribed to Helena! It appears to have been erected by the Armenians, in whose hands it has ever since remained. The curious will here be shown, under the altar of the church, the stone that once closed our Lord's sepulchre, which, we have already seen, the Armenians are accused of having obtained in no very honest way (§ 50). Here, too, is exhibited the prison in which Christ was confined—there is another in the Church of the Sepulchre; the spot where Peter stood when he denied his master; and even the stone on which the cock was roosting when he crew! The building is now a convent, and it forms the cemetery of the Armenian patriarchs.

About 100 yards E. of the convent

is a cove in the hill-side, where Peter is said to have hid himself after he had denied his Master.

§ 55. THE SITE OF THE MARTYRDOM AND CHURCH OF ST. STEPHEN.

I have already shown how some early writers connected the tomb of the first martyr with the *Conaculum*; and how Arculf even states that here was exhibited the scene of his martyrdom. This is probably only a mistake on the part of the bishop. Zion, it appears, was only a temporary resting-place for the bones of Stephen, as they were soon conveyed to a shrine erected over the spot where he was stoned. I shall now give the earlier and the later traditions about the *true* site of the martyrdom, because the subject is interesting in itself, and affords, besides, a good example of a not uncommon phenomenon in this land—the *migration* of Holy Places.

We learn nothing from Scripture as to the place where Stephen was stoned except that it was without the city. (Acts vii. 58). No notice was taken, so far as appears from history, of the spot where he fell, or of the body of the martyr, till after the lapse of 3½ centuries. Then, however, revelation was made in a dream to a certain Lucian, priest of a village called Caphar-Gamala, that Stephen had been stoned before the north gate of Jerusalem; that his body had been left a day and a night exposed, but neither beast nor bird had touched it; that Gamaliel, Paul's old master (Acts v. 34; xxii. 3), being at heart a Christian, caused it to be deposited in his own tomb at Caphar-Gamala, where it now lay, with the bodies of Nicodemus, Gamaliel himself, and his son. This revelation was thrice repeated; and the priest, being thus convinced of its truth, communicated the facts to the bishop of Jerusalem. The tomb was opened and the bodies discovered. On exposing the sarcophagus containing the relics of the martyr the earth quaked, a fragrant odour filled the air, and several sick persons were

healed! The bones were conveyed temporarily to Zion; the scene of the martyrdom was sought and found; and a magnificent church was erected on the spot where the bones of Stephen were finally deposited by the empress Eudocia, wife of Theodosius the younger. The church was dedicated in the year A.D. 460; and a convent was subsequently attached to it. Such are the leading facts regarding the death and burial of Stephen as related by Lucian, and attested by Augustin and other writers of the 5th centy. (*Aug. Opera*, vii. App.)

The ch. we are informed stood on the N. side of the city, at the distance of a stadium (200 yds.) from the gate called St. Stephen's; which, we learn from Arculf and others, occupied the site of the Damascus gate. And at the distance of about 250 yds. from this gate, on the l. of the N. road, may still be seen a levelled rocky area, oblong in form, which probably marks the site of the ch. Few people will think it worth while to inquire whether the vision of Lucian was genuine, or whether the true site of the martyrdom was known. It is enough for us that the story was universally believed, and the shrine universally honoured by native Christians and foreign pilgrims for nearly 1000 yrs. Rudolph of Suchem is the last writer who refers to it, A.D. 1350; but in his day both ch. and convent were gone. Up to that time the Damascus gate was known among all Christian writers as the Gate of St. Stephen.

It is a remarkable fact, however, that from the middle of the 15th centy. to the present time all writers and travellers apply the name *St. Stephen* to the gate on the E. side of the city, and to it alone! During the intervening centy. — the 14th — the scene of the martyrdom had migrated from the N. to the E. It is now pointed out on the rt. side of the path which winds down the steep bank from St. Stephen's Gate to the Bridge over the Kidron; where also has been discovered the spot on which Paul stood when guarding the clothes of those who committed the crime!

§ 56. CHURCHES OF ST. MARY AND ST. ANNE.

The Church of St. Mary, one of the most magnificent ever erected in the city, appears to have been projected, if not actually commenced, by the patriarch Elias, and was completed by the emperor Justinian in the 6th centy. I have already stated that it stood within the Haram, and is now represented by the mosque el-Akka. A description and history are given above in connexion with that mosque, § 48.

The Church of St. Anne, the Virgin's mother, stands on the slope of the hill, about 100 yds. N.W. of St. Stephen's Gate. It was partly remodelled by the Turks, and is so far a mass of tasteless masonry; but there is enough left of the old Gothic façade, and graceful lancet windows, to carry us back to crusading times. Sewulf is the first who mentions it (A.D. 1102). "From the temple of the Lord," he writes, "you go to the Church of St. Anne, the mother of the blessed Mary, where she lived with her husband, and was delivered of her daughter Mary." William of Tyre speaks of it as the "House of Anna," where 3 or 4 poor women had consecrated themselves to a holy life. It was soon afterwards inhabited by an abbess and Benedictine nuns; and in it Baldwin I. compelled his Armenian wife to take the veil, at the same time richly endowing it. *New Holy Places* appear to have come to light within its walls, and old ones became more definitely located, as ages rolled on: for we learn that in the 14th centy. not only was the grotto shown where the Virgin was born, but under the ch., in a deep vault, was the tomb of Joachim her father. The bones of St. Anne had been laid there too, but the empress Helena removed them to Constantinople.

When the crusaders were driven out

of Jerusalem by the Muslims, Saladin converted the nunnery into a college, and made his secretary and biographer *Bohadin* its first principal. After lying desolate and ruinous for some 2 centuries, it was restored by the pasha in 1842; and it has lately been handed over by the Sultan to the French emperor. Extensive repairs are being made upon it, amounting almost to a rebuilding.

§ 57. TOMB AND CHAPEL OF THE VIRGIN.

Every one who passes out of St. Stephen's Gate, and descends the steep path to the Kidron, will have his attention arrested, as he crosses the bridge and approaches Gethsemane, by the picturesque façade of a low building, standing on the north side of a sunk court in the bottom of the valley. This is the Chapel and traditional Tomb of the Virgin. Few structures around the Holy City can vie with it in its venerable aspect and romantic site. Grey and worn by time; deeply set among the rocky roots of Olivet; surrounded by patriarchal olive-trees—it claims attention independent of, even in spite of, tradition. Its history is comparatively recent, being first mentioned by Arculf in the beginning of the 8th centy. It is true John of Damascus, writing a few years later, professes to give an extract from a letter of the 5th centy. referring to it; but the authenticity of the document is more than doubtful. The early notices of this tomb derive additional interest from the fact that they tend to mark the period when the myth of the "Assumption of the Virgin" was elaborated into a positive dogma by the churches of the East and West.

After crossing the bridge toward Olivet, we have on the l. a short flight of steps, leading down into the paved court in front of the chapel. The façade is now before us, consisting of two pointed Gothic arches, one within

[*Syria and Palestine.*]

the other; the outer resting on short pillars and culminating at the top of the building; the other similarly supported, but more deeply recessed. Within the latter is a doorway with a square architrave, and another arch over it. The whole façade is thus strange, and yet picturesque.

Immediately on entering the door, which is generally open early in the morning and on festivals, we descend a broad, straight staircase of 60 steps, to the gloomy chapel, which seems to be excavated in the rock. On the rt. hand in descending are shown the tombs of Joachim and Anna, the parents of the Virgin. On the l. of the stairs is the last resting-place of Joseph, the husband of Mary. At the extremity of the grotto, on the eastern side, is a small dark chapel containing an altar, and the sacred tomb, now empty, where the Virgin was once laid. It is profusely decked with pictures and flowers, while from the vaulted roof depend numerous silver lamps and strings of ostrich eggs. The chapel is the joint property of the Greeks and Armenians.

About 100 paces from the chapel, and not far from the garden of Gethsemane, is the spot where, it is maintained, the *Assumption* took place; and at no great distance is a rock bearing the mark of the girdle the Virgin let fall, as is affirmed, to convince St. Thomas.

§ 58. GETHESEMANE.

The greatest interest of the Kidron is connected with the closing scene of our Saviour's life in the Garden of Gethsemane. On the night of His betrayal, after a long conversation with his followers in that "upper room" in the city where the *Supper* was instituted, He went forth with them over the brook Kidron, to a garden where he oftentimes resorted with His disciples (John xviii. 1). Just beyond the bridge which crosses the dry bed of the "brook" below St.

Stephen's Gate, and between the paths that lead up the Mount of Olives, is a little square enclosure encompassed by a high white wall. This is the reputed Gethsemane. Admission is easily obtained from the Latin monk who keeps it. Within are 8 venerable olives, their decayed trunks supported by stones, and their sparse branches still flourishing. One would have wished that the site had not been selected so close to the branching paths, a place which must always have been public; and that the spot where our Lord prayed had been farther up the valley in a more retired situation, where there are trees of at least equal antiquity. However, there can be little harm in giving full play, here to those feelings which Gethsemane is calculated to call forth, and we may read with new interest those affecting passages of Scripture giving the details of that wondrous drama; Matt. xxvi. 30-56; Mark xiv. 26-52; Luke xxii. 39-53; John xviii. 1-14.

Unfortunately the same depraved taste which has so thickly studded Jerusalem with questionable *holy places*, has also robbed Gethsemane of its sweetest charms. The monk-cicerone, instead of leaving the pilgrim to solitude and contemplation in the simple garden to which Jesus was wont to *retire*, hurries him off to the rocky bank where the apostles fell asleep when our Lord left them to pray, and points out the impressions of their bodies still remaining on the hard stone. Then he leads him to the "Grotto of the Agony"—a cave of some depth, in which Jesus is said to have prayed. "On the very spot of the Agony (says Geramb) is an altar, and above it a picture representing our Lord supported by the angel who came to strengthen him. Here we also find the following inscription:—'*Illic factus est sudor ejus sicut gutta sanguinis decurrentis in terram*'" (*Pilgrimage to Palestine*, i. p. 65). Next, the place where Judas betrayed his master with a kiss is pointed out.

The garden belongs to the Latins; and the Greeks, enraged at the mono-

poly, have actually got up and enclosed an opposition one of their own beside the Virgin's tomb. They do not often exhibit it as yet to Franks, because, as I was told, they wish to wait a few years till the trees grow. One would have imagined that the very name of Gethsemane would have been sufficient to check every thought of deception, and to inspire every man, claiming the name of *Christian*, with love to God and good will to his fellows.

§ 59. *The Church of the Ascension* has already been referred to in connexion with the Mount of Olives (§ 32). The tradition connecting this spot with the ascension of our Lord is one of the oldest Christians can boast of around the Holy City, and yet it is opposed to Scripture, where we read—"And He led them out AS FAR AS TO BETHANY, and He lifted up his hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke xxiv. 50, 51). Eusebius, writing 10 years or more before Helena's visit to Jerusalem, tells us of the multitudes of Christians who came to the city from all parts of the earth to see the fulfilment of prophecy in its desolations, and to pay their adorations on the summit of the Mount of Olives, where Jesus, "having revealed to his disciples the mysteries concerning the end," ascended into heaven. And in another place he alludes to a cave attached to this site, as the real spot where the Saviour initiated the apostles into the secret mysteries of their religion, and from which he ascended (Euseb. Vit. Const. iii. 41. See also Demonst. Evang. vi. 18). At present there is no cave visible within or beside the site of the church. Stanley writes that "the cave to which Eusebius refers must almost certainly be the same as that singular catacomb, a short distance below the third summit of Olivet, commonly called the Tombs of the Prophets." But this is inadmissible, at least if we take Eusebius as our authority, unless we remove to this

spot the traditional scene of the Ascension, the site of Helena's church, and the very top of the mount itself (Euseb. *ut supra*).

The church built by Helena has long since disappeared, though it appears to have been standing in Maundeville's day. The present chapel is modern—a small octagonal structure within a paved court, connected with a mosque, and under the guardianship of a derwish. In the chapel is still shown the rock imprinted with the Saviour's footprint—a simple natural cavity, bearing no more resemblance to a human foot than to anything else. Arculf is the first who mentions this footprint; then, however, there were two impressions, but now there is only one.

A little to the S. of this building was once shown, and possibly is still, the place where an angel gave the Virgin three days' warning before her death. Somewhat farther is the grotto of St. Pelagia, a famous courtesan of Antioch, who, being converted to Christianity, passed many of her days here in penance. Below this are the remains of an old chapel, where Jesus is said to have taught his disciples the Lord's Prayer; and, descending still in the same direction, we come to a reservoir, which has been dignified by the name of "the place where the apostles composed the Creed!" (Geramb, *Pilgrimage*, i. 214).

§ 60. *Via Dolorosa*.—The narrow lane which zigzags through the city, from the governor's house to the Church of the Sepulchre, has, within the last few centuries, been called *Via Dolorosa*; and into it have been carefully collected the scenes of all the events, historical and legendary, connected with the Crucifixion. One cannot help wondering how the good old monks could manifest such childish simplicity in their inventions. A schoolboy in England would naturally ask how the present lane, with its sharp turns and numerous windings, happens so exactly to correspond with the ancient one; or how arches, and walls, and staircases, and particular

stones, and whole houses, could remain intact, and be identified, after the total destruction of the city by the Romans, and the lapse of so many centuries. And yet so it is. Not a word is heard of the *Via Dolorosa*, and its *eight stations*, from monk or priest, traveller or pilgrim, previous to the 14th centy. Still there is something touching, even impressive, in this gloomy street, with its arched passages, its patches of sunshine and shade, and its honoured stones, around which little groups of pilgrims are so often seen. There is something deeply interesting in it also to the artist and the historian; for here are the originals, if we may so call them, of some of the most celebrated works of European art, and here is the fountain-head of some of the most famous of European superstitions.

With these remarks in mind we shall walk along the *Via Dolorosa*, starting from the E. It commences—that is, the traditional part of it—with the palace of Pilate, now the governor's house or *Serai*. Here, on the l., are 2 old arches in the wall, now built up, where the *Scala Santa*, or staircase leading to the Judgment Hall, stood until removed by Constantine to the Basilica of St. John Lateran. On the opposite side of the street is the *Church of the Flagellation*, so called from the tradition that on its site Christ was scourged. Others call it the "Church of the Crowning with Thorns." A few paces westward the street is spanned by the *Eccce Homo Arch*. Here Pilate is said to have brought forth our Lord and presented Him to the people, saying, "Behold the Man!" We now descend an easy slope, having on the right the Austrian Hospice, and turn sharply to the l. into the street coming from the Damascus gate—passing on our way the spot where the Saviour, fainting under the cross, leaned against the wall of a house and left on it the impression of His shoulder; and then the spot where, meeting the Virgin, He said *Salve Mater*! In the bottom of the valley is pointed out the *House of Dives*, and a stone in front of it on which Lazarus sat. Turning another

sharp corner to the rt., and ascending the hill, we have on the l. the place of Christ's second fall under the cross; and then the *House of St. Veronica*, from which that illustrious woman came forth and presented the Saviour with a handkerchief to wipe his bleeding brows. The ascent from hence to the Church of the Sepulchre is considerable, and the street has a picturesque aspect. The pavement is rugged, the walls on each side prison-like, pierced here and there with a low door and grated window; while a succession of archways shroud portions of it in gloom, even when the intervals are lighted up by the bright sun of noonday. A more appropriate name could scarcely be invented, for this section at least, than *Via Dolorosa*. Here, too, are other *stations*, including the spot, marked by the fragment of a column, where the soldiers compelled Simon to carry the cross; and the place where Christ said to the women who followed Him weeping—"Daughters of Jerusalem, weep not for me." Some will call these *stations* absurdities, others may give them even a worse name; but such as desire to see the simple faith with which they are believed and revered by Latin pilgrims—men of education and enlightenment—need only consult the work of the Abbé Geramb.

Just at the western termination of the *Via Dolorosa* tradition places the *Porta Judiciaria*, the site of which is supposed to be marked by a single upright shaft at the angle of the street and the bazar. I know not on what ground, historical or architectural, this column can be connected with a gate at all.

§ 61. CONVENTS.

The names of the several convents in and around the city have already been given in connexion with the Christian sects (§§ 13-17); but I shall here refer more minutely to a few of the principal ones.

The Greek Convent of Constantine stands on the W. side of the Church of

the Sepulchre, with which an arched passage over Christian-street connects it. It is a large straggling building, presenting nothing of interest either in a historical or archæological point of view. It is the official residence of the Greek patriarch, and is inhabited by about 100 monks, of all grades. The library is unusually large and clean; it contains about 2000 printed volumes in various languages, and about 500 Greek and Arabic MSS. on paper—all theological works. There are, besides, about 100 Greek MSS. on vellum. One of the 8 MSS. of the Gospels which the library contains has the index and the beginning of each gospel written in gold letters on purple vellum, and has also some curious illuminations. There is a manuscript of the whole Bible—a large folio in excellent preservation. But its greatest treasure is a copy of the Book of Job, in folio, written in large letters, surrounded with scholia in a smaller hand, and almost every page contains one or more miniatures of Job and his friends: its date is about the 12th centy.

The Latin Convent of St. Salvador stands on very high ground near the N.W. angle of the city. It formerly belonged to the Georgians, but was bought and enlarged by the Latins, about A.D. 1561, when they were driven out of their convent at the Cœnaculum. The ch. is dedicated to St. John the Divine, and is frequented by such of the native inhabitants and foreign residents as conform to the Latin ritual. The *Casa Nuova* is the hostelry of the convent, in which pilgrims of all nations, without respect to faith, are permitted to sojourn for a fortnight.

The Armenian Convent is the largest in the city, and its buildings the most commodious and comfortable—it is, in fact, the most decidedly aristocratic conventual establishment in Syria. It formerly belonged to the Georgians, who founded it in the 11th centy.; the church occupies the traditional site of St. James's martyrdom. The Georg-

ians, being unable to meet the expenses of the convent and the taxes levied by the Turks, sold it to the Armenians early in the 15th centy., on condition of its being restored to its original owners, as soon as they found themselves in a condition to maintain it. On this account the Greek Church, from their intercommunion with the Georgians, still maintain that they have a claim upon the buildings.

The Church of St. James is, with the exception of that of the Sepulchre, the largest in the city. In the richness of its decorations and sacred vestments it is unequalled; but everything is tawdry and in the worst style of Oriental barbarism. One of the greatest treasures it boasts of is the chair of the apostle James, which is preserved in the ch.

During my stay at Jerusalem in 1854 I visited this convent at the invitation of the Armenian patriarch, a man of dignified deportment and considerable information. I was first conducted to the presence of that dignitary, whom I found in the new reception-room, the windows of which may be seen over the archway from the street below. It is a noble saloon for Jerusalem, somewhat in the modern Italian style. I was afterwards led through the various courts and corridors of the building, where accommodations are found for nearly 3000 pilgrims. A seminary or collegio for the education of the clergy has lately been established in it. The course of instruction is to extend over seven years, and the students are afterwards permitted to choose their own field of labour. Their number is restricted to 20. There is also a good printing-press in the convent. The gardens occupy the whole space between the building and the city wall on the W. They have no pretensions to beauty, order, or even high cultivation.

The Syrian Convent of St. Mark is situated in a narrow street not far from the English hospital, and is one of the oldest in Jerusalem. It is respected by all the Christian sects as the home of St. Mark; and it has a full comple-

ment of traditions and relics. Among the latter are the font in which the Virgin was baptized, and the door at which St. Peter knocked after the angel had delivered him from prison (Acts xii. 1-15). When I visited it in the year 1857, it was inhabited by a priest and a deacon, whose whole flock amounted to *three people*. They were all—priest, deacon, and flock—from the village of Sudek near Hums.

The Convent of the Cross is the only other establishment of this kind deserving of particular notice. It is situated in a shallow stony wady, about 1½ m. W. of the city. It was originally the property of the Georgians, and is said to have been founded in the 5th centy. by Tatian their king.

It drives its name from the "Holy Cross," the wood of which is believed to have grown on the spot. Others, however, say that the name is applied to it, because Heraclius the patriarch, on returning with the true cross from his captivity in Persia, first elevated that sacred relic at this spot on approaching Jerusalem. It is now the property of the Greeks.

The convent is a large rectangular building with massive walls, and a low portal guarded by a heavy iron door. Such strength was, and still is, needed to defend the inmates from hostile Arabs who are always prowling about the half-desolate country, ready to pounce upon solitary wanderer, unguarded caravan, or open convent. Only a few years ago some of these lawless wretches effected an entrance during the night, and murdered the superior in his bed. After lying long half-ruinous, and almost wholly deserted, the convent has recently been thoroughly repaired by the Greeks, and many extensive additions made to it, so as to fit it for a complete collegiate establishment. Russian gold has done wonders with the old walls and gloomy corridors; while it has built halls, chambers, and refectories, which would not disgrace an English university. The old ch. is well worth a visit; it is about 70 ft. long, and is divided into nave and isles by 4 massive square

piers supporting pointed arches and a groined roof. There is a small cupola over the altar-screen. The walls are covered with faded frescoes, and some beautiful pieces of mosaic pavement still remain beneath the dome. The altar-screen is curiously painted in compartments intended to illustrate the complete history of the wood of the cross, from the time it was planted by Abraham and Noah, till the Crucifixion. Behind this, in an apse, is the sanctum, in the centre of which, beneath the altar, is a little circular hole, bordered with silver, marking the spot on which the tree of the cross grew.

In the modern part of the building is a new chapel with some tolerable carving, in the altar-screen of which the Russian eagle forms the most conspicuous subject. Indeed the double head and grasping talons of that well-known bird meet one at every turn—not a wall, nor a turret, nor a hall where it does not spread out its protecting wings. Forty boys and young men are now boarded, lodged, and educated in this establishment; while at the same time no vows are imposed upon them, and no promises exacted with regard to the future. They are at liberty to choose their own professions. The course of instruction extends over a period of seven years, and embraces the Arabic language, modern Greek, a little French and Italian, with arithmetic, geography, and drawing. There are five resident masters and a chaplain. The class-rooms, the dormitories, the refectory, and even kitchen, are fitted with a neatness, and kept with an order and cleanliness,

that would rival any similar establishment in Europe. And the grounds round the convent, recently purchased, rough and stony though they are, are beginning to exhibit the marks of industry and civilization.

§ 62. BOOKS ON JERUSALEM.

After the *Bible* and *Josephus*, the student may consult Robinson's '*Biblical Researches*,' 2nd edit.; Williams's '*Holy City*,' 2nd edit.; Tobler's '*Golgotha*' (1851), '*Die Siloah-quelle und der Oelberg*' (1852), '*Denksblätter aus Jerusalem*' (1853), and '*Topographie von Jerusalem*' (1854); Bartlett's '*Walks about Jerusalem*,' and '*Jerusalem Revisited*,' especially valuable for their beautiful engravings; Fergusson's '*Essay on the Ancient Topography of Jerusalem*,' Barclay, '*City of the Great King*,' Pierotti's '*Jerusalem*,' Thrupp, '*Ancient Jerusalem*,' De Vogüé, '*Le Temple de Jerusalem*,' De Saulcy, '*Terre Sainte*,' Ordnance Survey of Jerusalem, with Capt. Wilson's *Notes*. The best Arab work is Mejr ed-Din's '*History of Jerusalem*,' translated into French by Von Hammer in '*Fundgruben des Orients*.' Mejr ed-Din wrote towards the close of the 15th centy. Detailed measurements and descriptions of the Temple and its courts, according to the views of the Jewish Rabbins, are given in the '*Middoth*,' a tract of the '*Mishna*,' on this also may be consulted Roland's little work '*De Locis Sacris*.'

SECTION III.

SOUTHERN PALESTINE.

PRELIMINARY REMARKS.

1. *Physical Geography*.—2. *Political Geography*.—3. *The Inhabitants*.—
4. *Modes of Travel*.

ROUTES.

ROUTE	PAGE	ROUTE	PAGE
8. Excursion to Bethany	178	13. Excursion along the Western Shore of the Dead Sea ..	224
The Mount of Olives;—Flight of David;—Triumphal entry of Our Lord.		Tekoa;—Masada;—Engedi.	
9. Excursion to Jericho, the Jordan, the Dead Sea, Mar Saba, and Bethlehem	181	14. Jerusalem to Eleutheropolis and Gaza	236
Site of Jericho;—Gilgal;—Historical Geology of Dead Sea;—Holy Places of Bethlehem.		Valley of Elah; Sites of Azekah and Gath;—Singular Caverns;—Eglon;—Lechish.	
10. Excursion to Anathoth, Michmash, Bethel, Beth-horon, and Mizpeh	204	15. Gaza to el-'Arish and Cairo ..	253
Site of Ai;—Battle of Gilboa.		16. Gaza to Ascalon, Ashdod, Ekron, Lydda, and Jerusalem	254
11. Excursion to Solomon's Pools, Etam, Khureitân, and the Frank Mountain	218	The Plain of Philistia.	
12. Excursion to the Valley of Rowas, Philip's Fountain, and Bittir	222	17. Holbron to Yâfa	265
		Bethshemesh;—the Home and Country of Samson.	
		18. Jerusalem to Yâfa	268
		Kirjath-jearim;—Emmaus;—Valley of Ajalon;—Joppa.	

1. *Physical Geography*.—The natural boundaries of Southern Palestine are deep and definite on the E. and W. The name of the West was to the Israelites of old "the Sea" (*Jam*), that is, the Mediterranean. On the E. is the Dead Sea, and that deep valley (*Arabah*) which extends N. and S. from it. On the S. both plain and mountains melt away into the desert of *Tih* ("Wandering"). Along the shore of the Mediterranean lies the plain of Philistia—one of the richest sections of Palestine. It is historically interesting, too, for it is the country of Goliath, and of the hereditary enemies of the Israelites; it is the scene of Samson's struggles and death; and it contains the ruins of the five royal cities of the Philistines. On the E. of this plain rise up gradually the mountains of Judaea. Their features are not those of a regular mountain-chain like Lebanon; but rather a cluster of rounded rocky hills, sloping down into dry tortuous valleys. They are scantily clothed with grayish and brown shrubs, intermixed with aromatic plants and gay flowers; they are encircled besides by concentric rings of white rock, and studded with huge cairns of white stones, which give them a desolate and sometimes even forbidding aspect. Here and there we meet with deep picturesque glens where the winter-current beds are bordered with belts of olives, and the steep banks above glisten with the foliage of the prickly oak. Such are the features of the

western declivities and broad summits of the Judæan hills; but the eastern slopes are wilder, and far more desolate. From the top of Olivet, or the Frank Mountain, the eye wanders over a wilderness of white hills, jagged cliffs, and yawning chasms—without tree, or shrub, or green grass tuft—until at length it rests on the leaden waters of the Dead Sea, lying in their deep mysterious bed, far away below.

A superficial observer from some western land of sunshine and showers may wonder at, and write of, the barrenness of Southern Palestine; and with semi-sceptical surprise ask, "Is this that Land of Promise which flowed with milk and honey?" It may be well to remind such an one of the power of a Syrian sun, of the character of an eastern clime, and of the effects of centuries of neglect and desolation. The destruction of the woods which once covered the mountains, and the loss of the vegetation consequent on the want of tillage, have entailed upon the whole country a greater degree of drought than in early times; and then again the neglect of the terraces that supported the soil on the hill-sides has given full play to the winter rains, leaving tracts of naked rock where belts of corn once flourished, and vines spread out their long branches. To see what the hills of Judæa might be under proper care and culture, one has only to look at the western slopes of Lebanon. There is another proof of the ancient fertility and great resources of the country which no accurate observer can overlook,—the vast number of ruined towns and villages which everywhere stud the landscape. In Judæa we may wander for miles and miles without seeing a vestige of *present* habitation, save the little goat-pon on the hill-side, and the flocks round the fountains; but there is scarcely a hill-top that is not crowned with ruins, and there is scarcely a fountain where fragments of walls and scattered heaps of stones do not indicate the sites of former dwellings. The light Sarcenic arch, the stately Roman column, and the massive Jewish substruction, lead up by a regular architectural chronology to the rude "cairns" of the mountain regions, and the rounded *Tells* of the plains—the vestiges of primeval Canaanitish cities. Above all other countries in the world Palestine may be called the "land of ruins." God's Word is fulfilled—"The word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant" (Zeph. ii. 5).

2. The *Political Divisions* of Southern Palestine have changed with its history. Originally the Amalekites, or Bedawy tribes, occupied the plain on the southern frontier (Num. xiii. 29; 1 Sam. xv. 1-17, and xxvii. 8). They were the descendants of Esau, deriving their name from his grandson *Amalek* (Gen. xxxvi. 12). They are now represented by the Tiyâlah Arabs, if not lineally, at least in character and mode of life. The Hittites, Abraham's old friends, clustered round Hebron (Gen. xxi.). The Amorites were their neighbours, dwelling amid the rocks of Egedi (Gen. xiv. 7, and 2 Chron. xx. 2), and afterwards spreading over the country on both sides of the Jordan (Deut. i. 4). The Jebusites were strongly established upon the hill of Zion (Jud. i. 21). These three tribes were descendants of Canaan. The Philistines, of Egyptian extraction, inhabited the plain of the sea-coast from Joppa to the borders of Egypt.

When the "Land of Promise" was divided by lot among the Israelites, the tribe of Dan got the plain of Philistin from Joppa on the N. nearly to Ascalon on the S. Simeon's territory extended from thence to the Wilderness of Tih, reaching as far eastward as Beersheba; but these two tribes were never able fully to conquer their allotted provinces. On the E. of Simeon and Dan, securely located amid mountain fastnesses, was the powerful tribe of Judah; while Benjamin was settled in that section of the hill-country extending from Jerusalem to Bethel, and from Bethoron to the Jordan (Josh. xv.; xviii. 11-

28; xix. 1-9, 40-48). When the kingdom of Israel divided under Rehoboam, Southern Palestine remained subject to the house of David; and in later times it became the province and toparchy of *Judæa*.

3. The modern *inhabitants* of Southern Palestine may be divided into two classes,—the *Bedawin*, or wandering tribes, who dwell in tents, and the *Fellahin*, who reside in villages. The principal tribes of the former are the *Tiyahah*, who hover along the southern frontier, encamping around the wells of Beersheba, and upon the banks of Wady esh-Sher'ah; and often running up for pasture or plunder among the hills of Judæa, or along the plain of Philistia. Next come the *Jehâlin*, who claim the country from Beersheba to the Dead Sea, and as far N. as Engoli: the usual head-quarters of their sheikh is at or near Maon. The *T'aamirah* are a larger tribe, and feed their flocks among the mountains and glens extending from Bethlehem and Tekoa to the shores of the Dead Sea. All these Bedawin are to some little extent cultivators of the soil, though they maintain the well-known antipathy of their race to settled habitations. Their flocks and herds constitute their chief means of support, with, of course, an occasional *raid* among their enemies. Their dress is simple and primitive—a *Kefiyeh* bound with a fillet of hair, a flowing *Abba*, and a scanty under garment of coarse calico, fastened round the waist by a leathern belt garnished with a range of cartridges in brass tubes; add to this a long gun slung over the shoulder, a knife stuck in the belt, and a heavy-headed club in the hand, and you have a picture of the Bedawy of Southern Palestine. Their country can only be safely traversed with an escort of their own appointment.

The *Fellahin*, or cultivators of the soil, are scarcely less wild and lawless than the Bedawin; but having permanent habitations, the government have a better chance of punishing any glaring violations of the law. They are a rough, athletic, and turbulent race—mostly armed with gun and dirk, and inclined to make significant allusion to this very prominent fact in their incessant demands for *bakhshish*. Their allegiance sits lightly on them, and their ideas of *meum* and *tuum* are wholly regulated by power or expediency. The traveller ought to treat them with cool dignity, without blustering and without fear.

Generally speaking, the country W. of the road leading from Hebron by Jerusalem to Nâbulus is safe and may be travelled without any escort; though if one intends to pass through unfrequented places it may be as well to have a horseman from the local Governor to act as guide and guard. To the E. of this road the Bedawin have their home in the wilderness. The traveller, therefore, if he desires to traverse it to any extent, must journey under the guardianship of some responsible sheikh. Safety does not depend so much on the number as on the quality of the escort. In specifying the several routes, I shall state where a guard is necessary, and from whom it may or must be taken.

4. *Mode of Travel*.—All the excursions around the Holy City, as well as the journeys through Palestine, must be made on horseback, or in a chair or palanquin (*Taht*) slung upon mules. The roads are mere tracks worn in rock or soil by the feet of animals, as tortuous as erratic mules and donkeys can make them. Among the mountains they are always rough, generally rugged, and sometimes dangerous—now winding along a deep torrent-bed, now zigzagging up a steep hill-side, and now skirting a precipice on a ledge of smooth rock. The traveller will thus see the necessity of securing a strong, sure-footed, and easy-paced animal; for upon his stead will in a great measure depend the ease and comfort of his journey, and in some degree, too, the safety of his limbs. It is as well *not* to leave these minor matters wholly to the dragoman, who is

generally better at inventing an excuse than providing a smart horse or a tolerable saddle. My advice is, Try the equipage, whatever it may be, before starting, and insist upon a change if it do not prove sound; and when the time for starting comes take special care that the *same* animals, saddles, bridles, &c., are forthcoming.

ROUTE 8.

EXCURSION TO BETHANY.

Every one who can walk 8 m. should make this excursion on foot. Every step is "holy ground," trodden by prophets and apostles, and *ONE* greater than them all. We thus often feel constrained to sit down, and calmly contemplate scenes unsurpassed on earth for sacred interest.

Three paths lead from the city to Bethany. The first winds up the slight depression in the western side of Olivet, touches the northern end of the village on the summit, and then winds down the eastern declivity. The second branches off from the first *above* Gethsemane, skirts the southern side of the village, and joins the former *above* Bethany. The third strikes to the right *below* Gethsemane, passes round the southern shoulder of the hill, and is the main road to both Bethany and Jericho. We shall go by the first, and return by the third; for thus we shall get the best views of the scenery, and the most striking illustrations of Scripture narratives—we go out with David in his flight from Absalom, and return with the Saviour in His triumphal entry.

Passing out of St. Stephen's Gate, we descend the winding path to the bottom of the Kidron, cross the bridge, and leaving the Tomb of the Virgin on the l., and Gethsemane on the rt., strike up the ancient road to the top of Olivet. The guide may probably point out some flat rocks beside "the Garden," now honoured and kissed by numerous pilgrims, because tradition states that here the three disciples slept while their Master prayed. Farther up we observe steps and cuttings in the limestone rock, proving

the antiquity of the path. Here we are unquestionably in the footsteps of David, who, when he fled from Absalom, "went over the brook Kidron, toward the way of the wilderness. . . . And went up by the ascent of Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up" (2 Sam. xv. 23, 30). On reaching the summit, beside the modern village, we must be near, perhaps upon, the spot where the king had been wont to "worship God," and where he now met Hushai the Archite (id. xv. 32). As we sit here on some projecting rock, with the city before us, and the Bible in our hands, we can see with the mind's eye the weeping monarch, and his weeping train, meeting the old counsellor, "with his coat rent, and earth upon his head," and persuading him to go back to the city to defeat the counsel of Ahithophel (id. xv. 34).

Passing the summit, the wide panorama eastward suddenly opens up before us: first the eye catches the long, regular, massive wall of the Moab mountains; then the deep valley of the Jordan, with patches of the Dead Sea, like molten lead, gleaming in its bottom; and lastly the naked white hills that shelve downward from our foot till they drop into the valley far below. (For the view from the top of Olivet see Sect. II. § 32.) Here again we can almost mark the precise place—a few yards below the modern wely—where David, when "a little past the top of the hill," met Ziba, the wily servant of Mephibosheth, "with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of

summer fruits, and a bottle of wine" (id. xvi. 1). Going farther down the rugged slope among terraced fields, we cannot be far from Bahurim, from whence Shimoi, a relative of Saul, "came forth, and cursed still as he came;" and throw stones and dust at the fallen monarch (id. xvi. 5-8). Here the "way of the wilderness" continues straight down the mountain, but we turn to the rt. through terraced fields and fig-orchards, and soon join the more frequented path which descends from the S. side of the village. Passing now a low rocky ridge which screens Bethany from the top of Olivet, we have the little lonely mountain hamlet in a nook at our feet; and we are reminded of a greater than king David, and of a greater event than any in the history of that monarch—the Saviour led out His disciples "as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke xxiv. 50, 51). Here, then, among the retired uplands immediately overhanging the village, far removed from the stir of the city, took place the last interview between Christ and His disciples. Here His feet last touched the earth, ere the cloud received Him out of their sight. Here too His disciples heard those cheering words of the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

Bethany, now called el-'Aziriyeh; from el-'Azir, the Arabic form of *Lazarus*, is a poor village of some 20 houses, situated in a shallow wady, on the eastern slope of Olivet, and surrounded by broken rocky ground, once carefully terraced, and still containing a few orchards of fig-trees. Its distance from Jerusalem is about 1½ m., corresponding pretty exactly to the 15 furlongs of the Evangelist: John (xi. 18). The view from it is dreary and desolate, commanding the region through which the road to

Jericho runs. The houses are of stone, massive and rude; evidently constructed of old materials. Over them on the S., on the top of a scarp of rock, rises a heavy fragment of ancient masonry, built of bevelled stones; but its original object cannot be determined—it looks more like a fort than a house.

This then is the little hamlet which derives an undying interest from having been the home of our Saviour during his visits to Jerusalem and from having been the scene of some of the most affecting incidents of His life. What Capernaum was in Galilee, Bethany was in Judæa. Here He was wont to retire in the quiet evening after each day of thankless but unceasing toil in the city (Matt. xxi. 17). Here dwelt the sisters Mary and Martha, with Lazarus their brother. On the farther side of that deep valley of the Jordan, away among those distant mountains, Christ was abiding when the sisters sent to inform Him that Lazarus was sick. Down that long dreary descent they often looked in expectation of His coming. On that old road, without the village, Martha met Him, with the despairing, almost reproachful words, "Lord, if thou hadst been here my brother had not died." Here He raised Lazarus from his tomb, and presented him alive to his weeping sisters (John xi. 1-46). Here too was the house of Simon the leper, in which the grateful Mary anointed Jesus with precious ointment, and wiped His feet with her hair (Matt. xxvi. 6-9). The precise sites of these events are still pointed out—the house of Simon, that of Mary and Martha, and the tomb of Lazarus. The latter is a deep vault, partly excavated in the rock, and partly lined with masonry. The entrance is low, and opens on a long, winding, half-ruinous staircase, leading down to a small chamber; and from this a few steps more lead down to another smaller vault, in which the body is supposed to have lain. The situation of the tomb in the centre of the village, scarcely agrees with the Gospel narrative, and

the masonry of the interior has no appearance of antiquity. But the real tomb could not have been far distant, and in such a place as this few will think of traditional sites when the unvarying features of nature—the rocks, the glens, and the “everlasting hills”—are before them. Some may inquire for the site of *Bethphage*; but of it no trace has as yet been certainly discovered. It appears to me, from the way in which the two names are used in the Gospels, that they were probably applied to *different quarters of the same village*—the one called *Bethphage*, “House of figs,” from the fig-orchards adjoining it; the other *Bethany*, “House of dates,” from its palm-trees (comp. Mark xi. 1; Luke xix. 29).

From Bethany the Saviour set out on the morning of His triumphal entry into Jerusalem; and we are now prepared to leave this village, and trace His footsteps. Our Lord reached Bethany from Jericho on the evening of Friday or the morning of Saturday; and on the next day He proceeded to Jerusalem. It was the time of the Passover, and the city was crowded. The fame of Jesus and the recent miracle of Lazarus brought multitudes to Bethany. Knowing what was before Him, it was natural Jesus should take the main road. Soon after leaving Bethany that road meets a ravine. From its brow the top of Zion is seen, but the rest of the city is hid by an intervening ridge; and just opposite the point where the first view of Zion is gained, on the other side of the ravine, are the remains of an ancient village. Is not this the spot, therefore, where Jesus said to the two disciples, “*Go into the village over against you*”? The main road turns sharply to the right, descends obliquely to the bottom of the ravine, and then turning to the left ascends to the top of the opposite ridge, a short distance above the ruined village. The two disciples could cross the ravine direct in a minute or two, while the procession would take some time in slowly winding round the road. The people of the village

saw the procession; they knew its cause; and were thus prepared to give the ass to the disciples the moment they heard “the Lord hath need of him.” The disciples led it up to the road and met Jesus. A temporary saddle was soon made out of loose robes, and Jesus proceeded. The crown of the ridge was soon gained, where the whole city suddenly bursts upon the view. There the multitudes, looking upon their beautiful city, and their wonder-working King, raised the shout of triumph, “Hosanna to the son of David; blessed is he that cometh in the name of the Lord” (Matt. xxi. 9; Luke xix. 37). Jesus looked upon the city too. He looked away into the future, and saw ruin, desolation, and woe; and when He came near—so near that the splendours of the Temple came out in the full blaze of their beauty, “He wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (Luke xix. 41, 42).

We now descend the hill-side diagonally by the steep shelving path, having on the l. a vast multitude of Jewish tombs paving the declivity; and beyond them, down in the bottom of the valley, the tapering point of Absalom's pillar, and over against us the summit of Moriah crowned by the long massive wall of the Hâram. Near the foot of the descent we skirt the wall of Gethsemane, then cross the Kidron, and ascend the steep path to St. Stephen's Gate.

ROUTE 9.

EXCURSION TO JERICHO, THE JORDAN,
THE DEAD SEA, MAR SÂBA, AND
BETHLEHEM.

	H.	M.
Jerusalem to Jericho	5	30
The Jordan	2	0
The Dead Sea	1	0
Mar Sâba	4	30
Bethlehem	3	0
Jerusalem	2	0
Total	18	0

This excursion will occupy 8 days, and the best way of arranging it, both for convenience and profit, is to encamp the first night at Jericho, taking care to visit the objects of interest near it in the evening; start the second morning *very early* for the Jordan and Dead Sea, and spend the second night at Mar Sâba. An early ride the third morning brings us to Bethlehem, and active people may even take in the Frank mountain without much extra labour, leaving still sufficient time to see Bethlehem before returning to Jerusalem. The order may also be reversed, preserving the same stages. Tents are, of course, required at Jericho, but they may be sent back to the city from thence; or perhaps, for the sake of the beds and food, it may be as well to forward them to the convent of Mar Sâba. The traveller who intends to enter this desert convent will require to procure an order from the Greek patriarch, or his agent at Jerusalem, without which no one is admitted within the walls. Ladies will remember that the sex is under a ban in this spot, and can on no pretence whatever gain admission to the convent; if they intend to spend the night there they must pitch their tents outside.

For this excursion an escort is absolutely necessary, as without it the adventurous traveller will unquestionably "fall among thieves" ere he reaches the Jordan; and will be likely to need the services of some "good Samaritan." In choosing an escort

the English consul ought to be consulted. He will be able to give the best information both as to guards and expenses.

All arrangements being made, and the escort already flourishing their old matchlocks, or long lances, we mount and follow them. We wind round Olivet, and, passing Bethany, enter the "wilderness of Judæa." The road soon becomes dreary enough, running among white desolate hills, and white rugged valleys, without a tree or shrub, or even a green grass-tuft. It would be almost insupportable were it not for the associations, and a certain spice of danger just sufficient to keep up the attention. Here and there the gleam of a matchlock catches the eye behind some projecting rock, or a tufted spear is seen winding suspiciously round the shoulder of a hill: but these are the only signs of present occupation; except, indeed, by some chance we fall in with a flock of goats.

On leaving Bethany we cross a low rocky ridge, and then dive down into a bleak glen, at the bottom of which, a mile or so from the village, is the little fountain 'Ain el-Hund (perhaps the *Enshemesh* of Josh. xv. 7) which gives its name to the valley. A Saracenic arch covers the stone trough into which the water flows, and a few ruins around perhaps mark the site of an old *khan*. Down this glen the road winds for an hour or more, and then, leaving it to the rt., passes through a broken country of chalky hills till it reaches an extensive ruined caravansary, called *Khan el-Ahmah*, situated on the top of a bleak ridge. Some broken walls and fragments of arches remain standing; but they are scarcely sufficient to afford shade while we rest a few minutes to draw water from the deep well. This is considered the most dangerous part of the road, and somewhere near it Sir Frederic Henniker was stripped, wounded, and left for dead, by the Bedawin in 1820. He was probably thinking of the parable of the Samaritan when the assassin's stroke laid him low. I venture to

state that no one will advance much beyond this place without at least feeling how admirably fitted the region is for deeds of violence and blood; especially if he gets a sight of some of the half-naked Arabs who are generally found skulking amid the ruins, or perching on the rocks around.

On passing the ruin we enter a region still wilder than that we have left behind. Dr. Olin says of it that "the mountains seem to have been loosened from their foundations, and rent to pieces by some terrible convulsion, and then left to be scathed by the burning rays of the sun." They do indeed look as if fire had passed over them. The road, which exhibits here and there traces of an engineering skill and a solid pavement that point back to Roman times, winds down a succession of shelving banks and little wadys, until it brings us out on the very brink of one of the most sublime ravines in Palestine—*Wady el-Kelt*. It is on the l. of the path, and is separated from it by narrow ridges of flinty rock; but by riding over these we gain some splendid views. The glen is not less than 400 to 500 ft. deep, just wide enough below to give passage to a little streamlet like a silver thread, and afford space for its narrow fringes of oleander. The sides are almost sheer precipices of naked rock, occasionally pierced by grottoes apparently inaccessible to anything except the eagles that now hover round them; and yet history tells us that all these uncomfortable dens were once occupied by hermits. One is shown where an anchorite is said to have lived, the cravings of whose castigated body were satisfied with four raisins a-day! A few ruined chapels, like watch-towers, are seen along the rugged heights beyond.

The great plain of the Jordan now opens up suddenly before the eye, with the green banks of the river sunk down in a kind of fissure in the middle of it, and the Dead Sea with its cliff-bound coast away on the rt. From the depths of the wild ravine on our l. issues a thread of verdure, gra-

dually spreading as it advances, until it mingles, at the distance of a mile or more from the base of the mountains, with the thickets that encompass the village of Riha. This ravine, now called *el-Kelt*, is supposed to be the "brook *Cherith*, that is before Jordan," where the prophet Elijah was fed by ravens while the famine raged in Palestine (1 Kings xvii. 1-7). It is unquestionably the *Valley of Achor*, in which the Israelites stoned Achan for theft (Josh. vii.); and which was on the northern border of Judah (id. xv. 7). The pass down which we have come is the "going up to Adummim," mentioned by Joshua, in his description of the boundary, as lying on "the south side of the river"—that is the *Cherith* or *Kelt* (id.). Away considerably to the N. of Wady el-Kelt the vegetation and foliage stretch along the plain of Jordan to the base of the mountains. They are nourished by two fountains;—"one now as always called *Dik* (1 Mac. xvi. 14, 15); the other and larger, as well as more celebrated, now called the 'spring of the Sultan,' once 'of Elisha.' These pour out, at the foot of the great limestone range, rills that trickle through glades of tangled forest shrub, which, but for their rank luxuriance and oriental vegetation, almost recall the scenery of an English park. It was these streams, with their accompanying richness, that procured for Jericho, during the various stages of its existence, its prosperity and grandeur."

The descent into the plain is rapid and rough, and would in spots be dangerous, were it not for the stone fences that have been built along the brink of the cliff. Here as elsewhere on this dreary road one is continually reminded of our Lord's beautiful parable of the "good Samaritan" (Luke x. 30-37), every particular of which is adapted to the scene and even to the circumstances. The "going down" is descriptive of the physical features; the falling among thieves, and getting "stripped" and "wounded," is just what one might expect, and not a few experience, from the Bedawin now;

the "chance" which brought three stray travellers past the spot shows that the road was solitary then as it is still; and the wayside inn may have occupied the site of the ruined khan on the mountain-side.

The heat is great, and the reflection from the white cliffs and white soil makes it greater, as we descend through the wilderness of Judæa. But on reaching the plain the air is like the blast of a furnace; and we are painfully reminded that we are 1000 ft. and more below the level of the sea. Though as yet early in spring, the grass and weeds are crisp and scorched, and crackle beneath our horses' feet; while the quivering haze that looms over the burning plain gives a dreamy indistinctness to the trees and verdure in the distance. The path to Rîha, where we are to pitch our tents for the night, follows the direction of Wady el-Kelt, crossing over to the N. side, and passing two aqueducts with pointed arches—the first coming from 'Ain Dûk, and the second from 'Ain es-Sultân. The modern village is about 2½ m. from the base of the mountains. Before proceeding to it, however, we shall explore

The site of ancient JERICHO.—About ½ m. from the foot of the pass, a short distance S. of the road to Rîha is an immense reservoir, 657 ft. long, by 490 wide; and around it, especially on the western side, are extensive ruins, consisting of low mounds of rubbish, and foundations of buildings. Turning northward we perceive similar remains extending at intervals to the banks of the Kelt, and along its N. side. Forging the little stream, and advancing northwards, we enter in some 15 min. a cultivated section of the plain, interspersed with clumps of thorny nubk and other bushes. Riding 15 min. more through luxuriant corn-fields, we reach the fountain 'Ain es-Sultân, bursting forth from the base of a mound. The water is slightly tepid, though sweet; it was once received into a large semi-circular reservoir, from whence it was

conveyed in ducts over the adjoining plain. The principal stream now runs S.E. to Rîha. The mounds, as well as the whole section of the plain around them, are covered with the debris of former buildings, fragments of pottery, and heaps of rough stones, now almost hidden by the rank vegetation. There cannot be a doubt that this is the fountain whose waters were *healed* by the prophet Elisha, and the surrounding ruins are, therefore, those of *ancient Jericho* (2 Kings ii. 19-22). From the *Jerusalem Itinerary* we learn that the Jericho of the 4th centy. was situated at the base of the mountain range, 1½ m. (Roman) from the fountain; and that the more ancient city had stood by the fountain itself. This corresponds exactly with what we have seen. The ruins on the banks of the Kelt mark the site of the Jericho of Herod and the New Testament; while those here around the fountain are the only remnants of the Jericho of the prophets.

Ascending the mound over the fountain, and seating ourselves on one of the old stones, we are prepared to glance at Jericho's eventful history, and recall its associations. We have before us the great plain on which the weary Israelites looked down, after their wilderness journey, from the brow of yonder mountain ridge away on the E. (Num. xxxiii. 47, 48). We have at our feet the only remains of the city to which Joshua sent the spies from the plains of Moab, on the other side of the Jordan; and behind us is the mountain where, on the advice of Rahab, they hid themselves three days to escape pursuit (Josh ii.). Around this city too, after the spies returned, the Israelites marched mysteriously during seven days; and on the seventh day, after the seventh circuit, "the priests blew with the trumpets. . . And the people shouted with a great shout," and "the wall fell down flat, so that the people went up into the city. . . and took the city" (Josh. vi.). Jericho was then wholly destroyed, and a singular curse pronounced on whoever should rebuild it—"Cursed be the man before

the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it" (id. vi. 26). And after an interval of five centuries it was rebuilt, and the curse executed—"In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub" (1 Kings xvi. 34). A school of prophets gathered round the spot almost immediately. Elijah and Elisha came down to it from Bethel—an easy day's journey—by a path through those wild mountains on the N.W. From Jericho the two went on, over the plain, to the banks of the Jordan; the "sons of the prophets" followed them in the distance, and at length took their stand "in sight afar off"—probably on one of the upper terraces of the rt. bank—to see the departure of their great master. And yonder, on the plain beyond the river, "Elijah went up by a whirlwind into heaven." But his mantle fell on Elisha, who on his return divided the waters of the river, healed the fountain that gushes out from the base of the mound at our feet, and went up the mountain pass to Bethel, where in a forest, now gone, lurked the "two she-bears" that "tare the forty and two" wicked children (2 Kings ii.).

After the captivity the inhabitants of Jericho returned from Babylon, but little is known of the city until the time when its palm-groves and balsam-gardens were given by Antony to Cleopatra. From her Herod the Great bought them, made this one of his royal cities, and adorned it with a hippodrome and many stately buildings; and here, too, that monster of iniquity died. The site of this now city was, as we have seen, 1½ m. to the S., on the banks of the Kelt. It was *new* Jericho our Lord visited on his way to Jerusalem—lodging with Zacchæus, who had climbed the sycamore-tree to see Him; and healing the poor blind man (Luke xviii. 35-43, and xix. 1-10). Its subsequent

history is soon told. It became the head of a toparchy under the Romans, but was deserted soon after the Mohammedan conquest.

The mountain of Quarantania is a fine object from this point, rising abruptly from the verdant plain, white and naked; its summit crowned by a little chapel, and its rugged side dotted with the dark openings of caves and grottoes. Milton's noble lines would almost seem to have been penned on the spot—

"It was a mountain at whose verdant feet
A spacious plain, outstretched in circuit wide,
Lay pleasant; from his side two rivers flowed,
The one winding, the other straight, and left
between
Fair champaign with less rivers intervened,
Then meeting joined their tribute to the sea;
Fertile of corn the glebe, of oil, and wine;
With herds the pastures thronged, with flocks
the hills;
Huge cities and high-towered, that well might
seem
The seats of mightiest monarchs, and so large
The prospect was, that here and there was
room
For barren desert, fountainless and dry.
To this high mountain, too, the temple
brought
Our Saviour, and new train of words began."

Should time and inclination permit, the traveller may go as far as 'Ain Dâk, the other great fountain to which this plain owes much of its verdure. It is an hour distant to the N.W.; and the road to it skirts the base of Quarantania. At 10 min. are sugar-mills, now deserted, on the declivity of a low bare ridge that runs N. by E. from the mountain. At 5 min. more we reach the top of this ridge, and observe the aqueduct coming along the foot of the mountain from 'Ain Dâk, originally constructed to supply the mills and irrigate the plain. We have now before us a table-land filling up the recess in the mountain range N. of Quarantania—part of it verdant, being watered by a fountain away in the distance N. by W., called 'Ain el-'Aujeh, beside which we observe a conical mound with ruins near it on the plain. About 5 m. farther N. is the site of Phasælus, a city built by Herod the Great in the *Aulon* or Ghor N. of Jericho; and the name is still preserved in 'Ain el-Fusâil, a small

fountain in a wady of the same name. Away in the plain to the eastward we can see another long aqueduct, which probably conveyed water from el-'Aujeh.

S. of El-'Aujeh, on the western border of the plain, are the ruins of Es-Sumrah, probably the Zemeraim of Josh. xviii. 22, a town of Benjamin. The site is covered with confused heaps of rubbish. Beneath the surface are extensive quarries, like catacombs, which may perhaps have supplied some of the building stones for the palaces of Jericho. "These caverns," says Tristram, "are now the den of wild beasts, and the excrement of the hyena covered the floor. Vast heaps of bones of camels, oxen, and sheep had been collected by these animals, in some places to the depth of 2 or 3 ft., and on one spot I counted the skulls of seven camels. We had here a beautiful recent illustration of the mode of formation of the old bone caverns so valuable to the geologist." (*Land of Israel*, 237.)

About 45 min. more along the base of the mountain, in the line of the aqueduct, brings us to the group of fountains called Dûk, bursting out on the southern bank of Wady en-Nawâ'imeh. Here are 2 copious springs and several smaller ones. Their natural channel is the wady; but the waters of the highest and largest, flowing from beneath a dôm-tree, are conveyed by an aqueduct to the old sugar-mills. Just above the fountains are a few traces of heavy foundations which in all probability mark the site of the ancient Castle of *Doch*, in which Simon Maccabæus was treacherously murdered by his son Ptolemy (1 Mac. xvi. 14, 15). Dûk is also mentioned in the histories of the Crusades as a castle of the Knights Templars between Jericho and Bethel.

A road from Jericho to Bethel passes Ain Dûk, and ascends the mountains in the line of Wady Nawâ'imeh; the distance is about 6 hrs., and the ascent steep and difficult. The easiest, and evidently the ancient road between

these 2 cities, winds up the pass between Quarantania and Wady Kelt, and then runs through a dreary wilderness. It is quite practicable for baggage-animals; and the distance is about the same as from Jericho to Jerusalem. It was doubtless by this latter route the Israelites "went up" to besiege Ai (Josh. viii.), which lay a little to the E. of Bethel (Rto. 10); and it was this route, too, which Samuel took from Gilgal to Gibeah, to aid Saul against the Philistines (1 Sam. xiii. 15); by it Elijah and Elisha went down from Bethel to Jericho, as already stated.

Returning again to 'Ain es-Sultân, or "the Fountain of Elisha" as it is sometimes called, we proceed S.E. to our encampment at Riha, about 35 min. distant. The path leads through fine fields of grain, with clumps and hedges of nubk (or dôm—the lote-tree, *syziphus lotus* of botanists) among them; and some distance on the l. is a large grove of the same tree. Foundations and heaps of ruins are here and there met with along the path; and about 15 min. from the village we cross a paved Roman road, which we can trace over the plain towards the foot of the mountains at Wady Kelt. It was probably connected with the ancient roads to Jerusalem and Bethel.

Riha, or Eriha as it is sometimes written, is the only modern representative of either the city or name of Jericho; and a more filthy and miserable village could not be found in all Palestine. Its few inhabitants, too, are not only poor, but profligate, retaining some of the vices for which the cities of Sodom were rendered notorious 4000 years ago. The houses are formed of rude stone walls, built up loosely of ancient materials; their flat roofs covered with brush and gravel, and their little yards—dens of filth and fleas—enclosed by hedges of the dry thorny boughs of the nubk. A similar but stronger fence surrounds the whole village, forming a rude barrier against the *raids* of the Bedawîn. The place and its people bear more resemblance to the valley

of the Nile than Palestine. Beside the village stands the tower, dignified by the title of "the House of Zacharias." It is a half-ruinous square building, about 30 ft. on each side and 40 high, now occupied by the Turkish garrison, consisting of a subaltern with the title of *Agha*, and some half-dozen irregulars. The view from the top is commanding, and well repays a visit.

The Valley of the Jordan is here seen in its broadest part. Its general aspect is that of a long plain, shut in on the E. and W. by bold, barren ridges, and having down its centre, from N. to S., a deep, dark, winding glen or *creevasse*. Northward the ridges gradually approach each other until they seem to meet on the distant horizon; southward the Dead Sea is like a continuation of the plain, the ranges along each side extending away in a series of bold promontories which generally dip into the bosom of the lake. The mountain of Quarantania projects slightly from the line of the western ridge, having curved recesses on the N. and S. The elevation of this ridge above the plain varies from 1000 to 2000 ft. The eastern ridge is lower and less precipitous where it borders the plain, but farther back it rises to a much greater elevation. The total breadth of the valley is about 10 m.; at each side are gentle undulations, but the middle is flat, with the exception, of course, of the narrow glen through which the Jordan flows. This vast plain, with its rich soil and abundant waters, is now almost desert; mostly covered with a thin, smooth, nitrous crust, through which the feet sink as in ashes. The section round Riha is different, affording a fine example of how water can convert a wilderness into a paradise. The 2 fountains of Dūk and es-Sultān on the N.W., and another at Hajla on the S.E., aided by the "brook Cherith," afford large supplies of water, which, being widely distributed by ancient aqueducts, cover the plain with verdure; but long neglect and a tropical sun have

changed most of it into a jungle of thorny shrubs, intermingled with willows and overgrown weeds. On the W. side of Riha is an impenetrable thicket of nubk. Farther from the watercourses the trees and bushes are more thinly scattered, standing singly or in clumps, and resembling in places an English orchard. Seen from a distance on the plain, the whole has the appearance of an unbroken forest, and bears some resemblance to the far-famed *Ghâtak* of Damascus.

Such is the present aspect of the plain of Jericho, celebrated for its fertility in every age. Josephus calls it the most fertile tract of Judæa—a "divine region;" and in speaking of the fountain of Elisha, he says it watered a country 70 *stadia* long by 20 broad, covered with luxuriant gardens and palm-groves. In Scripture Jericho is called the "City of Palm-trees" (Deut. xxxiv. 3); and Josephus represents these trees as of unusual size and beauty, growing even along the banks of the Jordan. Now not a palm is to be seen at the modern village, nor at 'Ain es-Sultān, nor on the site of the Jericho of Herod; but Tristram discovered a little clump in a retired wady beyond the old convent of St. John. The gardens also produced honey and balsam, Henna, and Myrobalanum; as well as an abundant supply of the more common fruits. Of all these rich productions, which gave Jericho such celebrity of old, not one remains. The precious balsam was transferred by Cleopatra to the gardens of Heliopolis in Egypt; but neither there nor here is it any longer known. The myrobalanum may probably be identical with the *Zukkūn* of the Arabs—a thorny tree growing wild, though not plentiful, and bearing a green nut, which, being pressed, like the olive, yields an oil—the modern balsam of Jericho—highly prized by Arabs and pilgrims as a remedy for wounds.

During the rule of the crusading kings the sugar-cane was largely cultivated in the plain of Jericho; and to that age are probably to be attributed the aqueducts, all with pointed

arches, now seen in every direction. The place then partially regained its ancient fertility and celebrity, and was considered the garden of Palestine. The Latin kings gave it to the Church of the Holy Sepulchre; but it was afterwards transferred to the convent of nuns erected by Queen Melisanda at Bethany. Its annual revenue is said to have been 5000 pieces of gold—about 5000*l.*—an immense sum in those days. To the same period the present tower belongs, and was perhaps erected for the protection of the fields and gardens against incursions of Bedawin. It is first mentioned by a writer in the 13th cent., and 2 centuries later it began to be called the "House of Zacchæus."

THE SITE OF GILGAL.—Joshua tells us that the first encampment of the Israelites on the W. side of the Jordan was at "*Gilgal*, in the east border of Jericho;" and the 12 stones which the priests took out of the bed of the river "did Joshua pitch in Gilgal" (Josh. iv. 19, 20). This Gilgal, we learn from Josephus (*Ant.* v. 1, 4), was 10 *stadia* from Jericho and 50 from the Jordan. Now, whether we regard the Jewish historian as referring, to the more ancient site at 'Ain es-Sultân, or the more modern on the banks of the Kelt, the distance corresponds with that of the village of Rîha. At or near this village, then, Gilgal must have stood. In Rîha there is not a vestige of ancient ruins, though the stones of the modern houses appear to have been taken from older buildings. The construction of these houses, of the tower, and the aqueducts, may account for the disappearance of the ancient city; and there are, besides, a few heaps of rubbish, half-covered by weeds and bushes, in the surrounding fields.

It is doubtful whether the name Gilgal was at first applied to a city or to an open place suitable for a large encampment. However this may be, there can be no doubt that here the Israelites first pitched their tents within the "Land of Promise" (Josh.

iv. 19); and here they rested for some time, "having rolled away the reproach of Egypt from off them" (id. v. 9). Here too they observed their first Passover in Canaan (id. v. 10). And it was on this spot Joshua saw the man "standing over against him," who declared that he had come "as captain of the host of the Lord" (v. 13, 14). Here the Tabernacle was set up, and here it remained during the long wars in the interior of Palestine until it found a resting-place at Shiloh (Josh. xviii. 1). Gilgal became in later times one of the assize towns of Samuel (1 Sam. vii. 16); and here the people were wont to assemble to offer up sacrifice (id. x. 8). Here Saul was made king, and here he committed the act on account of which the kingdom was taken from him and his posterity (id. xi. 15; xiii. 13, 14; xv.). It was here also the tribe of Judah assembled to, welcome back David from exile (2 Sam. xix. 15); and here occurred several of those remarkable events in which the prophet Elisha was the main actor—the healing of the poisoned pot (2 Kings iv. 38-41); the cure of Naaman the Syrian (id. v.); and the punishment of Gehazi. Gilgal appears to have been early abandoned, for there is no trace of it after the exile, nor does Josephus refer to it as existing in his day. The site was still shown in the time of Eusebius; and Arculf states that it was occupied at the period of his visit by a large church; he, however, locates it 5 m. from Jericho, so that probably the founders of the church had not been very particular as to the topography.

Jericho to the Jordan.—The distance from Jericho to the banks of the Jordan is about 1½ h. The bathing-place of the Latin pilgrims is nearly due E., beside the ruined convent of St. John, now called *Kusr el-Yehûd*, "the Jews' Castle." That of the Greeks is lower down, and is the one usually visited by travellers. We shall make a slight détour, so as to take in an ancient site, and as the route is good we can make up for it by a canter across the plain.

Beth-hoglah, now 'Ain Hajla.—Setting out from Rihā in a S.E. direction, and passing over fruitful but neglected fields, we reach in 20 min. some foundations of hewn stones, and we observe, $\frac{1}{2}$ m. to the S., a low mound, also covered with ruins. These are probably the remains of convents, which we know formerly stood in the plain; perhaps one of them may be that mentioned by Arculf as occupying the site of Gilgal. In 40 min. more we reach Kusar Hajla, another old convent in better preservation. It takes its name from 'Ain Hajla, a large fountain, a mile to the N.E., to which we now turn, as it marks the site of *Beth-hoglah*—a place on the boundary line between Judah and Benjamin. The line commenced near the mouth of the Jordan, and, passing Beth-hoglah, went up through the mountains to En-Shemesh, and thence to En-Rogel, in the valley of Hinnom (Josh. xv. 5, 6). 'Ain Hajla is surrounded by a wall, and sends forth a stream which irrigates even yet, neglected as it is, a large section of the plain. From hence we gallop across the smooth plain to the Jordan, encountering as we approach the river low thorny shrubs, growing singly and in patches. Both the river and its glen are hid from view until we stand upon the high bank, and then we suddenly look down into a deep valley—its sides sprinkled with bushes, which become thicker and thicker, until in the centre they form one dense unbroken line of foliage. Still the river does not appear. We spur our horses along the narrow tortuous paths that here wind through the shrubbery, and at last draw up on a clear spot, all trampled and broken, where we see the Jordan rushing along at our feet—suddenly appearing from the thicket above, and as suddenly disappearing into it below, not more than 100 yards of it being visible.

THE JORDAN flows through a tortuous glen, varying from 200 to 600 yds. in breadth, and from 50 to 150 ft. in depth below the surrounding plain.

The sides of the glen are abrupt and broken, composed of marl and clay, intermixed with some strata of limestone. The bottom is smooth, and sprinkled here and there with shrubs, which become thicker toward the centre. The banks of the river are fringed with broad belts of tamarisk, oleander, and willow, among which reeds and underwood spring up so as to form impenetrable jungles—secure dens for the wild-boar and the leopard, and occasionally for the Bedawy robber. The river flows between deep banks of clay, and in size and appearance is not unlike the Tiber at Rome, though more rapid. Its breadth is here from 80 to 100 ft.; in several places, however, higher up, it spreads out to 150 ft. or more, and the depth is often from 10 to 12.

In describing the passage of the Israelites it is said in Scripture that the "Jordan overfloweth all his banks all the time of harvest;" but the meaning of the Hebrew simply is that the river "was filled up to all its banks"—that is, *its proper channel was then full*. "Thus understood," Dr. Robinson rightly observes, "the Biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan 4 days before the Passover (Easter). Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by 2 or 3 weeks. Then, as now, there was a slight annual rise of the river which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its side." The precise spot where the Israelites crossed it is impossible to determine. No argument can be grounded on the state of the alluvial banks; for every one knows how apt such banks are to change their form, and even their place. The waters which came down the valley, we are informed, "stood and rose up upon an heap," while those toward the sea

"were cut off" so that the vast multitude most probably crossed the dry channel in a broad line extending over several miles. All we know definitely as to the place is, that they passed over "right against Jericho." The traveller, as he sits beneath the willows on the Jordan's banks, will read with new interest the account of this wonderful event as recorded in Joshua iii. and iv. The Israelites came down from the heights of Moab around Pisgah, probably by the pass of Wady Hesbān (see Rte. 19), and encamped in the plain at the base of the mountains, near a city called *Shittim*, named, doubtless, from the acacia groves in its neighbourhood (Num. xxiii. 48, 49). Shittim must have stood near the mouth of Wady Hesbān. From thence they removed to the Jordan, "and lodged there, before they passed over" (Josh. iii. 1), at a place "right against," that is east of Jericho (iii. 16). The next day the priests advanced with the ark on their shoulders till their feet touched the water along the shelving bank. Nearly a mile (2000 cubits) behind them stood the people—Reuben, Gad, and Manasseh in the van, fully armed (iv. 12, 13). The moment the priests dipped their feet in the water, the river-bed became dry as far up on the right as "Adam, the city which is beside Zarethan," some 30 m. distant (comp. 1 Kings vii. 46). The waters which came down from the Sea of Galilee, "stood and rose up," while those below flowed off into the Dead Sea. A long section of the river-bed—farther than the eye could reach on each side—was thus left dry. In the midst of the dry bed the priests bearing the ark remained, until the whole people had passed over, and 12 stones had been set up to mark the spot, and 12 others had been taken out of the river-bed to serve as a memorial of the miracle in after times.

Near, perhaps at, this very same spot, Elijah divided the waters, passed over the dry bed, and was taken up to heaven from that plain on the other side; and Elisha as he came back "took the mantle of Elijah that fell

from him, and smote the waters, saying, "Where is the Lord God of Elijah?" and thus a third time the Jordan was divided (2 Kings ii.).

But another event of still more thrilling interest has been long fixed near this spot—the *Baptism of our Saviour*. The exact locality is not stated by the sacred historian. All we know is that "John came preaching in the wilderness of Judæa," and Jesus came "from Galilee to Jordan, unto John, to be baptized of him" (Matt. iii. 1, 13). It would seem from this that the baptism took place toward the mouth of the river, on the confines of Judæa. Immediately afterwards Jesus was "led up of the Spirit into the wilderness, to be tempted of the devil." The *leading up* is descriptive of the features of the country; and we are almost compelled to conclude that "the wilderness" is the same to which John is represented as having come preaching, immediately before the baptism. John the Evangelist, in referring to the events which occurred subsequent to the temptation, says, "These things were done in Bethabara (or, as the best MSS. have it, *Bethany*) beyond Jordan, where John was baptizing" (i. 28, 29). Some have concluded from this, that the baptism of Jesus took place in Bethabara; and they try to identify *Bethabara*, "the House of Passage," with a ford of the river near Succoth, where Jacob crossed from Mahanaim, where the Midianites endeavoured to escape in their flight from Gideon, and where Jephthah slew the Ephraimites (Gen. xxxiii. 17; Jud. vii. 24; xii. 5, 6). This ford is 30 m. N. of Jericho. It should be borne in mind, however, that the reading *Bethabara* is very hypothetical, and was adopted by Origen, chiefly because he knew a Bethabara, and did not know a Bethany beyond Jordan; and farther, it is far from certain that the scene of the baptism was here at all. On the whole I am inclined to believe that Christ was baptized on the confines of the wilderness of Judæa, and near the spot where the river was thrice miraculously divided. But wherever the true scene may be, none

can doubt that it was in the waters of the Jordan the Son of God was baptized; and this fact will attach to that river a sacred interest, such as never has been, and never can be, possessed by any other in the world.

One of the most singular ceremonies observed by the Christian churches in Palestine is that of the bathing of the pilgrims in the Jordan, year after year, at Easter. On the Monday of Passion week several thousand half-frantic pilgrims march down the wild pass from Jerusalem to Jericho, and bivouac on the site of Gilgal. The desolate plain is thus suddenly filled with life; and the stray traveller who witnesses the scene will be strikingly reminded of the multitudes that thronged, 18 centuries ago, to the "baptism of John." Every Christian state of Europe and Asia has its representative there; and there, too, is seen, picturesquely grouped, every variety of costume. At their head marches the Turkish governor of Jerusalem, or his deputy, with an armed escort, to guard against bandits, who, since the days of the "Good Samaritan," have infested this desert road. Some hours before dawn on the following morning a host of little *tom-toms* suddenly give forth their discordant but stirring roll, and a thousand torches suddenly flash amid the thickets of the plain. Over the desert presses the crowd in silence. A ruddy glow along the eastern horizon brings out into bold relief the summits of the Moab mountains, and heralds the sun's approach; and the pilgrims, as they descend the steep bank from the upper terrace, now see, in the pale morning light, the dark line of foliage that hides the sacred stream. An opening in the fringed border is soon after discovered, and the motley throng hastily dismount, and bathe in the rapid river. The scene is unique, and not altogether in accordance with our ideas of propriety. Old and young, men and women, go down together into the torrent, apparently unconscious of the surrounding crowd. It is a part of their religion—a ceremony which brings upon them many blessings, and

therefore they go through it in spite of all difficulties. After the bath, or baptism, they return again quietly to Jerusalem.

From the Jordan to the Dead Sea.

—The Jordan, a short distance below the pilgrims' bathing-place, sweeps round to the W., and then to the S.E. and S. again; widening gradually as it advances, and becoming more sluggish. Towards the mouth of the river the banks are low and muddy. At the mouth the width is 180 yds., and the depth only 3 ft.; but there is no ford, owing to the soft and slimy nature of the banks and bed. The embouchure is considerably inclined to the north-eastern angle of the Dead Sea, and immediately in front of it are 3 small mud islands from 6 to 8 ft. high, apparently subject to overflow.

In going from the Jordan to the Dead Sea it is better to strike across the plain in a south-western course, as we thus escape the soft banks of the delta, and save a considerable détour. Immediately on gaining the upper bank or terrace we enter a flat, smooth plain, covered with a white sulphurous crust, and without almost a single vestige of vegetation. Here we feel the oppressive atmosphere of this desolate region in all its intensity. The air becomes close and hazy as the sun ascends, giving a wavy motion to the parched soil, and a strange indistinctness of outline to distant objects. After an hour's weary ride over a trackless desert we suddenly reach the shore of that mysterious sea, with its unwholesome swamps and slimy margin, and ridges of drift wood, which appear to have been accumulating for ages, and which are all incrustated with salt. A little peninsula (an island when the water is high) with a long narrow neck is before us; riding out to it we find it covered with ruins, apparently of great antiquity, consisting of large unhewn stones lying in heaps, and here and there arranged as foundations. Here too is a quantity of drift timber. The traveller may now test the buoyancy of the water by a bath,

and its saltness and incomparable bitterness by a mouthful.

THE DEAD SEA is, whether considered physically or historically, the most remarkable sheet of water in the world. It lies in the lowest part of that deep ravine which extends from the base of Hermon to the gulf of 'Akabah. A section of the ravine, more than 100 m. in length, is below the level of the sea, and the depression of the surface of the Dead Sea is no less than 1292 ft. A glance at the features of this region is sufficient to show that the cavity of the Dead Sea was coeval in its conformation with the Jordan valley on the N., and the 'Arabah on the S. The breadth of the whole valley is pretty uniform, only contracting a little to the S. of the Lake of Tiberias, and expanding somewhat at Jericho; the mountains on each side thus run in nearly parallel lines from Hermon to 'Akabah. The Dead Sea, therefore, occupies a section of the great valley, which only differs from the rest in being deeper and covered with water. On the E. and W. it is shut in by lofty cliffs of bare white or grey limestone, dipping in many places into its bosom without leaving even a footpath along the shore. Its length is 40 geographical m., and its greatest breadth $8\frac{1}{2}$, narrowing to 5 at the northern extremity. Near its S.E. angle, opposite the ravine of Kerak, is a broad low promontory, with a long point or cape stretching more than 5 m. northward up the centre of the sea. And it is worthy of special notice that the section of the sea, N. of this promontory, is of great depth, varying from 40 to 218 fathoms; and in some places the soundings show 118 fathoms within a few yards of the eastern cliffs. The southern section, on the other hand, is shallow; never more than 2 to 3 fathoms, and generally only about as many feet.

Lying in this deep caldron, encompassed by bare white cliffs, and exposed during the long Syrian summer to the unclouded beams of a burning sun, nothing could be expected on the

shores of the Dead Sea but sterility and death-like solitude; and nothing else does the traveller find, save where, here and there, a brackish fountain, or mountain streamlet, creates a little thicket of willow, tamarisk, and olcander. Around these, however, birds sing sweetly as in more genial climes, and the Arab pitches his tent like his brethren on the high eastern plateau, and a luxuriant harvest rewards the labours of the husbandman—all showing that the stories so long current about the deadly exhalations from poisonous waters are fabulous. It is true that the tropical heat of the climate causes immense evaporation, which often renders the atmosphere heavy and dark, and the marshes of the Ghôr give rise in summer to intermittent fevers, so that the proper inhabitants, including those of Jericho, are a feeble and sickly race; but this has no necessary connexion with the Dead Sea or the character of its waters. The marshes of Iskanderûn, on the shore of the Mediterranean, are much more unhealthy than any part of the Ghôr.

Recent researches, especially those of M. Lartet, have contributed greatly to our knowledge of the physical geography of the Dead Sea and have gone far to solve the mystery of its origin. The greater part of its shores have now been thoroughly explored. The English reader may see a translation of M. Lartet's very able Essay in the Appendix to the translation of Ritter's *Palestina*, recently published by Clark of Edinburgh.

M. Lartet shows, from the height and geological structure of the watershed in the Valley of 'Arabah and from the direction of the lateral valleys north and south, that the Jordan could never have run into the Red Sea. The depression of the sea is 1292 ft., while the elevation of the watershed opposite Petra is 787 ft. M. Lartet also shows that there could have been no ancient communication of any kind between the Red Sea and the basin of the Jordan, because the action which upheaved the watershed did not occur at a period subsequent

to that which gave to the whole of Palestine its present form. He proves that the formation of the Jordan valley, including the Dead Sea basin, must have been coeval with that physical convulsion which upheaved the mountain-chains of Syria; and he accounts for the valley in this way: that at some remote period a fracture took place in the upper strata of the earth's crust in this region, extending in a direction N. and S. In consequence of the unequal strength of the crust, the western side of the fracture sunk downwards, occasioning the abrupt dip of the strata along the W. side of the valley and the great depression of the valley itself; while the eastern side of the fracture remained *in situ*, showing at various places on the eastern shore of the Dead Sea a vertical section through the thick strata of limestone and sandstone. Consequently, the basin of the Dead Sea has been at all periods since its formation "a reservoir for the rainfall; and its saltness originally proceeded from the constitution of the environs of the lake, and has greatly increased under the influence of incessant evaporation."

M. Lartet farther found that deposits of great depth have accumulated in the valley since its formation. They are composed of numerous thin beds of gypsum, marl, flint, and alluvium. These beds, which cover the whole valley, are analogous to those now in process of formation at the bottom of the Dead Sea. They show that at one period the whole Jordan valley must have been under water. Its gradual depression he attributes to three main causes:—1. An increase of temperature. 2. The rise of a vast sea-bottom in the track of the winds which pass over the Dead Sea, which have been thereby dried up, owing to the substitution of burning sands for the water from which they formerly derived their humidity. 3. "The formation, in the track of the same winds, of a chain of mountains sufficiently high to cause a condensation of their vapours, and thus retain their humidity."

M. Lartet, in his examination of the geology of the Jordan valley, saw evidences of volcanic action of a date long posterior to the formation of the valley; and from this he concludes that "volcanic eruptions have taken place to the N.E. of the basin, which produced important *coulées* of basalt, some of them extending as far as the Jordan valley itself. Other eruptions of less importance took place directly E. of the lake, of which 3 reached its eastern shore near the Wadis Ghuweir and Zerka Main, and the south end of the little plain of Zarah.

"Hot and mineral springs, bituminous eruptions, similar to those which accompany and follow volcanic action, and earthquakes—which are still frequent in the district—were the last important phenomena by which the basin of the Dead Sea was affected."

Such are the chief results of M. Lartet's researches. He never touches, however, the one point of paramount interest to the Biblical scholar, namely, the destruction of the cities of the plain. The only point in his researches which at all bears upon this question is the last paragraph above quoted. He does not state what effect these eruptions produced either upon the lake or its environs. This is the point which remains for future scientific explorers, and the questions they should attempt to solve ought to be such as these: Is there any evidence that the extent of the lake has been altered within the historic period? Are there any traces of the action of fire upon the more recent beds of gypsum or marl towards the southern end of the Sea? Have the bituminous eruptions been so extensive as to cause, if ignited, such a conflagration as occurred at the destruction of Sodom?

The researches of Mr. Tristram (*Land of Israel*) have an important bearing on these questions, but his reports require confirmation by skilled geologists. I shall give a brief summary of them here as a guide to future explorers. Of the southern section of the Sea, he says, "Sulphur springs stud the shore; sulphur is strewn,

whether in layers or in fragments, over the desolate plains; and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or appears, with sulphur, to have been precipitated during some convulsion.

. . . . The kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain; so that the smoke of the country would go up like the smoke of a furnace" (p. 359). Again, at the northern end of Wady Mohawât (a valley which falls into the lake at the northern end of the salt hills of Ustûm) are some very remarkable physical phenomena. "There are exposed on the sides of the Wady, and chiefly on the S., large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over a hot coal. Many blocks of the bitumen have been washed down the gorge and lie scattered over the plain below. . . . The layer of sulphurous sand is generally evenly distributed on the old limestone base: the sulphur evenly above it, and the bitumen in variable masses. In every way it differs from the ordinary mode of deposit of these substances as we have seen them elsewhere. Again, the bitumen, unlike that which we pick up on the shore, is strongly impregnated with sulphur, and yields an overpowering sulphurous odour; above all, it is calcined, and bears the marks of having been subjected to extreme heat" (pp. 355-357). Mr. Tristram observes, "So far as I can understand this deposit, if there be any physical evidence left of the catastrophe which destroyed Sodom and Gomorrah, or of similar occurrences, we have it here."

This point demands the close and careful consideration of future scientists [Syria and Palestine.]

tific travellers. Independent of all theories and prejudices, scriptural or antiscritptural, it is worthy of investigation simply as a historico-geological question.

Mr. Tristram also traced more fully than his predecessors the ancient shore-lines, or levels of the sea, as marked by the terraces and deposits along the sides of the cliffs and ravines. These are very numerous, and are found at elevations varying from 5 to 1500 ft. above the present level of the water. .

The contour of the Dead Sea, as shown in most maps, is regular; the shore-lines having few indentations and the curves at the N. and S. are uniform. Recent researches have shown that this is incorrect. The western shore, especially, has long promontories and deep bays, and the curves at the N. and S. are very far from being so regular or graceful as most maps make them. Another feature of the sea may be noticed. It is divided into two sections by the promontory of Lisân. The northern is a deep regularly-formed basin, the sides descending steeply and uniformly all round, as well on the N. and S. as on the E. and W. Lynch found it deepest between Ain Terâbeh and Wady Mojib, that is, about the middle of the northern section. From this point the depth decreases gradually towards the Lisân on the S., and the Jordan on the N. The greatest depth found by Lynch was 1308 ft. The deep part of the lake terminates at the peninsula. The greatest depth of the channel between Lisân and the western shore is only 13 ft., and no part of the southern section is more than 12 ft. deep. When the water is very low, there are two fords from Lisân to the mainland: one across the narrow channel, the other running from the S.W. angle of the isthmus to Jebel Ustûm.

The water is more intensely salt than that of any other sea known. It has also a bitter taste. Yet it is as transparent as the Mediterranean. Its specific gravity is so great that the human body will not sink, and eggs

K

float when only two-thirds immersed. Analysis shows that it contains 26 per cent. of saline matter, and this renders it fatal to animal life.

The whole range of cliffs along the western shore is limestone, similar to that in the neighbouring Judæan hills; it only varies in its shades of colour, being mostly white, but occasionally changing to a yellow and even a reddish hue. Along the base of the cliffs are several brackish and tepid springs; and at the N.W. angle of the sea are salt marshes, amid which pieces of *pure sulphur* are often met with. S. of 'Ain Jidy are similar marshes, with salt-pits, in which sulphur, asphalt, and pumice-stone abound; these chiefly occur at the little bay called *Birket el-Khull*. At the S.W. corner are the remarkable salt-hills of Usdum, already mentioned (Rte. 4), which are the principal causes of the extreme saltiness of the water. On the S.E., beyond the marshy ground of the Ghôr, are sandstone mountains, a continuation of the Edom range; these give place to limestone in the valley of Kerak, but northward the sandstone again appears in thick strata below the limestone mountains of Moab. The promontory, or peninsula, *el-Lisân* "the Tongue," is a post-tertiary deposit of carbonate of lime and sandstone disintegrated, intermixed with sulphur and gypsum. At the mouth of Wady Zurka Ma'in are the warm springs of Callirrhoe, to which Herod the Great went in the vain hope of being cured of his loathsome disease. Here, between lofty perpendicular cliffs of red sandstone, a copious stream of sweet warm water flows into the lake. N. of this the cliffs bordering on the shore are composed of sandstone, over which limestone lies in places; and dykes and seams of old trap-rock also frequently occur. Here too, near the N.E. angle, we observe considerable quantities of *post-tertiary lava*; *pumice-stone* so light and porous that its specific gravity is less than that of the waters, on which it easily floats; and likewise *volcanic slag* of various kinds.

Historical Notices of the Dead Sea.

—Nearly 4000 years ago, when the herdsmen of Abraham and Lot disputed, and it was deemed best to separate, Lot looked down from the heights of Bethel, "and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the Garden of the Lord, like the land of Egypt, as thou comest unto Zoar" (Gen. xiii. 10). This description is filled out in detail by subsequent allusions. The region is represented as a "deep valley" (*Emek*—Gen. xiv. 3, 8, 10), distinguished from the surrounding desert by its "fertile fields" (*Siddim*—id.). How entirely different this is from the present aspect of the country, a glance at the desolate slimy shores, and the salt-incrusted plains, and the bleak cliffs above, is sufficient to show. There must, however, have been a lake here at that time as well as now, to receive the waters of the Jordan and of the smaller streams and fountains that still exist along the margin of the valley; but it seems from the language of the sacred writer that the lake was smaller then than now, leaving a broad margin of fertile and verdant plain, "well watered everywhere like the land of Egypt," especially *on the southern side*, "as thou comest unto Zoar." Upon these plains Gentile and Jewish records combine in placing the earliest seat of Phœnician civilization. "The Tyrians," says Justin, "first dwelt by the Syrian lake before they removed to Sidon." Sodom, Gomorrah, Admah, and Zeboim are mentioned as the first cities of the Canaanites; and when Lot went down from Bethel the "cities of the plain" formed a nucleus of civilized life before any city, except Hebron and perhaps Jerusalem, had sprung up in Central Palestine. Their inhabitants were both licentious and cowardly; and like their degenerate representatives in the present day, they were content for a long time to pay *black mail* to the hardy tribes of the eastern desert. When they refused the customary tribute, they were

attacked, beaten, and plundered; and they were indebted for the recapture of wives, children, and goods to the courage and enterprise of Abraham. (Gen. xiv.)

Now comes a most important epoch in the physical history of the "vale of Siddim." In the Scripture narrative of the battle of the 5 Kings, "pits of bitumen" are spoken of, into which many fell in their flight. The name *Sodom* ("burning"), if it be not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley. Abraham, then dwelling at the Oak of Mamre, by Hebron, received the visit of the angels, and accompanied them towards Sodom. After his urgent appeal on behalf of the cities, he returned to his tents; but early the next morning he went to the same spot, "and looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." (Gen. xix. 28.) Lot, driven forth from Sodom at the first dawning of the morning, reached the "little city" of Zoar, as "the sun was risen upon the earth" (id. xix. 15, 23); and Zoar, as we have seen (Rte. 4), was situated on the eastern shore of the sea, near the promontory of *Lisân*. These facts prove that the doomed cities and their well-watered plain were towards the southern end of the lake, for otherwise Abraham could not have seen them from any point at an easy distance from Hebron, and Lot could not have gained Zoar in the short interval between dawn and sunrise. This southern section, too, as we have seen, is very shallow.

The precise manner in which the Lord overthrew the cities is not clearly indicated, but it would seem that fire had caught the inflammable bitumen around them, so as to consume them, and render the whole plain like a furnace. May it not be that the houses were constructed of calcareous bitumen, and cemented, like the Tower of Babel, with pure asphalt? thus they would be in the

highest degree inflammable. The fire was probably the result of volcanic action, thrown up from some crater, and "rained down" again upon the plain. Earthquakes usually accompany volcanic action, and these even yet throw up huge masses of asphalt from the bottom of this section of the lake. Such masses ejected from the earth at that time would add fuel to the flame, and make the conflagration sweep over the whole plain. It would be no uncommon effect of such causes, either so to heave up the bottom of the ancient lake as to make its waters cover the scorched vale of Sodom; or so to depress the vale itself that they would overflow it. These views are no more fanciful theories or hypotheses; but, while in accordance with Scripture narrative, they also rest on a solid basis of well-authenticated historic details, and careful topographical notices, combined with the results of recent scientific research.

The Dead Sea to Mar Sâba.—The direct road from the little peninsula at the north-western corner of the Dead Sea to Mar Sâba can be ridden in about 4½ hrs. It leads for 1 hr. across the plain, passing to the right of a jungle of canes and thorn-bushes, nourished by a brackish fountain called 'Ain Jehâir, and winding among a succession of deep furrows and pits, wrought by winter torrents in the white chalk strata, not inaptly compared by Maundrell to a collection of gigantic limekilns. Then it mounts, for another hour, the rugged pass of Nukb el-Kuneitrah, where the geologist may pick up specimens of calcareous bitumen.

The pass of Kuneitrah leads up the southern side of a wady of the same name, having here and there the steep mountain-side on the l., and the yawning ravine on the rt. As we ascend, the Jordan valley opens up far northward, with the long dark line of verdure winding through its centre, marking the channel of the sacred river. The Dead Sea, too, is now bright and sparkling beneath an

unclouded sun, and beyond it are the mountains of Moab, rising from its bosom. The chasm of Zurka furrows them on the S.E., and Wady Hesbân, in which the ruins of *Heshbon* lie, is seen winding down to the plain, over the northern corner of the sea. On reaching the top of the pass we get a single peep at a Muslem wely, called *Nebî Mûsa*, perched on the summit of a hill, about 2 m. to the rt. Here a Mohammedan tradition has buried the prophet Moses, and hundreds of pilgrims visit the shrine every year. One of the most remarkable passages in De Sauley's remarkable book, *Voyage autour de la Mer Morte*, is his attempt to transfer Pisgah to this spot. The name of *Pisgah* will cause every traveller to turn round, and closely examine the ridge of Moab, in the hope of being able to fix his eyes on some conspicuous peak that might answer to that hill from which the Hebrew lawgiver gained his panoramic view of Palestine. But it is in vain—the mountains of Moab are there like a huge wall, and the plain of Moab, where the people encamped, is there, too, at their base, beyond the river, but no one peak can be distinguished which we could identify with Pisgah. (For Pisgah see below, Rte. 19.)

The road now runs across a dreary white plateau, and up a steep grey mountain, till we reach, in another hour, near the summit, a rock-hewn reservoir, half filled with water, which tastes better than it looks. Another $\frac{1}{2}$ hr. brings us to the top of the ridge, where we obtain a commanding view over the country behind, and the "Wilderness of Engedi" to the southward, rugged, dreary, and bare,—affording occasional glimpses at the Dead Sea through breaks in the distant cliffs. Descending again over naked grey ridges, and through naked grey ravines, we reach in 1 hr. from the reservoir the northern side of the Kidron. The wady is here broad, and the sides, though steep, are not precipitous; but just below the point where we cross it, it turns sharply to the S. between perpendicular

cliffs, from 200 to 300 ft. high. The road is carried up the rt. bank, and then along the very brink of the chasm, partly on a natural ledge of rock, and partly on an artificial cutting. As we advance the ravine becomes deeper and deeper on the l., and the mountains overhead wilder and grander, while here and there the dark openings of caves and grottoes in the sides of the cliffs show that we are entering the haunts of the old anchorites. Assuredly the men had a taste for solitude who scooped out their prison-homes in the rocky ramparts of this awful ravine. At last, after winding along for about a mile, the massive walls and towers of the convent burst upon our view, clinging to the rt. side of the ravine, and covering it from top to bottom.

CONVENT OF MAR SÂBA.—In the wild grandeur of its situation Mar Sâba is the most extraordinary building in Palestine. Just at the place where it stands, a small side ravine tumbles down into the Kidron, and the buildings cover both sides of the former, and the projecting cliff between the two; the irregular masses of walls, towers, chambers, and chapels here perched upon narrow rock terraces, and there clinging to the sides of precipices. The ch., an edifice with enormous buttresses, a large dome and small clock-turret, occupies the point of the rock, and the other buildings are so dispersed along the side from the summit to the bottom of the ravine, that it is impossible to tell how much is masonry and how much nature. Within, the same difficulty is felt, for everywhere advantage has been taken of natural caves, and artificial ones hewn out in bygone ages by the industry of monks; and in front of these simple façades have been built, or miniature cells constructed, while steep flights of stairs, and long narrow galleries, forming a labyrinth which none but the inhabitants can thread, connect the whole. The *tout ensemble* is picturesque and wild, especially when we view it in the pale moonlight, when the project-

ing cliffs and towers are tinged with silver beams, while the intervening spaces and the deep chasm below are shrouded in gloom. Never did the taste of anchorite select a spot better adapted for gloomy devotion and useless solitude than the glen of Mar Saba.

After skirting the cliff by the excavated path, we descend by a broad paved staircase to a little platform. In front is the massive wall, pierced by a small portal, with an iron door strong enough for the Bank of England. Here a parley must be held with the garrison, who take a peep at us from a loophole overhead. The letter of introduction is delivered, read, and, if found in order, the exact number specified in it obtain admission. I have already said that, like the hermit's cell of Irish story, no female foot is permitted to cross the threshold. The monks are too holy to be hospitable, as Miss Martineau wickedly remarks. There is, indeed, an airy tower without the walls, on the very summit of the cliff, which ladies may occupy, if they prefer it to a tent pitched in the little glen above the portal. The tower is two stories high, with a heavy grated door some 20 ft. up its side. Here the adventurous Madame Pfeiffer, of "Round the World" celebrity, spent a night in utter solitude; and I question if, in all her wanderings, she ever looked out upon a scene of sterner desolation than that then around her.

St. Sabas, the founder of the convent, is said to have been born in the year A.D. 439. He was a man of extraordinary sanctity; and assuredly no stronger proof could be given of the high veneration in which he was held than the fact, if fact it be, that he drew thousands of followers after him to this dreary region. Some writers affirm that as many as 14,000 swarmed in this glen and its neighbourhood during the saint's life. Sabas was a native of Cappadocia, but at a very early age he devoted himself to conventual life and went to Palestine. After visiting many parts of the

country in search of a home, he withdrew to this spot about the year 483, and began to form a religious community; he soon afterwards founded the convent which still bears his name. He subsequently received from the Patriarch of Jerusalem the appointment of archimandrite, or abbot of all the anchorites of Palestine. In the controversy raised about the Monophysite heresy he took a leading part; and on one occasion, with a little army of monks, he marched to Jerusalem, drove the emissaries of the heretical patriarch of Antioch from the city, though accompanied by Imperial troops, and pronounced anathemas against them, and all those of the patriarch's communion, in the presence of the magistrate and officers sent by the emperor. The furore of the ardent piety and zeal of Sabas was only surpassed by that of his miracles, many of which are recorded by his admirer and biographer, Cyril. Among the most useful of them was the creation of a fountain for the use of his followers, which may still be seen in a narrow cave in the bottom of the glen below the convent walls. The venerable saint died peaceably in his favourite retreat, in A.D. 532, at the advanced age of 94 years. The subsequent history of the convent is, like that of most of this land, stained with blood. It was plundered by the Persians in the 7th centy., and 44 of the monks murdered. It passed through all the vicissitudes of the other Holy Places during the fierce struggles between the Crescent and the Cross; and the wild Bedawin still hover round its walls, ready to pounce, at any unguarded moment, upon its hoarded treasures. It is said to be one of the richest convents in Palestine, and this is not a very safe reputation in such a country; but its strong walls, and still stronger position, aided by the rigorous precautions of the monks in never permitting a Bedawy to cross the threshold, have long kept it safe from the desert hordes. There is a little tribe scattered among the surrounding glens who receive the title of *Ghufir*, or

"protectors," like some of the Tawarah Arabs of Mount Sinai; they get presents in food and clothing from the monks, and enjoy the monopoly of conveying them and their supplies from Jerusalem.

Among the remarkable sights of the convent, exhibited, of course, to every traveller who desires to see them, are—the Tomb of St. Sabas in a small neat chapel; another chapel, fitted up with stalls, and containing the charnel-house, wherein are the piled-up bones of martyred saints; the cells once occupied by *John of Damascus*, Cyril the biographer of Sabas, Euthymius, and others of less note; and last, but not least, the original grot, the germ of the whole establishment, in which Sabas spent many years of his life. It is only distinguished from others around it by greater rudeness, and less appearance of adaptation to the wants of a human being. There is a curious tradition attached to it. The cave, it seems, was originally a lion's den, and was in actual occupation of the monarch of the wilderness when St. Sabas first visited the place with the design of founding a religious house. The saint was satisfied that the grotto would serve as headquarters, and he politely hinted to its master that it would be necessary for him to evacuate the premises. The animal quietly took the hint, and left his lair to its higher destiny! Another curiosity is shown in the convent—a palm-tree, still flourishing, said to have been planted by St. Sabas.

Mar Sâba is the property of the Greek Church, and the poor monks, in addition to their solitude, live under a very severe rule, never eating flesh, and mortifying all feelings of Christian compassion, as the angry Miss Martineau again observes, by never admitting any woman within their gates, under any stress of weather or other accident. The monks employ some of their leisure time in feeding and tending flocks of gay, cheerful birds, peculiar to this region. They resemble in size and form the

English blackbird, but they have bright yellow wings. Tristram found them among the groves of Jericho, and gives them the name of *Amydrus tristrami*. They are a species of grackle. In this wild secluded glen they flutter among the orange-trees, and nestle in the surrounding cliffs, occasionally filling the glen with their sweet notes. There was, and is still, a good library here, containing some rare manuscripts of ancient date. These are particularly mentioned by a traveller of the last century, who says that he used to go very often to the convent, and stay a week examining the biographies of hermits and fathers of the Church, together with their works. He mentions especially the life and writings of St. John of Damascus. The library was visited by the Hon. Mr. Curzon about 20 yrs. ago; but during my short stay at the convent a few years ago I was unable to obtain access to it.

MAR SÂBA TO JERUSALEM.—This is an easy ride of 2½ hrs., mostly up the deep glen of the Kidron. The ordinary road leaves the glen for a short time, and crosses a ridge, from which a wild and wide view is gained of the surrounding country.

MAR SÂBA TO BETHLEHEM.—By making an early start from the convent and crossing the mountain to Bethlehem, the traveller will have sufficient time to visit all the places of interest there, and to return to Jerusalem in the evening. Thus a day may be saved. The road leads for ½ hr. back again along the S. bank of the Kidron, and then turning to the l. passes a low ridge, and crosses a succession of naked plateaus. On approaching Bethlehem, the little village of Beit Sahûr is seen on the l.; and the conical peak of the Frank mountain also forms a prominent feature a few miles southward. The whole distance is easily accomplished in 3 hrs.

BETHLEHEM.—In sacred interest this village, though it be "little

among the thousands of Judah," is only second to Jerusalem itself. Few will climb the terraced acclivities that lead up to it from the Mar Saba road, or pass along the winding path that approaches it from the Holy City, without calling to mind that wondrous event which has given its name to our era. But independent of all associations its appearance is striking. It is situated on a narrow ridge which projects eastward from the central mountain range, and breaks down in abrupt terraced slopes to deep valleys on the N., E., and S. The terraces—admirably kept, and covered with rows of olives, intermixed with the fig and the vine—swoop in graceful curves round the ridge, regular as stairs. On the eastern brow, separated from the village by an esplanade, stands the great convent, grim and grey as an old baronial castle. It is an enormous pile of buildings, consisting of the *Church of the Nativity*, with the 3 convents, Latin, Greek, and Armenian, abutting respectively on its north-eastern, south-eastern, and south-western sides. Externally there is nothing to call attention save the size, the strength, and the commanding site. It looks down upon those fields, the scene of Ruth's romantic story (Ruth ii.); and over that wilderness where David, her great grandson, kept his father's sheep (1 Sam. xvi. 11); and where the shepherds were probably abiding with their flocks by night when the "glory of the Lord shone round about them," and an angel proclaimed "the good tidings of great joy." (Luke ii. 8-18.)

Historical Notices.—No one has ever doubted that the present *Beit Lahm*, "house of Flesh," is identical with the ancient *Bethlehem*, "House of Bread." It was generally called in former days *Bothlohem* Judah, to distinguish it from another Bethlehem in Zebulun (Joah. xix. 15); and it was likewise called *Ephratah*, "the fruitful," though that name does not now seem quite so applicable (Micah v. 2). The place is first mentioned in con-

nexion with the touching narrative of Rachel's death; Jacob buried his beloved wife "in the way to Ephrath, which is Bethlehem." (Gen. xxxv. 19.) The next interesting event recorded in the history of the village is when Ruth the Moabitess returned with her mother-in-law Naomi, and gleaned barley in the fields of her husband's kinsman Boaz (Ruth ii.). It was to the house of Jesse the Bethlehemite Samuel came, according to the command of the Lord, with his horn of oil to anoint David, then keeping his father's sheep in the neighbouring desert, king over Israel; and after the reign of this monarch it was sometimes called, by way of distinction, "The city of David." (1 Sam. xvi.; Luke ii. 11.) Bethlehem was for a time in the hands of the Philistines when David and his men were in the cave of Adullam; and it was then he strangely longed for "the water of the well of Bethlehem, which is by the gate;" and 3 of his "mighty men" immediately broke through the host of the enemy, perilling their lives to gratify the whim of their chief. (2 Sam. xxiii. 14-16.) But that which gave to this little village the first rank among the holiest spots on earth was the birth of David's Son. Here the Saviour was born in a stable and cradled in a manger; here he was seen by the shepherds who had just heard in the adjoining fields hosts of angels celebrating the praises of the new-born King; here the eastern magi worshipped Him, and presented their costly gifts.

It will probably strike the thoughtful historical student, when looking over this wild region, that Bethlehem was a fit training ground for the great poet, warrior, and king of Israel. Amid the grandeur of those ravines which descend to the Dead Sea, amid the unbroken solitude of the wilderness, the poet would be naturally led to closer communion with God, and to the contemplation of His wondrous works in creation. At night, when watching his flock, all the glories of the starry heavens would become familiar to him. It was amid scenes

like these that such Psalms as the 19th, 23rd, 29th, and 42nd, were composed. Bethlehem is a mountain village. Its inhabitants were mountaineers, accustomed from childhood to vigorous exercise, inured to fatigue, trained to unceasing watchfulness, and prepared at a moment's notice to defend their flocks or their lives against the assaults of wild beasts and wilder men. This was the school in which David and his mighty men were trained.

Neither history nor tradition has ever lost sight of Bethlehem. In almost every conty. since New Testament times it has been visited by writers and travellers. Helena built here a splendid church; and Jeromo afterwards took up his abode in a grotto of the convent that sprung up round it; Paula, too, the Roman devotee, founded other convents, and spent the last days of her life beside her early friend. The crusaders, on their approach to Jerusalem, first took possession of Bethlehem, on the contrary of its Christian inhabitants. In the year 1110 it was made by Baldwin I. an episcopal see; but although this act was confirmed by Pope Pascal II., and the title long retained in the Latin Church, the actual occupancy of the see was of short continuance.

The present inhabitants are said to number about 3000, and are all Christians. There was formerly a Mohammedan quarter, but after a rebellion of the people in 1834 it was entirely destroyed by order of Ibrahim Pacha. The inhabitants are peasants, living by the cultivation of their fields and gardens; and a few of them spend their spare time in carving beads, crucifixes, models of the Holy Sepulchre, &c., in olive-wood and mother-of-pearl, for pilgrims and travellers. They are nevertheless a restless race, given to quarrelling and sedition. After the rebellion of 1834 they were disarmed by the Egyptian government.

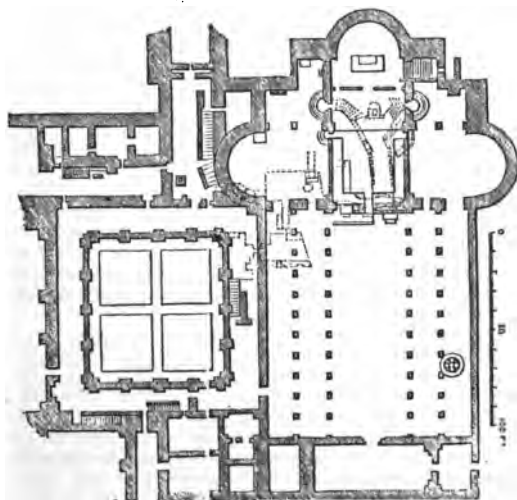
The ladies of Bethlehem are celebrated for their beauty, which has something of a European cast; and Geranub says they are also celebrated

for their virtue. However this may be, a thrilling tale is told of the fearful vengeance once taken by a dishonoured family upon an erring daughter, which, as it serves to illustrate a very ancient popular law not yet altogether abolished, I shall here relate. (See Lev. xx. 10; John viii. 3-5.) Some years ago a Mohammedan of Bethlehem was accidentally found in one of the neighbouring grottoes, and unfortunately the young widow of a Catholic Bethlehemite, celebrated for her beauty, was found there too. Those who discovered them at once spread the news through the village, and the Mohammedan took to flight. The young woman, alarmed at the uproar, had just time to seek refuge in the Latin convent ere her relatives came upon her; but having discovered her retreat, they rushed to the spot. The door was locked, but though of iron it soon yielded to their fury. The excited crowd pressed in, and the unhappy victim was now face to face with those bent on sacrificing her. In vain the monks formed a rampart round her with their bodies; in vain they extended their supplicating hands towards the infuriated crowd; in vain they besought them, in the name of the merciful Saviour, not to spill the blood of an unfortunate fellow creature whose guilt was not proved; in vain some of them threw themselves at the feet of the multitude, while others strove to repel them by force. The monks were driven aside, and the young woman dragged to the area in front of the convent. Here a scene was enacted, the very thought of which causes one to shudder. Surrounded by her executioners, the hapless creature cried aloud for mercy; she entreated to be heard for a few moments; she assured them she could prove her innocence. Her father, her brothers, her relatives were all there; but none would listen to her tale. She appealed to their sense of justice, to fraternal affection, to paternal love; but all was in vain, and she sank fainting to the ground. She awoke again to consciousness; but it was only when the death-stroke was given;

she opened her eyes; but it was only to see her brothers, in imitation of the terrible example of her father, steeping their hands in her blood, and holding them up to the people to show that they had washed away the stain from their name! The still palpitating corpse was cut to pieces by the mob, and left exposed during the remainder of the day.

THE CHURCH OF THE NATIVITY.—The grotto of the Nativity at Bethlehem appears to have been honoured as

early as the 2nd centy., and is probably the most ancient of the *holy caves* of Palestine. The splendid Basilica was erected by the Empress Helena in the year A.D. 327, and is, therefore, the oldest monument of Christian architecture in the world. It is about 120 ft. long by 110 broad. It is divided into nave and 4 aisles by ranges of Corinthian columns, which support horizontal architraves. The columns are of marble, and were probably taken from some more ancient building, perhaps the porches of the



Church of the Nativity at Bethlehem.—From Fergusson's 'Architecture.'

'Temple at Jerusalem. This is the only part of the structure of any architectural or antiquarian interest; and yet the pavement is broken, the roof rude and neglected, and the whole seems as if it would ere long crumble to ruin. The mosaics that once adorned the walls are almost gone. The reason of this neglect is, that the Basilica is common property, used by all sects alike, and consequently a scene of continued rivalry and contention. The arrangement of the choir is peculiar, owing to the crypt beneath it being the great object of attraction. It is

separated from the nave by a wall, and is divided into two chapels, one belonging to the Greeks, the other to the Armenians. From each of these a winding staircase leads down to the Grotto of the Nativity. On the N. side of the choir is the Latin Church of St. Catherine, a narrow vaulted building, with a recess on each side like a transept. Its walls are ornamented with several grim pictures; and over the altar-screen is an ornament of silver, with silver-gilt figures, a present from the late king of Naples. From this church there is likewise a

passage, by a winding flight of stairs, to the sacred grottoes; and as most travellers visit them under the guidance of the Latin monks, we shall descend by this way.

On the S. side of the church we first descend a narrow staircase hewn in the rock, lighted by a glimmering lamp placed in a niche on the rt. hand before a picture of the Virgin. This staircase leads to a low vault, on entering which we turn suddenly to the rt. into a long narrow passage. Proceeding a few steps, we have on the rt. the altar and tomb of St. Eusebius—not the historian. Passing this, we enter a small oblong chamber, extending N. and S. at right angles to the passage. Taking first the S. end, we have on the E. side the altars and tombs of SS. Paula and Eustachia (her daughter); with a rude picture of the two saints over it. Opposite this, on the W., is the tomb of St. Jerome, having over it a portrait of the great Father resting on a lion. From the N. end of the chamber we ascend by three steps to another square vault, some 20 ft. on each side and 9 high, surrounded by a stone dais. This is the study of Jerome—now a chapel with an altar on its eastern side, and an old painting above it, representing the saint writing and the lion at his feet. "Here it was," says Geramb, "that the illustrious recluse passed a great portion of his life: here it was that he fancied he heard the peals of that awful trumpet, which shall one day summon all mankind to judgment, incessantly ringing in his ears; here it was that with a stone he struck his body, bowed by the weight of years and austerities, and, with loud cries, besought mercy of the Lord; and here too it was that he produced those laborious works which have justly earned him the title of the Father of the Church." This is a spot which the Biblical scholar and the ecclesiastical historian will regard with peculiar interest, for there can be no doubt that for many years it formed the home and the study of that remarkable man whose name it bears.

Returning to the chapel we first entered, we observe on its eastern side, behind a massive column, an altar said to mark the spot where 20,000 children murdered by Herod's order were buried, now called, for this reason, the *Altar of the Innocents*. A rude painting over it represents the massacre.

Adjoining the Chapel of the Innocents on the S. is a narrow vault, to which we ascend by 5 steps: this is called the *Chapel of Joseph*, being the place where the husband of Mary is said to have retired at the moment of the Nativity. From this we enter a crooked, narrow passage, some 26 ft. long, and on reaching the end of it we find a door on the l. opening into the W. end of

The *Chapel of the Nativity*, a low vault, apparently hewn in the rock, 38 ft. long by 11 wide. At the E. end is a small semicircular apse—the *sacrum* of the whole building. On approaching it we find a marble slab fixed in the pavement, with a silver star in the centre, round which are the words—

HIC DE VIRGINE MARIA JESUS
CHRISTUS NATUS EST.

"Here Jesus Christ was born of the Virgin Mary." "To the *believer*," Geramb truly observes, "the word *here* has a charm, an attraction, a captivation, which cannot be either felt or comprehended but on the spot." Round the star are suspended 16 silver lamps, continually kept burning, and behind them, along the sides of the apse, are little gilt pictures of saints. Over the star is a plain altar without picture or ornament. It is common to all the sects, and each must dress it when about to celebrate mass, with the requisite trappings.

In the angles of the grotto beside the apse are two staircases, that on the S. leading up to the Greek Chapel, and that on the N. to the Armenian; both in the choir of the Basilica. Just in the angle between the flight of stairs on the S., and the side of the

grotto, is the small chapel of the *Præsepium* or "Manger." On its W. side is the place of the manger, now represented by a marble trough. The real *Præsepium*, as the Latins tell us, was long ago carried away to Rome, and is deposited in Santa Maria Maggiore. Over the place is a good painting by Maello, of date 1781, representing the Virgin and Child, with the Shepherds. On the opposite side of the grotto is the station of the wise men, marked by an altar having a painting, apparently by the same artist.

These various grottoes are minutely measured off by rule and line, and distributed piecemeal among the rival sects. Many a keen and bitter contest there has been for a few inches of a wall, or the fraction of an altar; and more than once the question of the opening and shutting of one of the doors has well-nigh involved Europe in war! What millions of money, what thousands of useless and toilsome pilgrimages, what oceans of blood, might have been spared to Christendom, if Christians had only learned the spirit of one short sentence uttered by their Divine Master! (John iv. 21-26.)

About $\frac{1}{2}$ m. N. of Bethlehem, E. of the Jerusalem road, is the traditional well of *David*, for whose water he longed when in the cave of Adullam: "Oh that one would give me to drink of the water of the well of Bethlehem, that is at the gate." (1 Chron. xi. 15-19.) It is a deep wide cistern, hewn in the rock, with 2 or 3 narrow openings, and is evidently ancient, though too far from the village to correspond to the words of the Bible,— "at the gate." Round it, among the terraced vineyards, are some old foundations, and paved areas, marking the position of former buildings.

A mile or so E. of the convent, in an enclosed section of a little plain, is shown the grotto where the shepherds watched their flocks by night when the angels appeared to them (Luke ii. 8); and not far distant is the village in which, it is said, the shepherds resided.

But one of the most wonderful places round Bethlehem is the *Milk Grotto*, in the side of the ridge below the convent. Tradition relates that the Virgin and Child hid themselves here from the fury of Herod for some time before their flight to Egypt. The grotto is excavated in the chalky rock. Many are the pilgrimages made to this spot, and the reason is, the virtue attributed to the stone of miraculously increasing woman's milk. The stone is soft, and bits are broken off, and conveyed to every province of Europe, Asia, and Africa, in which Christian superstition has established its dominion. Even the Abbé Geramb bears testimony to its virtues. "I shall make no remark," he states, "on the virtue of these stones or on its causes. I merely affirm, as an ascertained fact, that a great number of persons obtain from it the effect they anticipate."

A pleasant ride of $1\frac{1}{2}$ hr. brings us back to the Holy City. (See Rte. 7.)

ROUTE 10.

EXCURSION TO ANATHOTH, MICHMASH,
BETHEL, BETH-HORON, AND MIZPEH.

	m. m.
Jerusalem to 'Anâta, <i>Anathoth</i>	1 15
Jeb'a, <i>Geba</i>	1 20
Mukhmâs, <i>Michmash</i>	0 50
Site of Ai	1 0
Rummôn, <i>Rimmon</i>	1 20
Taiyibeh, <i>Ophrah</i>	0 40
Beitîn, <i>Bethel</i>	1 30
Beitîn, <i>Bethel</i>	0 50
Birch, <i>Beeroth</i>	0 45
Ram Allah	0 20
Beit Uniah	0 35
Beit 'Ur, <i>Beth-horon</i>	1 30
El-Jib, <i>Gibeon</i>	2 15
Noby Samwil, <i>Mizpeh</i>	0 30
Jerusalem	1 45
Total	12 55

This excursion is one of singular interest to the student of Bible history. It takes him to the birthplace of Jeremiah; to the scene of Jonathan's romantic adventure with the Philistines; to the spot where Jacob dreamt of the "ladder" that "reached to heaven," and which he called the "House of God;" to the battle-field of Gibeon, where the sun and moon stood still until Joshua had destroyed the allied kings; and to the great gathering-place of the Israelites at Mizpeh. During the whole tour we are amid the mountains and passes of Benjamin, and we see at every step some spot famous in sacred history. Benjamin was the frontier tribe, occupying the debatable ground between the rival families (and afterwards kingdoms) of Judah and Ephraim. Alternately it appears to have followed the fortunes of each. Its situation gave it an importance altogether disproportioned to the smallness of the tribe. Its position, too, was singularly advantageous for predatory warfare. Concentrated in their mountain fastnesses, the Benjamites could easily make a descent on the plains of Philistia on the one

side, and of the Jordan on the other; while the rugged character of the defiles made access to their cities and villages almost impossible. The tribe was proud of having given Israel its first king; and Saul of Tarsus, a far greater than Saul the son of Kish, was conscious of a glow of satisfaction when referring to his descent from the "stock of Israel, and the tribe of Benjamin." (Phil. iii. 5.)

The excursion will occupy 2 full days, and the best arrangement is to send tents and baggage from Jerusalem direct to Birch, where everything may be ready for the tourist on his arrival in the evening from Bethel. This gives ample time to examine the country, and all objects of interest. The road is generally safe, though at Mukhmâs and Jeb'a the peasants are sometimes a little surly in their demands for *bakhshish*; and the wild ravine between them offers some admirable *points d'attaque* for bandits. A guard, however, is seldom necessary; but it is better to employ guides from village to village, as they are able to give information about names and paths of which the ordinary dragoman, and even the Jerusalem cicerone, will be found entirely ignorant.

The road to Anathoth strikes out from the N.E. corner of the city, passes for a short distance along the bank of the Kidron, crosses the valley diagonally, and ascends Scopus. From the top of this ridge we gain a fine view of the city behind, and our first glance at the dreary eastern declivities of Benjamin in front. The eye follows the long white slopes, and grey valleys, as they break down into the chasms of the Jordan, and is then carried up again to the level summit of the mountain range that runs along the eastern horizon. A considerable section of our route is now on view, and we can distinguish far away on the N., the conical hill on which stands the village of Taiyibeh, the ancient *Ophrah*, or *Ephraim* (Josh. xviii. 23; 2 Chron. xiii. 19). Down in a valley on the rt., about 1 m. distant, is the little hamlet of 'Isâwfyeh, which some suppose to be true Bethany.

Descending from Scopas, our path winds through rocky glens and over rocky ridges—all bare, and barren, and white. A few black goats here and there dot the slopes, and the barrel of the shepherd's musket glitters amid the cliffs, as he runs down upon the strangers, calculating his chances of *bakshish*. Troops of donkeys, too, are sometimes met, pattering along the tortuous path, their bells awakening the echoes of the desert. Now the western traveller will see the primitive mode of transporting building-stones to Jerusalem, where the limestone of the 'Anata quarries is greatly prized. Each donkey carries, slung over its back, a couple of hewn stones; blocks of a larger size, when needed, are poised on the pack-saddles of camels. What a change from those days of prosperity and power, when Solomon laid the foundations of his palace and temple with "costly stones, even great stones; stones of 10 cubits, and stones of 8 cubits"! (1 Kings vii. 10.)

Anathoth, now 'Anata, is a village of some 15 or 20 houses, situated on a broad ridge, and surrounded by a few fields, with fig and olive trees thinly scattered over them. Fallen and wretched as it is, it is not without some traces of former strength. Portions of a wall may be seen, built of large hewn stones, and the foundations of some of the houses are of ancient workmanship; while here and there one observes a fragment of a column, and a cistern hewn in the rock. The view from it is commanding, embracing the eastern declivities of Benjamin, the Jordan valley, a section of the Dead Sea, and the range of Gilad and Moab. Looking over the rugged ridge to the westward, we can just see the conical top of Tuleil el-Fâl, where the *Gibeah* of Saul once stood. (See Rte. 21.)

Among the towns that were allotted to the Levites more than 3000 years ago, we find the name *Anathoth*, in the land of Benjamin (Josh. xxi. 18); and there cannot be a question that this is it on whose site we now stand. But this humble hamlet has a prouder

title to distinction than could be derived from mere antiquity; it was the birthplace of one of the greatest of prophets and sweetest of writers. JEREMIAH was "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin" (Jer. i. 1). He was probably of the family of that Abiathar who followed David in his wanderings, was joint high-priest with Zadok during the reign of that monarch, and was finally exiled by Solomon to "his fields" at Anathoth, on account of an attempt to raise Adonijah to the throne (1 Sam. xxii. 20-23; 1 Kings ii. 26, 35). Here the word of the Lord first came to Jeremiah, and here he lived till the persecution of his family and kindred forced him to flee to Jerusalem. Jerome speaks of Anathoth as 3 m. N. of Jerusalem, and as called in his day after the name of its prophet.

It may be well to take a guide from this village, for, though *Jeb'a*, the next stage, is in sight, the path to it may be easily missed; and, besides, a native will be able to tell the names of villages in view, and to give other local information, which always makes an excursion both more pleasant and more profitable.

Descending from Anathoth into a deep, bleak valley, we see on a rugged hill to the rt. a ruin called 'Ahnât, the ancient *Alemeth*, or *Almon*, a priests' city of Benjamin (1 Chron. vi. 60; Josh. xxi. 18). From hence we ascend to the modern village of Hizmech, placed like Anathoth on the top of a broad ridge, and having a few fields, sprinkled with fig and olive trees. The uniformity of colour strikes the traveller in this region, and gives a desolate aspect to the whole scene. Everything is of a dull greyish-white—stones, soil, houses, and even the shrubs; while the trees, few and far between, and generally enconcealed in little valleys, afford scarcely any variety. It requires no little quickness of vision to detect a village from any considerable distance, even though the situation may be prominent.

From Hizmech the path winds down

the steep bank into Wady Fârah, here wide and tame, though farther eastward, one of the wildest in the country, affording a fine study for the geologist who wishes to examine the limestone strata of the Judean mountains, as well as for the artist who would see Nature in her sternest forms; but both artist and geologist will require to be on their guard, for the inhabitants of Fârah are as wild as its cliffs.

Not far from the path, in the bottom of the valley, are a few large rectangular heaps of stones, rudely piled together, but dignified by the name *Kubûr el-'Amâlikûh*, "the Tombs of the Amalekites." There is nothing about them to suggest the idea of sepulchral monuments, or even of great antiquity. From hence we wind up a long slope, bristling with jagged rocks, and in about 40 min. from Hiz-meh we reach Jeb'a.

Jeb'a, the ancient "Geba of Benjamin," is a small village, amid whose half-ruined houses we observe some hewn stones which point to more prosperous days. A fragment of a square tower nearly solid, and a little building like a church, stand among the rest, but these are the only remains of the ancient Geba. The situation is still more commanding than that of Anathoth. From the crest of the ridge beside the ruins the eye follows the ravines that run down on each side until they open on the plain of Jericho; and the transparent atmosphere makes the green strip, that marks the course of the Jordan, appear only a few miles distant, though in reality 18 or 20. From this spot, too, we can study to advantage one or two of the most interesting passages in the Bible. Before us, on the N., is the scene of Jonathan's adventure against the Philistine host. "Saul and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin" (incorrectly rendered *Gibeah* in the English version); "but the Philistines encamped in Michmash"—that village amid the rocks on the

other side of the ravine, little more than a mile distant. The "spoilers" went out from the Philistines' camp in 8 companies. One band "turned into the way that leadeth to Ophrah"—situated on yon lofty tell on the northern horizon, now called Taiyibeh. Another band "turned the way to Bethhoron," passing up that rocky ascent toward the W. The third struck eastward down the path to the "valley of Zeboim," or plain of Jordan. All were in view of the Israelites; and now, as one reads the graphic story on the spot, he almost imagines that he sees the predatory bands starting from Mukhmâs, and radiating to their several destinations. (1 Sam. xiii. 15-18.)

But the enemy are soon after seen to remove their camp from the village to the "*Pass of Michmash*" (id. xiii. 23), that is, $\frac{1}{2}$ m. or so S.E., to the brow of the cliff overhanging the ravine which separates Michmash from Geba. Saul's head-quarters are also removed from Geba to the pomegranate-tree at Migron, "in the uttermost part of Gibeah" (id. xiv. 2); thus at once retreating from the Philistines, who seemed determined to force the "pass," and getting nearer the high-priest who was in Gibeah (id. xiv. 3). The position of *Migron*, "the Procipice," is not known, but it was probably somewhere on the bank of Wady Fârah. The two armies were only separated, as it seems, by the ravine then called the "*Passage of Michmash*, and now Wady Suwaint. Jonathan and his armour-bearer resolve to make a secret expedition against the enemy; they descend into the valley; they clamber up the northern bank "on their hands and on their feet;" they suddenly appear to the Philistines over the brow of the cliff, as if they came forth out of the holes where they had hid themselves; they boldly advance and attack the camp, and, aided by a sudden panic, and by the simultaneous terror of the shock of an earthquake, they succeed in dispersing the whole host. Saul's watchmen at once observe the confusion. While the king consults the high-priest, the tumult increases.

The Israelites take courage and rush upon the spoilers of their land. The Philistines are routed, and driven westward through the mountains to Ajalon (1 Sam. xiv.). From that day till the fatal battle of Gilboa, in which Saul and Jonathan fell, Israel was freed from the inroads of the Philistines.

Another passage of God's Word ought to be read on this spot. In the description of Sennacherib's advance upon Jerusalem, contained in the 10th chap. of Isaiah, every step of his approach is so described that we can from this point follow him with our eyes. It is probably not given by the prophet as a narrative of a real event, but rather as an allegorical warning, yet it is not on this account the less graphic. The army is supposed to leave the northern road near Bethel, and to turn eastward to Ai. Advancing to Michmash, the baggage is left there; and the troops, thus disencumbered, cross the ravine and pass the night at Geba. Ramah, situated only half an hour westward, though hid by an intervening ridge, "is afraid." Gibeah of Saul, placed on the top of a conspicuous hill, "is fled," for the dreaded foe is in sight. In the morning the army continues its march southward. The sites of Gailim and Laish are now unknown; but Anathoth is in the direct line of march—"O poor Anathoth!" The evening finds them at Nob, within sight of the Holy City; and from thence the foe "shakes his hand against the daughter of Zion."

It is thus that modern research proves the minute accuracy of Old Testament topography; and it is thus, also, that, while we wander through Bible lands, Bible history is enacted over again before the mind's eye.

Immediately on leaving Jeb'a we descend by a rugged, zigzag track into Wady es-Suweinit—here tolerably wide, though deep and rocky. A few hundred yards to the rt. it contracts to a narrow ravine, shut in by high, almost perpendicular cliffs, above which the ground on each side is level.

This is the scene of Jonathan's adventure. "And between the passages by which Jonathan sought to go over into the Philistine's garrison, there was a sharp rock (or cliff) on the one side, and a sharp rock on the other side; and the name of the one was Bozez ('Shining'), and the name of the other Senh ('Thorn'). The fore front of the one was situated northward over against Michmash, and the other southward over against Geba." It was up that northern cliff Jonathan climbed on his hands and feet, and it was when he and his armour-bearer raised their heads over the jagged summit that the Philistines said, "Behold the Hebrews come forth out of the holes where they had hid themselves." (1 Sam. xiv.)

MICHMASH, now *Mukhmās*.—A toilsome ride up the steep bank of the wady brings us to Mukhmās, a small hamlet, situated on a sholing ridge between two shallow wadys. The country around it has a most forbidding aspect. Huge grey rocks raise up their naked crowns, hiding every little patch of soil; and the grey huts of the village, and the grey ruins that encompass them, can scarcely be distinguished from the grey rocks. The abundance of massive foundations, with here and there broken columns among them, and of large rock-hewn cisterns and magazines, show that Michmash was a larger and stronger place than either Anathoth or Geba. The town is first mentioned in connexion with the history of Saul, it and Bethel having been garrisoned by him with 2000 men during his war with the Philistines. (1 Sam. xiii. 2.) When Jonathan drove the enemy from Geba, they assembled in such force that the Israelites were obliged to abandon Michmash (id. xiii. 5) and hide themselves in caves and thickets, in rocks and high places, with which this country abounds. How the Philistines were afterwards driven out of it has already been stated. The place was inhabited after the captivity (Neh. xi. 31), and here, amid the mountain fastnesses, Jonathan

than Maccabreus, the second of the Asmonean dynasty, resided during the stormy period of his reign. (1 Mac. ix. 78.) In Eusebius's time it was still a large village; his description of its position, 9 m. N. of Jerusalem, near Ramah, agrees exactly with Mukhmās.

On leaving Mukhmās our road crosses a rocky swell, dotted with the dark openings of cisterns and caves; and then descends westward to a ravine, a branch of Wady Suweinit, coming down from Deir Duwān. Another ravine, called Wady el-Medineh, falls in from the W.; and between the two is a long high ridge, extending backward to the plateau E. of Bethel. At its base are some quarries and excavated sepulchres, and on its summit, towards the W., are ruins of considerable extent; these I visited during the year 1857, and felt persuaded that they were the remains of the ancient

Ai.—The situation of the ruins agrees with the description given in the Bible. (Josh viii.) On the S. side of the ridge is Wady el-Medineh; on the N. is another wady, running parallel to it into the glen that crosses at right angles from Deir Duwān. On the W., or rather N.W., between it and Bethel, is a depression among the rocky heights, well fitted for covering an ambuscade. The ruins are scattered along the narrow summit of the ridge for $\frac{1}{2}$ m. or more, and consist of heaps of large stones and foundations, intermixed with covered cisterns and a few open reservoirs hewn in the rock. Here and there, too, quantities of mosaic tesserae may be picked up amid the ruins. The large village of Deir Duwān is about $\frac{1}{2}$ hr. to the N., and a smaller one called Burka is about the same distance S.

Ai is among the most ancient sites in Palestine. The second camping-ground of Abraham, after entering Canaan, was on "a mountain on the east of Bethel . . . having Bethel on the west, and Hai (or *Ai*) on the east." (Gen. xii. 8.) The city is chiefly celebrated for the story of its

capture and destruction by Joshua. (Josh. viii.) Jericho had been taken; and the next important point was to gain a footing amid the mountain strongholds. Spies were sent to examine the defences of *Ai*. Their report was favourable. 2000 or 3000 men would suffice for the expedition; and it would thus be unnecessary for a large army to march up the wild mountain passes. 3000 were sent, but they were driven back from the gates, and some 36 were slain. (Josh. vii. 1-5.) In the second attempt, after the Israelites had been reassured by the execution of Achan in the valley of Achor, the assault was conducted on different principles. An ambush was placed at night in the valley to the W., while the main body took up their position beyond the glen on the N. In the morning the latter crossed the valley to assault the city; but pretending a panic, they suddenly retreated. The stratagem was successful. The whole male population rushed out in pursuit of the fugitives; the gates were left open, and the place was at the mercy of the ambuscade. Joshua, from some commanding height towards the N., gave the preconcerted signal; the "liers in wait" rushed in amid helpless women and children, and the smoke of the burning town soon showed the success of the enterprise. On this spot the 8th chapter of Joshua will be read with new interest. A heap of blackened ruins on the site, and a huge cairn piled up at its gate over the body of its last king, remained long afterwards as the sole memorials of *Ai*. But the town was rebuilt before the time of Isaiah, who mentions it in connexion with his description of Sennacherib's advance on Jerusalem. (Isa. x. 28.) As late as the 4th century of our era the ancient name clung to the site, though the town had long previously become a ruin.

From the ruins of *Ai* to Bethel, the ancient Bethel, is $\frac{1}{2}$ hr.'s ride. The road passes over a ridge, on the top of which is a plateau, stony, but still fertile when compared with the

rocky wilderness around. It was on this spot—between “Bethel and Ai”—Abraham encamped, built an altar, and “called upon the name of the Lord.” (Gen. xii. 8.) And to this place he, and Lot his nephew, returned after their visit to Egypt; and here, on account of the strife between their herdsmen, and because their flocks were so numerous that they could not dwell together, they resolved to separate. From one of the neighbouring heights Lot looked down upon the plain of Jordan and chose it for his habitation. (Gen. xiii.) The country is almost as thinly peopled now as it was then; and the black tents of the Arabs may often be seen pitched on the spot where Abraham’s tent stood 4000 years ago.

Towards the southern side of this little plateau, not far from the road, are the ruins of a ch., and on its western side, opposite Bethel, is another ruin called *Burj Beitin*, “the Tower of Beitin”—once a square fort, including a ch.

Rimmon and Ophrah.—The traveller who has time at command may make a *détour* from the ruins of Ai to visit the sites of Rimmon and Ophrah, which will require at least *three hours’* additional riding. The white peak of Rummôn, and the dark cone of Taiyibeh, have been in view on the N. from every elevated point in our route. A short ½ hr. brings us to Deir Duwân, a large flourishing village, situated in a stony but well-cultivated basin, where the fig and olive grow luxuriantly. From hence to Rummôn is scarcely 1½ m., but it takes a full hour to reach it. Between the two lies a ravine, Wady el-Mutyâh, several hundred feet deep, crossed by a steep, difficult, and in places even dangerous path; but the view from the top of the “Rock Rimmon” will amply repay a little extra fatigue. The hill on which it stands is steep and naked. From the top we look down into the ravine, which here takes the name el-‘Aasâ, and further eastward es-Sik, and finally Na’imeh, under which title it falls into the Jordan valley N. of

Jericho. The village has an antiquated look, though there are few remains of antiquity besides a large rock-hewn tank.

* On this rock the 600 Benjamites, the only survivors of that powerful tribe, took refuge from the just wrath of their brethren; and here they lived for four months, till at last the Israelites “repented for Benjamin their brother.” The particulars of their romantic story, as related in the 20th and 21st chapters of Judges, will be read upon this “Rock Rimmon” with great interest.

The road from hence to Taiyibeh lies across an open plateau furrowed by shallow wadys running eastward. In 40 min. the *tell* is reached, and in a few minutes more we clamber up the conical peak on which the village stands. On the top are the ruins of an ancient tower, from which we look down into little vales on the W. and N., dotted with groves of olives and fig-trees. The whole eastern declivities of Benjamin are here before us, naked and desolate. Away below is the deep valley of the Jordan; beyond it are the mountains of Moab and Gilead. On the N.E. a cleft is observed in the range, marking the course of Wady Zurka, the ancient Jabbok, the boundary between the kingdoms of Og and Sihon. And yonder, too, N. of it, is the ravine of Ajlûn, in which a clear eye will distinguish the fortress of Rubud, perched on a crag.

This ancient site appears to correspond with the position of *Ophrah*, a city of Benjamin, to which one band of the Philistine spoilers went from Michmash. (1 Sam. xiii. 17; and Josh. xviii. 23.) It stood, according to Jerome, 5 m. E. from Bethel, which accords exactly with this place. It is also highly probable that the city *Ephraim*, which Abijah king of Judah took from Jeroboam (2 Chron. xiii. 19), was the same as Ophrah—the names are radically identical. With this too we may identify the city *Ephraim* of the New Testament, which

was "near to the wilderness," and to which our Lord withdrew with His disciples after the raising of Lazarus. (John xi. 54.) Josephus mentions Ephraim as one of the towns taken by Vespasian.

Taiyibeh is a Christian village, and the region round it exhibits the marks of more careful cultivation than is usually seen in places exclusively inhabited by Muslims. Close by it on the S.E. are the ruins of a small ch. dedicated to St. George, which may perhaps be as old as the time of the crusaders.

A smart ride of 1½ hr. from Taiyibeh brings us back to Beitin.

BETHEL, now called *Beitin*, stands on the shelving point of a low rocky ridge between two converging valleys, which unite below it, and run off southward into Wady Suweinitt. The site is surrounded by higher ground on every side except the S., and yet it is so high that from the upper part of it the dome of the Great Mosque in Jerusalem can be seen. The ruins of the ancient city cover the whole surface of the ridge, and are 3 or 4 acres in extent. They consist of foundations, fragments of walls, and large heaps of stones. On the highest point are the remains of a square tower; and towards the S. are the walls of a Greek ch., standing within the foundations of a much older edifice. Amid the ruins are about a score of low huts, rudely formed out of ancient materials. In the western valley is a cistern 314 ft. by 217, constructed of massive stones. The southern side is entire, but the others are more or less ruinous. The bottom is now a beautiful grass-plot, watered by two little fountains, from which the cattle of Abraham often drank in former days, and at which the maidens of Sarah were doubtless wont to fill their pitchers, just as the Arab maidens from the village do still.

The description of Jerome, joined to the similarity of the modern and ancient names, leaves no room for doubt that this is the *Bethel* of Scrip-

ture. He places it 12 Rom. m. N. of Jerusalem, on the rt. of the road to Shechem. The name Bethel sounds like a household word. Near it Abraham pitched his tent, attracted by its water and its pastures. Here Jacob slept, as many an Arab sleeps now, on the bare ground, with a stone for his pillow. Here he dreamt that well-known dream of the ladder that reached from earth to heaven, on which the angels of God ascended and descended; and here he heard those promises which cheered him through all the trials of his after life: "In thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee, in all places whither thou goest." On waking, though he saw around him the rocky hill-sides, and above him the starry sky, yet trembling and astonished he was forced to cry, "How dreadful is this place; this is none other than the House of God!" Such was the origin of the name *Beth-El*, "the House of God;" before that time it had been called *Luza*. The traveller should read as he sits amid the ruins, or by the little fountain, the 28th chap. of Genesis.

To Bethel Jacob returned after an interval of some 30 years, and here received a second time the name *Israel*. (Gen. xxxv. 6, 10.) Here he buried Deborah, Rachel's nurse, under an oak-tree. (Id. xxxv. 8.) Here, too, he set up a pillar of stone in the place where God first talked with him, and poured a drink offering and oil thereon. (Id. 14.) From that rude beginning grew the sanctuary of Bethel. First rose Jacob's altar; then the town became the seat of the assemblies in the days of the Judges (1 Sam. vii. 16); and, finally, when it seemed on the point of being superseded for ever by the new sanctuary at Jerusalem, it assumed a fresh, though evil, celebrity as one of the two Holy Places of the northern kingdom.

Anciently a royal city of the Canaanites (Josh. xii. 16), it was assigned to Benjamin, and stood close to the border of that tribe and Ephraim. (Id. xviii. 22.) It was captured, how-

over, and occupied by the Ephraimites. (Jud. i. 22-26.) On the division of the kingdom of Israel, Bethel became doubly important; first as a sanctuary, and then as a border fortress; the key, in fact, of both kingdoms. Jeroboam here built a temple to rival in its splendour that at Jerusalem. Here on one great festival, when Jeroboam stood in his temple in the midst of assembled Israel, a prophet from Judah suddenly advanced to his side and predicted the vengeance of the Lord against the idolatrous rites. "O altar, altar, thus saith the Lord: Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." And he added, "This is the sign which the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

The enraged monarch, thus insulted in the midst of his people, attempted to seize the prophet on the spot; but his hand was dried up so that he could not pull it in again to him. And no sooner had he given the command "Lay hold on him," than the altar was rent by his side, and the ashes were poured out. (1 Kings xiii. 1-5.)

Though the sanctuary was thus cursed, its ancient name attracted to it many holy men, who gathered round Elijah when he passed through Bethel on the day he was taken up to heaven. (2 Kings ii. 3.) But the iniquity of the place soon became so glaring that the name *Bethel*, "House of God," was changed into *Beth-aven*, "House of Idols." (Hos. x. 5, 8.) And the time soon came round for the fulfilment of the prediction of the prophet of Judah. Josiah visited Bethel. The altar and high-place of Jeroboam he brake down; the grove that had grown up on the hill around them for the worship of Astarte he burned to the ground; and as he turned to leave the spot, he saw the sepulchres in the side of the hill to the W.—the same perhaps we now observe on the road to Birch—and he took the bones out

of them and burned them upon the altar and polluted it. One tomb alone was spared, that in which the aged prophet of Bethel, and his brother and victim the "man of God from Judah," reposed side by side. (2 Kings xxiii. 15-20.) It was a sad story, that of the prophet from Judah; and it will be read at this place with new interest. (1 Kings xiii.)

After the captivity the Benjamites again occupied Bethel (Ezr. ii. 28); and in the time of the Maccabees it was fortified for the king of Syria. Though not named in the New Testament, it was still a place of importance, and was afterwards captured by Vespasian on his march to Jerusalem. In the 4th centy. of our era Bethel had dwindled down to a small village; but it must subsequently have revived, for the remains of churches and houses still existing cannot be much older than the time of the Crusades. The shapeless ruins scattered over the hill are not without their importance even yet—they are silent witnesses of the truth of Scripture. The prophet Amos said, "Seek not Bethel, nor enter into Gilgal; for Gilgal shall surely go into captivity, and *Bethel shall come to nought.*" (v. 5.)

On leaving Bethel we ascend a bleak rising ground on the W., and soon strike one branch of the great northern road. We then pass down through a little glen, whose rocky sides are dotted with tombs, into a broad cultivated valley. In some 20 min. there is a fountain on the l. called 'Ain el-'Akabah, gushing out at the foot of a cliff; and shortly afterwards we notice a large cave close on the right, serving as a reservoir, and apparently supplied by a spring within. A ride of 20 min. more up the valley brings us to Birch.

Beeroth, now called *Birch*, is a large village containing some 700 or 800 Muslims, and 3 or 4 Christian families. It is situated on the crest of a prominent rocky ridge, and is seen from a distance both N. and S. Many hewn stones and solid substructions

testify to the antiquity of the site; but the only building of importance remaining is a Gothic church. The walls, the eastern apse, and the sacristy, are still standing. The traveller from the W. will look upon this grey ruin with something of a home interest, for it will remind him alike of the chivalry and devotion of his fathers. It was built by the Knights Templars, who owned the village during the time of the Latin kings of Jerusalem. There is also a large khan, perhaps originally a hospice, on the southern side of the village; and in the rocky slopes round about are extensive quarries and a few rock-tombs. A few hundred yds. southward, at the foot of the ridge, is an old domed mosque, built over a fountain, and a grass-plot beside it, making a beautiful camping-ground. Here in the mornings and evenings the Arab maidens may be seen filling their pitchers, and carrying them away on head or shoulder as in ancient days. Below the fountain are the remains of 2 large ancient cisterns, now converted into little fields.

Beeroth was one of the 4 cities of the Gibeonites, whose curious story the name will at once recall. We shall read it as we sit beneath the shade of the old mosque, fanned by the cool breeze that plays round the flowing waters. (Josh. ix.) After the capture of Ai the Gibeonites determined to attempt by stratagem what valour could not win. "They took old sacks upon their asses, and wine-bottles, old, and rent, and bound up; and old clouted shoes upon their feet, and old garments upon them; and old bread dry and mouldy." Thus equipped, the ambassadors went down the pass to the Israelitish camp on the plain of Jericho. "Who are ye, and whence come ye?" demanded Joshua. "From a very far country are thy servants come," replied the Gibeonites. "Peradventure ye dwell among us," said the doubting Israelites. "Look at us and judge," was the immediate answer. "Our bread we took hot from our houses on the day we left them; but now see, it is dry and

mouldy. These wine-bottles were then new; now they are rent and patched. Our shoes and garments are worn out, too, with the very long journey." Joshua was deceived, and so were his elders. He made a covenant with them, which, notwithstanding their lies, was strictly kept; but the Gibeonites became hewers of wood and drawers of water to the Israelites. The other cities included in the league were Gibeon (now el-Jib), Kirjath-jearim (now Kuryet el-'Enab), and Chephirah (now Kefir).

From Birch we must make an early start, for it is a long round to Beth-horon and Jerusalem,—7 hrs. at least; and, besides, the ancient sites in the interval must not be hurried over. Our path, a mere goat-track winding among stony fields, strikes westward over a low broad ridge which forms the watershed between the Jordan and the Mediterranean. In some 20 min. we reach the large Christian village of Rām Allah, occupying a commanding position, from which we get a fine view westward down the mountain-sides of Ephraim and Benjamin, and over the broad plain beyond to the Mediterranean. We can distinguish the white sand-hills along the coast S. of Yāfa; and a sharp eye may even detect the tower of Ramleh amid the olive-groves. There is a thrifty look in the terraced vineyards, and fig-orchards that surround Rām Allah, and in the neat new ch. that stands beside it. The houses, too, are substantially built and comparatively clean; so that one is compelled—contrasting these things with the squalor and neglect so manifest in Muslim villages—to admit that Christianity, even in its lowest stage, has a civilizing influence.

The country visibly improves after passing Rām Allah; and when contrasted with the naked wilderness eastward, the scenery may be called fine. Rocks are not so plentiful; cornfields and olive-groves become more frequent; a fertile vale on the l. affords us a peep into the green

plain round Gibbon; while away on the rt. the higher hills are partially clothed with shrubbery. *Beit Unia* (25 min. from Rām Allāh) is now before us, perched on the top of a hill, and encircled with olives. It looks gay and picturesque in the distance, but it does not improve on nearer acquaintance. The large hewn stones in the walls, and the excavations in and around the village, show this to be an ancient site, but its name and story are unknown.

On passing through Beit Unia we suddenly find ourselves on the brink of a deep and wild glen called Wady el-Hammām. Down to the bottom we go by a break-neck path. After getting down, the path zigzags, now along a torrent-bed filled with unusually large stones, now up and down each precipitous bank in succession. But the splendour of the scenery soon begins to draw attention from the difficulties of the way; and, leaving the horse to guide himself, the eye instinctively glances at each new feature the winding ravine exhibits. The banks rise several hundred ft. over head—here in long steep acclivities, clothed with dwarf-oak, hawthorn, and other shrubs, intermingled with aromatic herbs and gay wild flowers (it was in spring I visited it); there in natural terraces, formed by long belts of naked cliffs, in which the limestone strata are laid regular as masonry. Occasionally the glen expands a little, leaving room for a clump of olive-trees; but it is usually so narrow that the winter torrent must have difficulty in forcing its way through.

In about $\frac{1}{2}$ hr. from Beit Unia we begin to observe extensive ruins—on the l. covering the point of a shelving ridge, where a wady falls in from the S.E.; and on the rt. extending along the steep bank for $\frac{1}{2}$ m. or more. They consist of fragments of walls, built of massive stones roughly hewn, and evidently of high antiquity. A little fountain flows out from the bottom of the ravine below them: the name of the ruins is *Beit Sirah*, but their history is unknown.

The glen here bends a little to the rt. and the path turns up the l. bank, and winds along it amid rocks and shrubbery, not rising much, but, as the wady descends rapidly, we are soon far above its bed. We now see on the top of a high hill to the N. a domed *wely* called *Abu Zeitūn*, “the Father of Olives;” and in a few min. more Beit ‘Ur comes in view before us, and almost on a level with our path. It is an hour’s ride from the ruins of Beit Sirah.

Beth-horon the Upper, now *Beit ‘Ur el-Fōka*, is situated on the summit of a conical tell on the point of a long ridge which extends westward, with a gentle descent, from Beit Unia. On the N., at a little distance, is the ravine along which we have come, and on the S. is another equally deep; while in front the ridge breaks down abruptly into a valley formed by the junction of the two. This valley, now called *Merj Ibn ‘Omeir*, runs westward through the low spurs of the hills till it joins the plain of the coast. The view from the terrace of the sheikh’s house, to which every traveller should ascend, is of vast extent and singular interest. It embraces the western declivities of Ephraim on the N., and those of Benjamin and a part of Judah on the S.; it takes in as much as the eye can see of the plains of Sharon and Philistia, and the boundless sea beyond. The prominent towns are Ramleh, in the plain, with its orchards and lofty tower; and Lydda, now Ludd, a little more to the rt. On the N.W., among the hills, is an old castle, called *Ras Kerker*, probably the *Calceia* of the crusaders, to which the renegade Ivelin marched after burning Ramleh. Looking down the rocky declivity at our feet, we observe among the rocks, on a low hill beyond the ravine, the little village Beit ‘Ur et-Tahta, corresponding to the “*Nether*,” as that on which we stand does to the “*Upper Beth-horon*,” of Scripture. On the S. of Merj Ibn ‘Omeir is a long low ridge, and on its side the hamlet of Yālo, the modern representative of *Ajalun*. Among the hills E. of it, but not

visible from this point, is another place, whose name, *Keftir*, suggests *Chephirah*, one of the four cities of the Gibeonites (Josh. ix. 17). Turning eastward we have before us a stony ridge: behind it lie Gibeon and Mizpeh, and up it winds the Roman road to Jerusalem.

Beit 'Ur is a small village, but it has an antiquated aspect owing to the numbers of large stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit of the tell. At the foot of the hill on the E. side is an ancient reservoir. There is little cultivation round it, and indeed the rocky declivities afford little space for it.

Beth-horon is chiefly celebrated in connexion with the Israelites' victory over the Amorites, and we may here study with advantage the details of that remarkable battle and pursuit, as related in the 10th chap. of Joshua. The league had scarcely been completed into which the Gibeonites had entrapped Joshua, when he was called upon to defend his new friends. A powerful alliance was formed against them by 5 princes, the King of Jerusalem being at their head, and the united forces encamped before Gibeon, because "Gibeon was a great city, as one of the royal cities, and all the men thereof were mighty." Messengers were immediately despatched to Joshua, who still remained at Gilgal, in the valley of the Jordan. On hearing the news he made a forced march by night up the glens; and ere the sun rose the Israelites defiled into the open ground round Gibeon. Their sudden appearance, immediately followed by their fierce attack, overwhelmed the Amorites, who were driven back in confusion across the plain. Joshua pursued them "along the way that *goeth up to Beth-horon*,"—up the gentle slope that leads out of the plain of Gibeon to the rocky heights east of Beth-horon. Here they had outstripped their pursuers; but when they were in "the going down of Beth-horon,"—when they were rushing down the stony declivities from the heights to the village in which we

stand, and from the village to the valley below us,—“the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword.” The Israelitish chief, leading on his troops, crossed the ridge, too, and gained some prominent rock not far above us, from which he saw the vale of Ajalon (now Morj Ibn 'Omeir). Below him are the Amorites in confusion, clambering down rock and precipice; around him are his “people of war;” behind him are the heights which cover Gibeon. But high above those heights stood the sun “in the midst of heaven;” and in front, over the western vale of Ajalon, was the faint figure of the moon visible above the thunder cloud. “Then spake Joshua to the Lord, . . . and said in the sight of all Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon! And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies.” The Amorites were making for their cities, Jarmuth, Lachish, and Eglon, far away on the plain to the south; and though a greater part of the day still remained, yet night might come on ere the Israelites could overtake them; hence Joshua’s remarkable prayer and command. The Amorites fled down that valley beneath us, and then along the plain close to the base of the mountains. Jarmuth was the nearest city, and toward it the five kings ran, turning up the valley of Elah (now Wady es-Sumt). But Joshua was close upon them ere they could ascend the hill to Jarmuth, and they hid themselves in a cave at Makkedah in the side of the valley (see Rte. 14). The Israelites shut up the cave and continued their pursuit until “they had made an end of slaying” their enemies. From Beth-horon to Jarmuth by this route is about 25 miles, a distance that could not have been accomplished by the wearied armies in less than 7 or 8 hours. The Israelites encamped for the night at Makkedah, and there

Joshua hanged the five kings. The subsequent marches and conquests of Joshua, as related in this chapter, are referred to in Rte. 14.

It was at this place, too, "the going up of Bethhoron," that Judas Maccabæus met the Syrian army with his little band of warriors, and drove them back with slaughter into the plain below (1 Mac. iii. 13-24). And over this pass was carried the Roman road from Cæsarea to Jerusalem, the traces of which are still visible. Up it Costius advanced at the first approach of the Roman armies to the capital of Judæa, and down it he and his whole force were driven in disorder by the insurgent Jews. Thus the same spot was the scene of one of the first and one of the last victories that crowned the Jewish arms in Palestine.

Both the Beth-horons belonged to the tribe of Ephraim (Josh. xxi. 22); and the *Nether* stood on the border. The northern boundary of Benjamin ran from Bethel southward to *Ataroth* (perhaps identical with the ruins of 'Atara, a little S.W. of Birah); thence westward, probably by Beit Unia and along the ridge S. of Wady el-Hammâm to Bethhoron-the-Nether; and then S. again to Kirjath-jearim (Josh. xvi. 1-3; comp. xviii. 12-15). Bethhoron-the-Upper was rebuilt and fortified by Solomon, doubtless on account of its commanding position, and because it was the key of the principal pass from the sea-coast to Jerusalem. (2 Chron. viii. 5.)

On leaving Beit 'Ur for El-Jib (Gibeon) we follow the line of the Roman road up the side of the ridge. At this place it is somewhat difficult to trace it, owing to the rugged nature of the ground, and the quantities of loose fragments of limestone that cover the surface. Below the village, however, between it and Beit 'Ur et-Tahta, it is very distinct—in some places hewn in the rock, and in others carried down steep declivities by long flights of stairs. On reaching the western summit of the ridge (about 25 min. above Beit 'Ur), we come

upon sections of the road nearly perfect, and we can easily trace it for 2 m. or more along the plateau. The ravine of Suloimân is some distance off the rt., through which the camel-road ascends from Ramleh, and beyond it are dark hills crowned by 2 or 3 small villages. In 1½ hr. we reach the eastern summit of the ridge, where el-Jib in the midst of a fertile plain, and Naby Samwil on the top of a hill to the rt., at once burst upon the view. We can also see the houses of Beth-horon behind us, over the western brow. From this point there is a gentle descent into the plain that encircles el-Jib; and this is unquestionably the "way that goeth up to Bethhoron," along which Joshua first pursued the Amorites, as above mentioned. Half an hr.'s smart ride now brings us to el-Jib, the ancient

GIBEON.—This village stands on the top of a little isolated hill, composed of horizontal layers of limestone—here and there forming regular steps, in some places steep and difficult of access, and everywhere capable of being strongly fortified. Round it is one of the finest and richest plains in central Palestine, meadow-like in its smoothness and verdure, dotted near the village with vineyards and olive-groves, and sending out branches among the rocky acclivities that encircle it. The houses of el-Jib are scattered irregularly over the summit of the hill. They are almost all, in whole or in part, ancient. One massive building still stands among them, and was probably a citadel. The lower rooms are vaulted, the arches being semicircular, and of admirable workmanship. On the eastern side of the hill, at the foot of a cliff, is a fountain, springing up in a cave excavated in the rock so as to form a large subterranean reservoir. Not far below it, among olive-trees, are the remains of an open reservoir.

Such is the site, and such are the remains of *Gibeon*, celebrated in the Old Testament as "a great city, as one of the royal cities" (Josh. x. 2), to whose jurisdiction belonged the

towns of Beeroth, Chephirah, and Kirjath-jearim. (Id. ix. 17.) Hero was planned the clever and romantic expedition which beguiled the Israelites into a league with the Gibeonites. (See above, under *Beeroth*.)

On this little plain the five kings of the Amorites soon afterwards assembled their forces to punish the Gibeonites; and over that broad stony ridge on the east the Israelites suddenly rushed upon them with the first beams of the morning sun. Gibeon fell to the lot of Benjamin, and became a Levitical city, when its old inhabitants were made "hewers of wood and drawers of water." (Josh. xxi. 17, and ix. 27.) After the destruction of Nob by command of Saul (1 Sam. xxii.), the tabernacle seems to have been brought to this place; and here, on this little hill, the great altar of burnt offering was erected, and remained until it found a permanent place in the Temple. It was at the "Pool of Gibeon," doubtless the reservoir still seen on the eastern slope of the hill, that Abner and Joab met at the head of the armies of Israel and Judah. Before them was enacted that bloody tragedy, when, on the challenge of Abner, 12 men of Judah fought with 12 of Benjamin, and the whole 24 were slain, for "they caught every one his fellow by the head, and thrust his sword in his fellow's side, so that they fell down together." And on the plain adjoining immediately took place the battle which terminated in the total defeat of Abner, and the death of the fleet Asahel. (2 Sam. ii.) Here, too, at the "stone which is in Gibeon," David's nephew, Amasa, was treacherously murdered by his cousin Joab. (Id. xx.)

But Gibeon is chiefly interesting as the place where Solomon offered up his thousand burnt offerings, and where the Lord appeared to him in a dream and gave him the desire of his heart—"wisdom and understanding;" adding also "riches and honour." (1 Kings iii. 4-15).

Noby Samwil, MIZPEH.—The hill

on which the village and mosque of Noby Samwil now stand is not only the most conspicuous object round el-Jib, but also in the whole surrounding country. It rises to a height of 500 or 600 feet above the plain of Gibeon; and its sides, though here and there broken by cliffs, are cultivated in terraces, along which the fig and the vine grow luxuriantly. Crossing the narrow belt of green plain that separates it from el-Jib, we clamber up by a winding path, and in $\frac{1}{2}$ hr. reach the summit. This is the culminating point of the mountain region round the Holy City; and from it we gain a wider view than from any other peak in southern Palestine. It is crowned by a neglected mosque, at whose eastern side a little hamlet clusters. The houses, about 12 in number, are either ancient or composed of ancient materials. Their walls are in places formed of the rock hewn into shape; and some of the little courts are excavated to the depth of several feet. There is thus an air of departed greatness and high antiquity about the place. No excursion in the neighbourhood of Jerusalem will more fully repay the traveller than that to Noby Samwil.

Passing through the empty mosque, once a Latin ch. of the crusaders' age, we clamber up by broken staircases and winding passages to its flat roof, and then still farther to the top of the minaret. Now central Palestine is spread out round us like an embossed map. On the north, at our feet, is Gibeon, encircled by its plain; away beyond it are Ataroth and Beeroth, and farther still on the horizon the dark peak of Ophrah. To the right of the latter is the rock Rimmon, and more to the eastward the conical tell crowned by the village er-Râm, the "Ramah of Benjamin." Farther still to the right we see the bare top of Tuleil el-Fâl, on which "Gibeah of Saul" once stood. The Jordan valley is too deep to be visible, but the mountains of Moab and Gilead are seen on the horizon. At our feet, on the S.E., is the glen Wady Hanfina; and over the grey ridge beyond it are the

domes and minarets of Jerusalem, looking as if in a valley. Farther still, to the right, is the cone of the Frank Mountain, and Bethlehem on a projecting ridge near it. Southward the eye ranges over the summits of the Judæan hills, as far as the environs of Hebron. On the W., at the base of the mountains, is the plain of Philistia, on which we can distinguish Ramleh, Lydda, and even Joppa.

A site so commanding could not have been overlooked in the early ages of this country's history, when every peak had its city or fortress. There is considerable difference of opinion, however, as to its ancient name. A tradition as early as the 6th century makes Neby Samwil the Ramah, or Ramathaim-Zophim, of the Old Testament, the birth-place, residence, and burial-place of Samuël. But a comparison of the statements made in Scripture with the topography of the country shows this tradition to be incorrect. When Saul was in search of his father's asses he visited Samuel at Ramah. On his departure for Gibeon, his native city, the prophet anointed him king, and described his way home as leading "by Rachel's sepulchre in the border of Benjamin." (1 Sam. x. 2). Gibeon was situated on Tuleil el-Fûl, only $2\frac{1}{2}$ m. E. from this spot (litt. 21), and Rachel's sepulchre is well known to be nearly 7 m. S. Hence every step Saul would have taken from Neby Samwil towards Rachel's sepulchre would have led him farther away from Gibeon. Dr. Robinson has brought forward some arguments to show that this is most probably the *Mizpeh* of Scripture, which, though questioned by later travellers, appear to me almost conclusive. The name *Mizpeh*, signifying "a place of look-out" or "watch-tower," is peculiarly applicable to this peak, and the position agrees with the order in which the towns of Benjamin are enumerated, "Gibeon and Ramah, and Beeroth, and Mizpeh, and Chephirah," form the north-western group (Josh. xviii. 25, 26). Mizpeh was fortified by Aza king of Judah, appointed by Assyria and Palestine.]

rently to protect his northern frontier; and the stones employed in its battlements were carried from Ramah (of Benjamin), which the king of Israel had attempted to build (1 Kings xv. 22). Eusebius places it near Kirjath-jearim (Kuryet el-'Enab). We thus see that Mizpeh occupied a commanding site at or near the northern border of the kingdom of Judah, between Ramah and Kirjath-jearim. Neby Samwil agrees with all these specifications; and we may, therefore, conclude that it is the site of Mizpeh.

It was on this hill, therefore, the people of Israel assembled, and made a solemn vow never to return to their homes until they had punished the inhabitants of Gibeon for the abominable crime committed in that city (Jud. xx.). Here they assembled again at the call of Samuel to fight against the Philistines; and when they had gained a signal victory, "Samuel took a stone and set it between Mizpeh and Shen, and called the name of it *Ebenezer*, saying, Hitherto hath the Lord helped us" (1 Sam. vii. 6-12). And here they assembled, also, to elect their first king; and when Saul was chosen, the loyal exclamation resounded, for the first time, through the ranks of Israel, "*God save the king!*" (id. x. 17-24). During the Captivity the Chaldean governor resided at Mizpeh, and here he was assassinated by the Jews (2 Kings xxv. 25). The crusaders believed Neby Samwil to be the site of Shiloh, and erected a convent and church on the spot—most probably the same the remains of which are now seen.

The road from Neby Samwil to Jerusalem winds down the hill-side, passing some cisterns hewn in the rock, into the glen of Beit Hanina; so called from a village which may be seen on a stony ridge about a mile to the l. On the rt., about the same distance, is Beit Iska; and opposite it on the south side of the Wady is Lifta, a small village with a few olive-groves round it. Wady Beit Hanina is narrow and stony, with steep sides; but it is here and there planted with vineyards and fig-orchards. At the point

L

where we cross it are traces of a Roman road running towards Jerusalem, and somewhere near this spot tradition has fixed the scene of David's conflict with Goliath, making this the valley of Elah. We shall afterwards see, however, that the true scene of the battle is far distant. (Rte. 14.) Ascending the south bank in the line of the old road, we pass the Tombs of the Judges, and soon reach Jerusalem.

ROUTE 11.

EXCURSION to SOLOMON'S POOLS, ETAM, KHUREITÛN, AND THE FRANK MOUNTAIN.

	n.	m.
Jerusalem to Solomon's Pools ..	2	30
Urtâs, <i>Etam</i>	0	20
Khureitûn (cave of)	1	30
Jebel Fureidis, <i>Frank Mount</i> ..	0	30
Bethlehem	1	15
Jerusalem	1	30

Fast riding without baggage, }	7	35
Total }		

This excursion is interesting as affording some commanding views of the "Wilderness of Judæa," where David kept his father's sheep. We see, too, some of those "dens and caves of the mountains," amid which he afterwards lurked when Saul sought to kill him. It will be as well before setting out, or at least on reaching Urtâs, to secure a guide from the Ta'âmirah Arabs—not so much for the sake of any protection he will be able to secure, as for the information he can give of the places in view during the excursion. It is just as well to remember, also, that both Khureitûn and the Frank Mountain are far within

the Ta'âmirah territory, and that their ideas of moveable property are not always in accordance with our notions of strict legality. The excursion is made on horseback, without any baggage except eatables and a water-skin; and as it will occupy a *long day*, including sight-seeing, an early start is absolutely necessary so as to get back to the city before sunset.

Such as have come with us from Hebron have already visited the Pools of Solomon, and need not return over the same ground, but may proceed direct to Urtâs, turning to the left off the Hebron road, nearly opposite the village of Beit Jâla. This saves a détour of some $\frac{1}{2}$ hr. Those, however, who have come from the N. or W. to the Holy City, will find an account of the road and pools in Rte. 7; and having examined these, they will ride down the ravine along the side of the old aqueduct, and meet us in the gardens of Urtâs, 1 m. below the pools.

The village of Urtâs is situated in a narrow glen, with high shelving banks of limestone, naked and broken. The bed of the glen—not above 50 or 60 yds. wide—is now a blooming garden, well stocked with fruit-trees. The village is little better than a mass of ruins. But there are some remains that point to more prosperous ages. The foundations of a tower; a low wall of hewn stone; rocks excavated and scarped; and tomb-like grottoes, may be seen in the glen and along the precipitous bank.

This is unquestionably the site of the *Etam* or *Etam* built by Rehoboam along with Bethlehem and Tekoa (2 Chron. xi. 6). According to Josephus and the Rabbins it was decorated by Solomon with gardens and streams of water, and water was conveyed from it in an aqueduct to Jerusalem (*Ant.* viii. 7). It may be doubted whether this is that *Etam* to whose rock Samson retired after avenging the savage cruelty of the Philistines in burning his wife and her family. There is nothing in the story itself to indicate the locality of Etam; but it is not likely that Samson, after

making such havoc among the Philistines, would take refuge in any place near their borders; he would naturally flee into the strongest defiles of his own country, such as those round this valley. The language of Scripture would apply well to this wild glen: "*Samson went down into the cleft of the cliff Etam.*" The Philistines "*went up*" and invaded Judah. The people of Judah asked them, "*Why are ye come up against us?*" They replied, "*To bind Samson are we come up.*" Then 3000 men of Judah "*went down*," and brought him up from the cleft, bound with 2 new cords. The Philistines had invaded Judah on the W., and were encamped around Lehi. When Samson was brought to Lehi, bound hand and foot, the Philistines raised a shout of triumph; but it was premature, for "the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burned with fire. And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith." (Jud. xv.). The site of *Lehi* is not known, though a curious tradition has located it at or near Beit Jibrin, the ancient Eleutheropolis.

Our way to Khureitûn leads down Wady Urtâs. The orchards and green fields are soon left behind: and the stream, too, that flows from the fountain amid the ruins of Etam is ere long absorbed by the gravelly soil. Rocky banks rise steeply from the narrow, dry bed, and assume wilder and sterner forms as we advance. In about 1 hr. a glen and road from Bethlehem fall in on the l. We soon after turn up a side-ravine to the rt., and then crossing a shoulder of the mountain, descend to the ruins of Khureitûn.

The Ruins and Caves of Khureitûn (Adullam?).—Wady Urtâs, at the point where we leave it, sweeps round to the northward, and then turns suddenly southward round the shoulder of the mountain we have crossed.

Here, however, its features are completely changed. It resembles a huge fissure in the mountain ridge; and reminds us of the chasm at Mâr Saba. The bottom is narrow, and encumbered with fragments of fallen rock; the sides are precipitous and jagged, scarcely affording footing to the wild goat; they rise up 400 or 500 ft., and are then rounded off into bleak plateaus. In a cleft near the top of the rt. bank stand the ruins of Khureitûn, consisting of the remains of a square tower, and foundations of large hewn stones. On the same side of the ravine, about 100 yds. lower down, is the great *Cave*. The door is in the face of a cliff, and the only approach is along a narrow ledge, across which a fragment of rock has fallen, almost barring the passage. Clambering over this we reach the low door. On entering, we squeeze through a narrow low passage into a small irregular grotto, where it may be as well to leave all unnecessary raiment, for farther in the cave is both hot and dusty. From hence we advance along a winding gallery for some 30 ft. to the great chamber. It is 120 ft. long, and varies from 30 to 45 in breadth, with a high arched roof of the natural rock. The dimensions of this noble room can only be seen by lighting some 2 or 3 dozen candles (a store of which should be laid in at Jerusalem), and attaching them to the walls on each side. The effect is fine. The sharp projections of the sides, and the irregular arches and pendants of the roof, faintly seen in the dim light, remind one of an old Gothic hall. Numbers of narrow passages branch off from it in every direction; but all of them soon terminate with the exception of one. Along this we proceed for 30 or 40 yds., lights in hand, and then reach the side of a pit, into which we must *drop* to a depth of about 10 ft. Passing through this, we enter another passage, low, narrow, and dusty, along which we first walk, then creep on all fours, and finally crawl. About 70 yds. are passed by these various modes of locomotion, and we then enter another large chamber, which appears to

be the end of the cave; though the Arabs confidently affirm that it reaches to Tekoa; some even say to Hebron. Here may be seen on the white limestone walls the names of the few explorers who have ventured so far through dust and bats; and among the rest that of a lady, the daughter of a gallant Irish General. I would scarcely recommend ladies, however, to attempt such an exploit. It is bad enough for men, and scarcely repays the toil and inconvenience of wriggling through the dust. The great attraction of the cave is the *hall*, in which and the adjoining recesses there is ample room for several hundred men.

This cavern has been regarded by a monastic tradition, reaching back to the era of the crusades, as the "cave of *Adullam*," in which David took refuge after his romantic adventure at Gath (1 Sam. xxii. 1). In a country which abounds in caves it is somewhat rash to select one without any very definite data, and assert it to be that referred to in Scripture. There cannot be a doubt, however, that this cave, so far as its natural features are concerned, would answer well to the narrative. It has been argued against its *locality*, that there was a town called *Adullam* in the plain near the borders of Philistia (Josh. xv. 35); but still we are not sure that the *cave of Adullam* was near or at the *town of Adullam*; and, indeed, it is not very likely that David, after he had escaped from Gath almost by a miracle, would take up his abode so near the Philistines, and in the plain, too, where his little band of freebooters would be constantly exposed to the attacks of superior numbers. There are other circumstances tending to favour the conclusion that the cave of *Adullam* was at least somewhere in this mountain region. The wilderness of Judah was David's favourite haunt whenever danger threatened. While keeping his father's sheep he had become acquainted with its wildest glens and most secure "*holds*." His knowledge of the defiles and passes would give him the advantage over every pursuer, and it would seem from the narrative

that the cave was not very far from Bethlehem, for, when his brethren and all his father's house heard that he was there, "they *went down* thither to him." And then "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them; and there were with him about 400 men" (1 Sam. xxii. 1, 2). Another incident occurred when David was in *Adullam* which favours the supposition that it was near Bethlehem. He longed for "the water of the well of Bethlehem, which is by the gate;" just as many an exiled Arab longs now for the water of his native village. But Bethlehem was garrisoned by the Philistines, and the wish of David, to all appearance, it was impossible to gratify. Three of his "mighty men," however, broke through the lines of the enemy, drew water from the well, and brought it in triumph to their chief. If David was within an hour or so of Bethlehem, his wish to obtain some of its water was natural, and the expedition of the 3 men was only remarkable for devotion and courage; but if he was a long day's journey off, on the borders of the plain of Philistia, the wish would by no means seem to accord with David's usual prudence (2 Sam. xxiii. 13-17; 1 Chron. xi. 15-19). From the cave of *Adullam* David took his parents across the Jordan, and placed them in safety with his kinsmen the people of Moab (1 Sam. xxii. 3-4).

On a subsequent occasion David took refuge in the wilderness of Engedi, and Saul with 3000 followers went to seek him "among the rocks of the wild goats." David had then also taken up his quarters in a cave, not at, but on the way to, Engedi. Into it Saul in passing chanced to go; and the romantic incidents that then occurred may at least be studied with something like a feeling of reality at the mouth of this cavern, looking down upon scenery such as nature seems to have intended for the home of the outlaw (1 Sam. xxiv.).

Jebel Fureidis, the Frank Mountain, Herodium.—Retracing our steps from the ruins of Khureitûn, we cross Wady Urtâs, and, ascending for twenty min, the side of the bare white ridge, reach the base of the Frank Mountain. The whole surrounding country, though completely barren, bears the marks of former cultivation. The hill-sides are terraced; and on the plateaus along the summits the loose stones have been gathered into heaps, but centuries of neglect have made the whole a wilderness. Frank Mountain is now known among the natives by the name of *Jebel Fureidis*, "Little Paradise hill"—though it is not easy to find out what possible connection such a place can have with Paradise. It is a truncated cone about 400 ft. high, rising abruptly from the crest of a rounded ridge. The sides are steep and regular, and appear to have been smoothed by the hand of man. A path, not very well defined, leads diagonally to the summit, which is a circle some 750 ft. in circumference, surrounded by a ruinous wall of large hewn stones, with 4 heavy round towers at the cardinal points. The middle of this enclosure is hollow, and appears to have been excavated. The ruins are Roman, and were never repaired by the Saracens; in fact there is no appearance of the place having been occupied since the early centuries of our era. At the north-western base of the hill are many old foundations and heaps of stones and rubbish, marking the site of some ancient town. A large tract has here been levelled into a kind of terrace, in the midst of which is a reservoir about 200 ft. square, having a mound in its centre. Traces of an aqueduct are seen coming from the N.

Such are the remains now visible on and beside the Frank mountain, and every visitor will doubtless ask, "What is their story?" The name "Frank Mountain" is known only to Franks, and is not older than the 15th centy. It was founded on a tradition then manufactured, that this hill was held by the crusaders for 40 yrs. after the fall of Jerusalem. His-

tory is silent on the point; the place bears no traces of Frank occupation, and the position is scarcely one which the crusaders would have thought it worth while to hold after all else was lost.

It is highly probable, as has been stated by Dr. Robinson, "that this spot is the site of the fortress and city of *Herodium*, erected by Herod the Great. According to Josephus, that place was situated about 60 stadia from Jerusalem, and not far from Tekoa. Hero on a hill of moderate height, having the form of a female breast, and which he raised still higher, or at least fashioned by artificial means, Herod erected a fortress, having in it royal apartments, of great strength and splendour. At the foot of the mountain he built other palaces for himself and his friends; and caused water to be brought thither from a distance. The whole plain or plateau around was also covered with buildings forming a large city, of which the hill and fortress constituted the acropolis." One of the toponymies of Palestine afterwards took its name from the town. But Herodium is chiefly interesting as being the place to which the body of Herod was brought for burial from Jericho, where he died.

Some have supposed that this is the *Beth-haccerem* ("the House of the Vineyard") mentioned by Jeremiah (vi. 1) as a well-known beacon station; but there is nothing to justify this supposition except the mere fact of the hill's prominence. It is the only eminence in the whole wilderness of Judah which stands out conspicuously. The Frank Mountain commands one of the most extensive views of that wilderness through which David wandered like one of its own native part-ridges, and with his little band preserved his life and freedom in spite of the attempts of Saul to kill him. The wilderness is as waste, and as wild, and as strong in its natural defences now as it was then: it is probably barer, for there is not a tree nor a shrub to be seen. The men too, who inhabit those black tents that here

and there dot the white hill-sides and gray valleys, inherit much of the spirit of him who *demand*ed a present of the churlish Nabal. The guide will point out the ruins of *Takoa*, the birthplace of Amos, crowning a ridge some 2 m. distant on the S.W.; and from thence the eye wanders down through barren hills, and barren ravines, to where the breaks in the cliffs of Engedi reveal patches of the Dead Sea; and then up again to the great wall of the Moab mountains.

Our road to Bethlehem leads us through the little village of Beit Ta'mr, situated on a projecting ridge amid white rocks. Its most striking features are ruined houses and armed men. It seems to be occupied by a few families of the Ta'āmirah, who are too poor to possess the luxury of a tent. Next we dive down into a rugged glen, named after the same tribe; and from it ascend through terraced vineyards to Bethlehem, and gallop back to Jerusalem. (For Bethlehem see Rte. 9.)

This excursion forms an agreeable morning's ride, and may be *done* on good horses in 6 h., including stoppages. Starting from the Yāfa Gate, we cross the low stony ridge to the "Convent of the Cross," a full description of which is given above under Jerusalem (§ 61). We hence proceed down a shallow wady, which the Greeks are fast filling with vines and mulberries, and in $\frac{1}{2}$ h. reach the entrance of *Wady el-Werd*, "the Valley of Roses"—so called from its extensive rose gardens, cultivated to make rose-water, which is much used for *sherbets*. The bottom of the glen is covered with rose-bushes for a mile or more; and to these succeed olive-groves and vineyards, and then little corn-fields. The whole has a thrifty look; but the sides of the glen and the hills around want features. On entering Wady el-Werd we see the village of Mālihah up on the rt.; and in 20 min. more we reach 'Ain Yālo, a small fountain with a heap of ruins in front of it—perhaps an old chapel. We are now upon the ancient road to Gaza, down which the Ethiopian eunuch drove in his chariot. The road must have been better than this is now.

'Ain Haniyeh, Philip's Fountain (?).

—The glen becomes wilder and deeper as we advance; and the limestone strata on each side assume the form of terraces, on which here and there are little strips of grain. In 25 min. we reach 'Ain Haniyeh, a picturesque fountain gushing out from a semi-circular apex on the side of the road. In front of it are some heaps of hewn stones, with a large fragment of a column; while a little to the N. are four or five small shafts in a field, standing alone. A late tradition makes this the fountain where Philip baptized the Ethiopian eunuch, and accordingly the Latin monks look on it as sacred; but another tradition as early as the time of Eusebius makes the fountain of Beth-Sūr, on the road to Hebron (Rte. 7), the scene of that event, while the words of Scripture would seem to imply that it took place on the plain of Philistia, somewhere

ROUTE 12.

EXCURSION TO THE VALLEY OF ROSES, PHILIP'S FOUNTAIN, AND BITTIR.

	H.	M.
Jerusalem to Convent of the Cross	0	20
'Ain Yālo	0	55
'Ain Haniyeh, Philip's Fountain	0	25
Bittir	0	40
Total	2	20

RETURN.

Via Wady Bittir and Beit Jāla	3	0
Via 'Ain Kārim, St. John's ..	2	30

near Gaza: "The angel of the Lord spake unto Philip, saying, 'Arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert.'" And after the baptism Philip "was found at Azotus" or Ashdod, on the plain near the seacoast (Acts viii. 26-40).

Bittir, Bethor (?).—Soon after leaving 'Ain Hanayeh we came in sight of Bittir, a village perched on a rocky terrace on the southern side of a ravine of the same name. The situation is commanding. The inhabitants are scantily clothed, but profusely armed: guns, pistols, and daggers grace the shoulders and belts of men, and even of boys who seem scarcely able to carry them; while the scowling looks and rude manners give one the impression that small provocation would tempt them to use their weapons. The houses have a crazy, shattered look; and are principally composed of ancient material. On passing through the village we observe some curious excavations round the fountain; and a tablet in the face of a rock bears an illegible Greek inscription. About $\frac{1}{2}$ m. to the westward is a conical hill called *Khirbet el-Yehûd*, "the Jewish ruins," in part artificial. An old road, now greatly out of repair, leads up to it. Ascending, we reach first a low neck of rock connecting the hill with the main ridge; and crossing it, we clamber up the steep slope to the summit of the hill itself. It was a position of great strength in former days. The rocky sides have been scarped; the narrow neck has been cut through, thus completely isolating it; and the summit, about 6 acres in extent, though cultivated in terraces and patches, is overgrown with immense heaps of stones, and here and there are seen the remains of buildings and of the exterior walls.

The name and the strength of the position would seem to identify this site with the ancient city of *Bethor*, where the Jews, under *Bar-Cochba*, "Son of a Star," made their last stand against the Romans in the time of the

Emperor Hadrian (A.D. 135). Our only information as to the situation of *Bethor* is the incidental remark of Eusebius that it was not far from Jerusalem; but whether N., S., E., or W. has not appeared. The descriptions in Jewish writers both of the city and siege are as usual grossly exaggerated. It contained, they say, 400 synagogues; in each 400 teachers; and in the smallest 400 scholars. The siege lasted $3\frac{1}{2}$ years; and on the capture of the city 800,000 persons were slain; the horses waded up to their bristles in blood; and the rivers of blood along the street were so strong as to carry away stones of 4 pounds weight! Thousands of Jews were taken captive, and sold as slaves under the oak of Mamre. (See Robinson's *Researches*, iii. p. 268.) (Rto. 7.)

In returning to Jerusalem we may either ride up Wady Bittir and over the hill to Beit Jâla, and thence by Rachel's Tomb—about 3 h.; or we may go by the little village of Wolujeh, to 'Ain Kârin, and Jerusalem—about $2\frac{1}{2}$ h. fast riding.

'*Ain Kârin* is a flourishing village, situated on the l. bank of Wady Beit Hanina. In the midst of it, on a platform, stands the Franciscan Convent of St. John in the Desert. The church is large and handsome, and includes the site of the house of Zacharias, where John Baptist was born. It is in a grotto, like all other holy places; and is profusely ornamented with marble, bas-reliefs, and paintings. In the centre of the pavement is a slab with the inscription—

HAEC TRANSDITIONE DOMINI NATUS EST.

About 1 m. distant is the place known to the Latins by the name of the *Visitation*. It is situated on the slope of a hill, where Zacharias had a country house. Tradition says that the Virgin Mary on her visit first went to Elizabeth's village residence, but, not finding her there, proceeded to that in the country, where took place the interview related in Luke i. 39-55. The spot is marked by the ruins of a

chapel, said to have been built by Holofernes. About 1 m. farther is the grotto of St. John, containing a little fountain, beside which the place is shown where he was accustomed to rest!

'Ain Kârim is doubtless the *Karaim* of the interpolated verse of the Septuagint (Josh. xv. 59). It is also mentioned by Jerome.

warrant the supposition already advanced (Rte. 9), that the overthrow of the "Cities of the Plain," and the enlargement of the lake, were accompanied or accomplished by an earthquake.

But independent of geology this tour has many attractions. It affords a view of the most remarkable lake in the world, and of the scene of the most signal display of Divine wrath in the world's history. It has attractions for the lover of natural scenery, who would contemplate nature in its wildest forms; it has attractions for the student of Jewish history, for we scale the "rocks of the wild goats" among which David wandered at Engedi, and the still loftier cliff of Masada, where was enacted the last scene of the great Jewish tragedy; and it has attractions, too, for the adventurous traveller who would encounter the Bedawin in their wilderness homes, and who would share their toils, their privations, and something of their dangers.

The whole tour, if well arranged and conducted, need only occupy *six days*. The road however is bad, accidents to baggage animals may occur, and some points may require close inspection, so that it may be as well to allow a margin of two or three days more. An escort is indispensable, for the Bedawin permit no stranger to traverse their territory who has not first secured by a *subsidy* the protection of their chiefs. The escort ought only to be engaged through the agency, or at least the advice of the English consul at Jerusalem. He can tell the state of the country, and what tribe or tribes may have power for the time to conduct the traveller. The amount required for guides and safe conduct cannot be indicated beforehand. Much will depend on the number, rank, and object of the party. The consul, however, will be able to state what would be a fair sum. It should be distinctly understood that whatever sum is agreed upon covers all demands whatsoever, except, of course, the inevitable *bakhshish*. . . . This journey ought not to be undertaken after the 1st of May, or

ROUTE 13.

EXCURSION ALONG THE WESTERN SHORE OF THE DEAD SEA.

	U.	M.
Jerusalem to Tokâ'n, Tekoa ..	4	0
Ikraikût, Berachah	0	45
Khulil, Hebron	4	0
Kârmâl, Carmel	2	40
Jehol Usunn	11	0
Masada (Schiboh)	5	10
'Ain Jidy, Engedi	4	50
'Ain Terâbeh	6	0
'Ain el-Fushkhal	4	20
Mar Sâba	4	30
Jerusalem	2	30
Total ..	49	45

This is an excursion particularly interesting to the geologist. It will afford him an opportunity of studying the formation of the whole western shore of the Dead Sea, from the salt hills of Usunn to the plain of Jericho. It is scarcely too much to say that no spot in the world is more deserving of the careful examination of scientific men. It would surely be a matter of no little interest to ascertain fully what traces of recent volcanic action exist along the Dead Sea coast, and whether these seem sufficient to

before the middle of October, except the season be unusually cool.

The first stage is Hebron, and such as have not yet visited that place will take the direct road described in Rte. 7. I may also here observe that those who make this long excursion may visit at the same time the *Jordan* and *Jericho*, and thus accomplish all aimed at in Rte. 9. For the sake of travellers who have already traversed the ordinary Hebron road in their way from the desert, we shall now go by Tekoa.

We proceed first to Bethlehem (see Rtes. 7 and 9), and thence take the rough path across Wadya Tu'ânirah and Urtâs (Rte. 11) to

Tekû'a, the ancient *TEKOA*. The ruins of this old city are situated on the broad summit of a ridge, and cover a space of 4 or 5 acres. They consist chiefly of the foundations of houses constructed of large hewn stones, some of them bevelled. At the N.E. are the remains of a square tower, occupying a very commanding position; and near the middle of the site are the ruins of a Greek church, with several broken columns and a baptismal font of rose-coloured limestone. There are also many cisterns excavated in the rock, and not far off is a spring of water—a notable feature in this thirsty region. The high situation of Tekoa affords a wide view over the wilderness of Judæa. Close on the N. is the ravine of Urtâs, and its continuation Khureitûn, cutting deeply through the hills down to the Dead Sea; on the S. is another ravine, equally deep and wild, called Wady Jehâr; and through the openings they make in the distant cliffs we obtain glimpses of the sea itself.

Here then we have all that remains—shapeless, deserted ruins—of the Tekoa of the Old Testament, from whence Joab called the “wise woman” to plead with David on behalf of Absalom (2 Sam. xiv. 1-20). It was subsequently rebuilt or fortified by Rehoboam along with Bethlehem and Etam (2 Chron. xi. 6). But Tekoa is chiefly interesting as the

home of the prophet Amos. Among the mountains and glens now round us Amos kept his sheep, and gathered wild fruit, until the Lord called him to a nobler office. Amos has written, “I was no prophet, neither was I a prophet’s son; but I was an herdsman (of Tekoa), and a gatherer of wild figs; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.” (Amos i. 1, vii. 14, 15.) The identity of the site is sufficiently established by the name, and the statement of Jerome that it was 6 m. S. of Bethlehem. In the beginning of the 6th centy. Sabas, the founder of Mâr Sabas, established here a new convent, which, soon after his death, became the scene of fierce contentions between the Monophysites and the Orthodox. In the time of the crusades Tekoa was inhabited by a large Christian population, who afforded considerable assistance to the Franks during the first siege of Jerusalem; and the place was afterwards assigned by king Fulco to the canons of the Church of the Holy Sepulchre. In the year 1138 the village was sacked by a party of Turks from beyond the Jordan; but the inhabitants had mostly taken refuge in the great cave of Khureitûn (Rte. 11). Since that time Tekoa has been uninhabited.

The direct road from Tekoa to Hebron takes about 3½ h. smart riding. The scenery of some of the glens is exceedingly fine, but there is nothing of any antiquarian or historic interest. We may, therefore, turn westward across the table-land for 2 m., to the ruins of *Bereikût*, situated on the western side of a valley of the same name, which falls into Wady Jehâr farther eastward. The ruins cover a small eminence, and are 3 or 4 acres in extent. They are almost all prostrate, but they bear the marks of great antiquity. On the S. side are the remains of a strong building of large bevelled stones; and among the ruins are 8 or 10 cisterns hewn in the rock. The valley beneath is broad and open.

There can scarcely be a doubt that this is the "*Valley of Berachah*," the scene of one of the most remarkable incidents in Jewish history. In the days of king Jehoshaphat the Moabites, Ammonites, and other tribes from beyond the Jordan assembled their forces at Engodi to attack Jerusalem. All Israel trembled; but Jehoshaphat prayed to that God who had delivered his people in former days. His prayer was heard and answered. He was ordered to lead his forces out against the enemy; and was encouraged by these remarkable words, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord." The Israelites marched to the "wilderness of Tekoa." When they reached "the watch-tower in the wilderness," doubtless situated on some of these neighbouring eminences, "they looked upon the multitude of their enemies, and behold they were dead bodies fallen to the earth." Jehoshaphat, according to the custom of the times—a custom too closely followed by Bedawin now—plundered and stripped the slain. Three days were occupied in gathering the spoils; "and on the fourth day they assembled themselves in the valley of *Berachah* ('Blessing'); for there they blessed the Lord; therefore the name of the same place was called the Valley of Berachah unto this day." And the name clings to it in our day—a standing testimony to the truth of Scripture, and a memorial of the goodness and power of God (2 Chron. xx. 1-30).

About $\frac{1}{2}$ h. S.W. of Bureikât we strike the road from Jerusalem to Hbron. (See Rte. 7.)

HEBRON is described in Rte. 6.

The next stage is Kûrmûl—about 2 h. 40 min. on horses.

The country round Kûrmûl, and the road thence to Jebel Usdum are described in Rte. 4.

The next stage is a long one; from Kûrmûl to Wady Zuweireh being nearly 11 h. for horses. There is water near the place where we emerge

from the ravine of Zuweireh on the shore of the lake, and here it may be as well to encamp. The spot chosen by Dr. Robinson is excellent—it was a narrow wild side glen, called Nejd, about 20 min. from the mouth of Wady Zuweireh, where no wandering robbers could see the camp fires. The range of salt hills, called *Jebel Usdum*, extends on the rt. from the mouth of the wady, leaving between their base and the sea a narrow strip of plain, covered with shrubs of the acacia and tamarisk. At the northern base of this ridge M. de Sauley professes to have made one of his most wonderful discoveries. Here in fact he found the remains of the long-lost Sodom, which most people before his time believed to be buried beneath the waves of the Dead Sea. The traveller will doubtless wish to take a glance at them to satisfy his own eyes. He will see the high cliffs of the salt hills, and the large boulders that have fallen down from them; and the rocky beds of the little watercourses; but anything like ruins he will search for in vain.

Near the mouth of Wady Zuweireh are the ruins of a small fort, perched on the top of a detached tell. At the base of the tell is an enclosure with a pointed arched doorway; while opposite, on the S. side of the valley, is a large excavated chamber. These ruins may be as old as the crusades, and they probably mark the site of still older buildings.

In Wady Zuweireh M. de Sauley thinks he has identified the *Zoar* of Scripture; that "little" city to which Lot fled from Sodom; but the Hebrew and Arabic names, *Zuweireh* and *Zoar*, have no analogy, however they may resemble each other in English. For the site of Zoar see Rte. 4.

A short distance S. of Wady Zuweireh is Wady Mohawât, where Mr. Tristram saw the remarkable geological phenomena above described (p. 193), which may perhaps prove to be a relic of the conflagration which destroyed the cities of the plain. It certainly deserves a visit and a close

examination. "It is," says Tristram, "a broad, deep, dry ravine. . . the principal channel of the drainage of the wilderness of Judea, south-east of Beersheba. Though not the deepest it was the finest gorge we had yet met with, from its width and the bold sweep of many of its turns." After describing the layers of bitumen and sulphur, he says, "The whole appearance points to a shower of hot sulphur and an eruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes; and this at a geological period quite subsequent to all the diluvial and alluvial action of which we have such abundant evidence. . . The traces are extremely local, not extending to the neighbouring wadys, nor very far up this one."

Our path now lies along the coast northward, between the cliffs and the sea. About 1 m. from the mouth of Wady Zuweirah we observe a lofty ragged peak on the left, which De Saulcy and Van de Velde represent as an extinct crater. There is no crater in this region, however. The silox and ironstone nodules were mistaken for lava.

½ h. farther, near a ravine called Nejd, De Saulcy speaks of a "lava-stream;" though none of these phenomena were noticed by Dr. Anderson; and Mr. Tristram has since shown that none of them exist. In 40 min. more we reach the opening of a deep and wild ravine called Wady Mubughghik, the "Emberrehg" of De Saulcy. The cliffs are here more than 1000 ft. high; and the ravines that open into the valley are deeply cut into them, their sides being almost perpendicular. A few yards up the wady bearing this euphonious name, on the S. bank, is a fountain of good water. It is a romantic spot, verdant with reeds and acacias, and shut in by high cliffs. Were it not for the myriads of musquitoes, and other insects and reptiles that swarm about it, it might make an agreeable camping-ground; but the hardy traveller who pitches here, if he

would sleep any, had better speedily set up his "Levinge." The ruins of a little square tower, on the top of a hillock, and of an aqueduct near it, may still be traced. De Saulcy identifies these as the remains of the ancient *Thamara*; "evident signs of which primitive appellation" he thinks he can discover in the present name Mubughghik.

From hence to Sobbeh is 3 hrs. 40 min. The road lies near the shore, along the strip of comparatively level ground between it and the cliffs. It is here and there intersected by ravines, but presents no serious difficulty to those accustomed to the paths of Palestine.

MASADA, now called *Sebbeh*, is situated on a rock from 1200 to 1500 ft. in height, separated from the adjoining range of mountains by deep ravines on the N. and S., and attached to them on the W. by a narrow neck about two-thirds of its height. It projects considerably beyond the line of cliffs, which it also overtops, so that its boldness and grandeur are enhanced by its being in a great measure isolated. On the sea-side it rises, in some places perpendicularly, to the height of 600 or 700 ft.; and in others, where the ascent is more gradual, access to the summit is cut off by bolts of cliff from 20 to 100 ft. high. The top is slightly pyramidal, and looks as if it had been scarped. The rock is separated from the sea by a delta of sand and detritus upwards of 2 m. wide, which is thus described by Tristram,—“The two miles of rugged slope that lay between our path and the sea . . . are formed of a soft, white, and very salt deposit, torn and furrowed by winter torrents in every direction, which have left fantastic ruins and castles of olden shape, flat-topped mamelons, cairns, and every imaginable form into which a wild fancy could have moulded matter, standing in a labyrinth, north and south, before and behind us.” The ruins which crown Sebbeh were seen by Dr. Robinson from the cliffs of En-

gerli, and afterwards identified by him with the ancient *Masada*. The story of this desert fortress will be best told amid the ruins on its summit, where the scene of every act in the tragedy is before our eyes.

The ascent of Sebbel can be made in about $\frac{3}{4}$ h. from the beach. The path, narrow and winding, runs up the face of the cliff beyond the ravine on the N. side. We thus reach the top of the ridge to the W. of the rock; and then, descending a little, we cross the narrow neck. The pyramidal summit is still high above us, and both hands and feet must be occasionally used ere we gain its brow. But once there, we feel amply repaid for the toil. The chasms on each side; the precipice in front; the purple-tinted peaks and cliffs around; the Dead Sea unfolding itself before us from the mouth of the Jordan to the salt-hills of Usdum; the mountain range of Moab rising in broken masses from the bosom of the sea on the E., and running along the horizon rt. and l. like a gigantic wall—these make up a picture of stern grandeur unequalled perhaps in the world. There is no beauty in it; but there is a wild magnificence more impressive than beauty. It seems to bear on every feature the impress of Heaven's vengeance.

A portion of the summit of Sebbel on the N.W. is nearly level; and, including the broken ground on the S. side, the platform available for building measures about 1000 yds. by 400. The entrance to this platform is just below the western edge, through a gateway with a pointed arch. The remains of the ancient fortress are neither extensive nor remarkable. They have something of a modern look, too, which disappoints us. The masonry, except in one or two parts of the exterior defences, is rough—the stones being loosely put together, and the interstices filled in with little fragments. This, combined with the pointed arches, almost forces one to the conclusion that the present remains are not older than the crusades; but history makes no mention

of any occupation since the Roman age. There are 4 buildings still in part standing—2 just N. of the entrance on the W. side of the platform; another towards the middle; and a fourth at the northern end. The first has some pretensions to architectural effect; the entrance gateway formed part of it; and we observe on the stones of the arch rude cuttings—perhaps masons' marks—resembling Greek letters, and one not unlike the sign of the planet Venus ♀. The ruin towards the middle of the platform reminds one of a ch., the principal chamber having a semicircular apse at its eastern end. The interior walls are covered with a very hard plaster, so studded with fragments of smooth pottery as to resemble rude mosaic. It had once a mosaic pavement. At the northern extremity of the area, some 50 ft. below the summit, is a curious round tower with double walls of great strength, but now inaccessible. On a terrace still lower down is a large quadrangular ruin. The projecting lodge on which these outworks stand may probably be the "white promontory" mentioned by Josephus. The remains of a strong wall can still be traced round the whole summit. The most ancient parts of the fortress seem to be those on the N.; though the whole is now in such a state of utter ruin that it is impossible to trace fully even the outlines of the various buildings. There are 3 large cisterns for rain-water hewn in the rock; one on the N. is about 40 ft. square by 20 deep; another at the S.W. is the largest, being 100 ft. long, 40 broad, and 50 deep, still covered with white cement; the remaining one to the E. of the latter is smaller. The only other remains worthy of our attention are those of a wall encircling the rock. Every part of it can be traced by the eye from the summit, away on the beach far below, and along the cliffs and hill-sides around. Connected with this wall are the camps formed long centuries ago by the besieging armies, and still complete. The principal ones are on the N.W. and S.W. sides.

We are now prepared for the story of this strange desert fortress. We may read it as we sit amid its ruins, where not a shrub, nor a blade of grass, nor a solitary creeping plant can be seen. The *Fortress of Masada* was first built by Jonathan Maccabæus in the 2nd centy. B.C. Herod the Great afterwards added so much to the extent and strength of the ramparts as to render the place impregnable—intending it as a refuge for himself in case of danger. The description given of it by Josephus is accurate and full. It was situated on a rock overlooking the Dead Sea, encompassed by valleys of almost unfathomable depth, and it was only accessible by two rock-hewn paths—one on the W., which is now alone practicable, and the other on the E. side carried up from the shore by zigzags cut in the precipice. The summit was a plain, surrounded by a wall 7 stadia in circuit. Besides the fortifications and cisterns, Herod built on the N. and W. sides a palace and baths, adorned with columns and porticoes. The interior was left free for cultivation, so that the garrison might be able in some measure to raise their own food. The jealous and timid monarch laid up in the fortress immense stores of arms and provisions.

Not long before the siege of Jerusalem by Titus the *Sicarii* got possession of Masada and its treasures by stratagem. The *Sicarii* ("Robbers," "Freebooters," something like the Spanish *Guerrilla* bands during the Peninsular war) were Jews, who, loving their country and their freedom, if not wisely, at least too well, devoted their lives to the avenging of their wrongs upon the Romans, at all times, and by all possible means. As evils accumulated on their unfortunate country they became reckless as they were daring, so that the separating line between friend and foe was not very distinctly marked. The whole country was laid under contribution and trembled at their name. After the destruction of Jerusalem, the fortresses of Masada, Herodium, and Macharus, all in the hands of the *Sicarii*, were the only places that held out against the Ro-

mans. The two latter soon surrendered to the general Lucilius Bassus; and his successor Flavius Silva at length laid siege to Masada. The fortress was commanded by Eleazer, a skillful and intrepid soldier. The Romans first encircled the cliff by a wall, so as to prevent all possibility of escape from within, or succour from without. Encampments were fixed at the most convenient points. Their positions are still distinctly marked on the plain at the base of the rock, and on the tops of the ridges towards the N.W. and S.W. The siege operations were commenced with the characteristic skill and perseverance of the Romans. The attack was directed against the western side, where alone the fortress was assailable; and Silva established his own quarters near the point where the isthmus of rock joins the ridge. A heavy tower on the eastern side of the isthmus, which defended the pass, was first taken. Behind it, on the N., may be observed a projecting ledge; here the Romans raised by immense labour a mound of earth and stones, and then constructed on the top of it an iron-cased tower, which completely commanded the adjoining walls of the fortress. The Jews were thus driven off the ramparts on the western side; and battering rams played upon the walls. But before a practicable breach could be made, the besieged had formed an inner defence of wooden beams and earth, upon which engines could make no impression. But a more powerful agent was employed. Silva ordered his soldiers to hurl against this new wall a number of lighted torches. It soon caught fire. An adverse wind, however, blew the flames in the face of the besiegers, threatening with instant destruction all their military engines. Retreating in confusion, the Romans began to despair—when, just at that moment, "as if by Divine interposition," says the Jewish historian, the wind changed, and blew strong in an opposite direction. The new wall was soon a mass of ruins, and the fortress open to a direct assault. Rejoicing in their success, the Romans retired for

the night to their camp, resolved to storm the place on the following day. Every precaution was taken to prevent a single soldier of the garrison from effecting his escape. But such vigilance was unnecessary.

The garrison now consisted of only 967 persons, including women and children. They had exhausted every resource in the hope of baffling the Romans. Their last defence was before their eyes a smouldering heap of ruins. A high wall and a vigilant army encircled the rock on which they stood. From the enemy nothing could be expected but death for the men, outrage for the women, and slavery for the children. Driven to despair Eleazer assembled the bravest of his band, and thus in substance addressed them:—"We have long since resolved, my comrades, never to serve the Romans, never to serve any but God. The time has come to act as we have resolved. We were the first to oppose the enemies of our country—we are the last to resist them. But the time for resistance is gone. If to-morrow's sun rise upon us we are all lost. We shall then no longer have the power to die honourably and free. God himself has declared against us—He has abandoned our nation. Had we not been accursed of Heaven, would He have permitted the destruction of our Holy City? We, the last of our race, are crushed by his anger. This impregnable fortress—what protection has it afforded us? These warlike stores, these arms—what have we been able to achieve by them? The flame that threatened our enemies, God turned on ourselves. If we have guilt to expiate, let not the Romans have the satisfaction of being the instruments of Divine wrath—let us be ourselves the instruments. Our wives will thus escape outrage, our children will thus escape slavery; we shall thus preserve our freedom and win a glorious sepulture."

But nature and affection were more powerful than the eloquence of Eleazer. The hearts of the stern soldiers recoiled from the thought of slaying those dearer to them than life. Ele-

azer, however, followed up his stirring speech with one still more stirring. Inspired with the determination to gain his object, he adopted a more elevated strain, mixing the bitterest invectives with the loftiest hopes. "Most grievously was I deceived," he said, "in thinking I was aiding brave men in their struggles for freedom—men determined to live with honour or to die. Ye are, it seems, no better than the common herd in courage or fortitude—afraid even of the death which would deliver you from the greatest of calamities. The precepts given us by Heaven, and confirmed by the noble sentiments of our forefathers, teach us that life, and not death, is a misfortune. Death gives liberty to the soul. Death frees it at once from all the ills that afflict it on earth, and introduces it to its proper sphere of communion with God. Contrast this bliss of Heaven with the horrors history shows us the Romans have in store for us, for our wives, for our children, if we survive till to-morrow's dawn. Call to mind the cruelties perpetrated on our brethren in Caesarea, in Scythopolis, in Damascus, and in Jerusalem. Our hands are yet free to grasp the sword. To-morrow they will be bound, and we shall be compelled to listen in helpless misery to the imploring cry of wives and children. Let us die, then, together, as freemen ought to die!"

These words drove the whole garrison to frenzy. They convulsively embraced their wives and children—for a moment lavished on them every term of endearment, and then plunged their swords into their hearts. This scene of carnage finished, they heaped up all the treasures of the fortress in one enormous pile and burned them to ashes. Ten of their number were next chosen by lot to kill the rest. The victims calmly laid themselves down, each beside his fallen wife and children, and clasping their corpses in his arms, presented his throat to the executioner. The remaining ten now drew lots for one who, after killing his companions, should destroy himself. The nine were slain, and he who stood

singly and last, having inspected the prostrate multitude to see that not one breathed, fired the palace, drove his sword through his body, and fell down beside his family!

Thus perished 960 persons on the rock on which we now stand. Even after the lapse of 18 centuries we can scarcely look on the scene of such a fearful tragedy without a thrill of horror. The deluded garrison believed that all should thus perish together; but they were deceived—there remained still a few to tell the awful tale. An elderly woman, and another of superior education (a relative of Eleazar), with 5 children, had concealed themselves in the vaults, and thus escaped. The Romans, ignorant of what had occurred, were under arms by break of day, and immediately advanced to the attack. They anticipated a fierce resistance, and prepared for a still fiercer onset. But on reaching the summit no enemy appeared—no sound was heard save the crackling of the flames amid the palace-walls. They raised a shout, and the women hearing the noise came out from their retreat and told them the sad tale. They would not believe it; but the women and children pointed wildly to the burning palace. A passage was soon opened to the interior, and there all that remained to the conquerors were the bleeding corpses of the garrison. The provisions had been left untouched, to show the Romans that the garrison had not yielded to famine, but that they had preferred death to submission (Joseph., *Bel. Jud.* vii. 8, 9).

After this tragedy the name of Masada entirely disappeared from history, and the first to identify its site, and revive its story, was Dr. Robinson.

On leaving the base of the great rock of Sebbeh, our northward path leads over the undulating plain towards the shore. In less than two hours we reach Wady Seyâl, into which we descend by a series of terraces formed by the action of the winter torrents. The strata of the delta can here be

studied to advantage, being sharply cut through by the glen. They consist chiefly of a chalky detritus, intermixed with beds of gypsum and layers of salt and salt clay. N. of Wady Seyâl the plain becomes much narrower. In $1\frac{1}{2}$ hr. more the road crosses Wady Khudrah; and, with the delta formed by this ravine, the plain of Masada, as we may call it, terminates. The sea now approaches close to the mountains, and at the angle thus formed is a large natural depression near the shore, called *Birket el-Khulil*, "The Pool of Khulil," or "Abraham." It is a salt marsh, flooded during the time of high sea in spring. Soon after the fall of the water a crust of impure salt forms upon the surface and is collected by the Arabs. Pieces of sulphur and bitumen are seen along the shore; and, on the whole, this "pool of Abraham" may be regarded as a modern representative of the alim-pits of Sodom (Gen. xiv. 10). Between this place and 'Ain Jidy—the cliffs along the shore vary from 1200 to 1500 ft. in height, thus about averaging the level of the Mediterranean. They are divided at midway by Wady 'Aroijeh, a wild chasm which cleaves the mountain range almost to its base. Within it is a fountain which sends forth a copious stream, but it is lost in the thirsty soil ere it reaches the lake.

ENGEDI, in Arabic 'Ain Jidy—both names having the same meaning, "the Fountain of the Kid." On approaching this ancient site from the S. we pass a ravine called Wady el-Ghâr, and enter a rich plain about $\frac{1}{2}$ m. square; sloping very gently from the declivity of the mountains on the l. to the shore on the rt.; and shut in on the N. by the cliffs of Wady Sudeir, which are among the highest along the western coast. About 1 m. up the mountain side, and at an elevation of some 400 ft. above the plain, is the fountain of 'Ain Jidy, from which the place gets its name. The water is pure and sweet, though the temperature is as high as 81° Fahr. It bursts

from the limestone rock, and rushes down the steep descent, fretted with many a rock and crag, but garlanded with belts of acacia, mimosa, and lotus. On reaching the plain the brook runs across it in nearly a straight line to the sea, between thickets of cane. During the greater part of the year, however, it is absorbed ere it reaches the shore. The banks are now cultivated to some extent by the Arabs *Rasháideh*, who generally encamp in the neighbourhood. The soil is exceedingly fertile, and in this climate, with culture and irrigation, it might be made to produce almost anything—even the rarest fruits of tropical climes. Traces of the ancient city exist here and there upon the plain, and lower declivity of the mountain, on the S. side of the brook. They are rude and uninteresting, consisting merely of foundations and shapeless heaps of unhewn stones. The most convenient place for encamping is by the stream at the foot of the pass, as here we can examine at leisure the remains and site of Engedi, and the shore of the Dead Sea below. Our way in going northward will lead us past the fountain itself, as the high hill N. of the little plain projects into the sea, cutting off all means of progress along the shore.

Such is the site, and such are the ruins, of the city of Engedi. Its original name was *Hazazon-Tamar*, "Pruning of the Palm," doubtless because it was celebrated from a very early period for its palm-trees. It was immediately after an assault upon the "Amorites that dwelt in *Hazazon-Tamar*" that the five Mesopotamian kings were attacked by the rulers of Sodom and the other cities of the plain (Gen. xiv. 7. Comp. 2 Chron. xx. 2). Under its adopted name Engedi it is mentioned as a city of Judah, and gives a distinctive title to that part of the desert to which David withdrew for fear of Saul. It is more than probable that the fountain was always called Engedi; and that the ancient town built on the little plain below it came in time to take its name. Saul was told that

David was in the "wilderness of Engedi;" and he took "three thousand men and went to seek David and his men upon the rocks of the *wild goats*" (Josh. xv. 62; 1 Sam. xxiv. 1-4). These animals still inhabit the cliffs above and around the fountain; the Arabs call them *Beden*. At a later period Engedi was the gathering-place of the bands of Moabites and Ammonites who went up against Jerusalem, and afterwards fell, as we have seen, in the valley of Berachah (2 Chron. xx. 2). It is remarkable, as tending to show the permanence of everything in the East, that this is the usual route taken at the present day by such predatory bands of Arabs from Moab as make incursions into Southern Palestine. They sweep round the S. end of the Dead Sea, then up the comparatively easy road along its western shore to 'Ain Jidy, and thence toward Hebron, Tekoa, Bethlehem, or Jerusalem, as the prospects of plunder seem most inviting.

The vineyards of Engedi are celebrated by Solomon: "My beloved is unto me as a cluster of camphor in the vineyards of Engedi" (Cant. i. 14); and the palm-groves and balsam by Josephus and Pliny. But the vineyards no longer clothe the mountain side, and neither palm-tree nor balsam is seen on the plain. In the 4th centy. of our era there was still a large village here; not long afterwards, however, it appears to have been abandoned, for there is no reference to it in history, nor are there any traces of recent habitation.

Tristram visited Engedi in January, and was charmed with its climate. With something of enthusiasm he thus describes the place:—"The dryness of Engedi is something extraordinary. . . . And yet it is by no means oppressively hot. The maximum thermometer in the shade in 4 days was 86°, the day average 72°, the minimum at night as low as 45°. But we all felt an indescribable elasticity and capacity for physical work. The pressure of the atmosphere at this depth must supply an extraordinary quantity of oxygen, and one felt as if half a breath were

sufficient. What a sanatorium Engedi might be made, if it were only accessible, and some enterprising speculator were to establish a hydropathic establishment! Hot water, cold water, and decidedly salt-water baths, all supplied by nature on the spot, the hot sulphur springs only three miles off, and some of the grandest scenery man ever enjoyed, in an atmosphere where half a lung is sufficient for respiration" (p. 295).

On the plain of Engedi the traveller will be able to illustrate for himself a remarkable passage of Josephus relative to the fruit called *apples of Sodom*. After speaking of the conflagration of the plain, and the remaining marks of the fire from heaven, he adds, "There are still to be seen ashes reproduced in fruits; which resemble eatable fruits in colour, but, on being plucked with the hands, are dissolved into smoke and ashes" (*B. J.* iv. 8, 4). Here beside the rivulet a tree still grows with a singular fruit. Its Arabic name is '*Osher*, and botanists call it *Calotropis procera*. The stem is 6 or 8 in. in diameter, and the height of the tree is from 10 to 15 ft. It has a greyish cork-like bark, and long, oval leaves, which when broken off discharge a milky fluid. The fruit resembles a large smooth apple, hangs in clusters of two or three, and has a fresh, blooming appearance; when ripe it is of a rich yellow colour. But on being pressed or struck it explodes like a puff-ball. It is chiefly filled with air. In the centre a slender pod runs through it from the stem, and is connected by delicate filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it burns freely without sulphur.

From Engedi to 'Ain Feshkhah is the most difficult and laborious stage in the whole journey. The road is about the worst in Syria. It winds up the mountain-side to the fountain of 'Ain Jidy (20 min.), and thence to the summit of the ridge over it (51 min.

more). Here we obtain one of those commanding views of the Dead Sea, and the scenery round it, which give this tour one of its greatest charms. The pyramidal rock of Sebbekh stands out boldly on the S.; and away far beyond it, blue-tinted by the distance, is the salt range of Usdum. The peninsula of Lisân is there, too, on the E. side, low and white. Beyond it are the ravines that furrow the Moab mountains, with their purple shadows; and high up in one of them the eye catches the town of Kerak, perched on its rock. The river Mōjib, the ancient Arnon, falls into the sea just opposite us, dividing the grey cliffs to their bases. The northern section of the sea and the Jordan valley are hid behind the bold promontory of Mersed, not far distant from the place where we stand.

From the top of this pass a road leads to Tekoa, a day's journey distant; and a branch from it passes on to Bethlehem and Jerusalem. This road we now follow for about 3 m., and then, turning to the rt., cross the shallow bed of Wady es-Sudeir, which a little farther down becomes a fearful chasm.

Crossing the long naked ridge which terminates at the promontory of Mersed, we traverse a table-land called Husâsah. The whole region is bleak and desert—a few half-withered shrubs appear here and there, but nothing approaching to vegetation or verdure can be seen. Rain-water is occasionally found in little rock basins among the cliffs, and in natural pools in the valleys; but fountains are unknown. The Rashâideh Arabs generally encamp on this plateau.

About 4 h. from the pass of 'Ain Jidy we reach the brink of Wady Derejeh, "the Valley of the Staircase," whose name indicates its character, and would be still more expressive if the word *kharbînêh* "ruined," were added as an epithet. It is a ravine 100 ft. or more in depth, with rugged banks. The descent is difficult and dangerous, and the ascent on the other side is no better. Wady Derejeh is a continuation of Wady

Khureitân (Rte. 11). The next wady we come to is Ta'âmirah, so called from the Arab tribe whose territory extends along it; it commences at Bethlehem. About $\frac{1}{2}$ h. beyond it a road branches to the rt. leading down the steep pass of Nukb Terâbeh to a fountain of the same name on the shore. Tristram walked on foot from 'Ain Terâbeh to Engedi in $7\frac{1}{2}$ hours along the shore. He had thus a good opportunity of mapping the coast line, which is deeply indented, and of observing the terraces and deposits which mark the former levels of the water. At one place he saw no less than eight gravel terraces. He also discovered beds of bitumen, and a hot sulphur spring (95° Fahr.) near the mouth of Wady Shukîf. This shore road is impracticable for animals; and even on foot it is difficult and fatiguing. Those who wish to examine minutely the geological features of the cliffs, and the detritus at their base, may descend from the upper road to 'Ain Terâbeh and proceed along the coast to 'Ain Ghuweir, $1\frac{1}{2}$ h. distant; where, beside the fountain of warm but sweet water, good camping-ground will be found, which it will be as well to make use of for the night. From thence the path still follows the margin of the lake (1 h. 40 min.) to the mouth of Wady en-Nâr, where it again ascends to cross the promontory of Ras Keshkshah. Such, however, as have no peculiar geological calling, and no particular affection for heat and mosquitoes, and no ambition to venture life and limb on difficult passes; but who would enjoy pure air, commanding views, and ease of body—will do better to follow the path along the summit of the cliffs. No fountain, it is true, here gladdens us with the murmur of its waters, or spreads out its little grass-plot for our tent, or offers tempting pasturage for our animals; but neither do the roar of frogs, and the hum of insects, and the sharp sting of mosquitoes, banish sleep from our eyes. We ought to push forward as far, at least, as the cliff above 'Ain Ghuweir, ere we give the word to halt for the night—thus making a journey of 7 h. from Engedi.

By that time our lively Arabs will have discovered some obscure pool of rain-water, sufficient to supply all our wants.

I have already said that this path is a favourite of the Bedawy plunderers from Moab and Edom. By it they can penetrate far to the N. without exciting the attention of troublesome villagers and garrisoned towns farther W. Some 50 years ago, Dr. Robinson tells us, a strong party of Hejâya from near Petra swept along it, and, suddenly falling upon the flocks of Deir Duwân, drove them off southward. The Ta'âmirah, being in league with the villagers, hastily mustered their forces, and attacked the plunderers at Wady Derejeh; but the latter proved the strongest, and routed the Ta'âmirah with considerable slaughter for an Arab fight. One poor fellow, being beset on all sides, threw himself from the top of one of the cliffs into the valley below, and, though much hurt, effected his escape. Ever since there has been a blood feud between the Ta'âmirah and the Hejâya. The traveller and reader will thus see that for nearly 4000 years the character and habits of the people of this land have remained as unchangeable as the physical features. 37 centuries ago a plundering expedition from Mesopotamia carried off the goods and herds of Lot, and of the cities of the plain; and retreated northward along, or close to, this path, with their booty. Abraham pursued them and recovered the spoil. Only $\frac{1}{2}$ century ago a similar expedition on a smaller scale swept away the flocks of Deir Duwân. The Ta'âmirah pursued, but were less fortunate. And this is not a solitary instance. Not a year passes without its forays and reprisals. The roving tribes around Petra and Kerak are as troublesome to the settled inhabitants of southern Palestine now, as the Moabites, Ammonites, and Edomites were to the Jews of old.

A fatiguing ride of about 2 h. 25 min. from the cliff over 'Ain Ghuweir brings us to Wady en-Nâr, the continuation of the Kidron. Its name,

"Valley of Fire," is descriptive of its aspect, for so bare and scorched is it that it looks as if it had participated in the doom of Sodom. It is a deep, narrow chasm, with perpendicular walls of limestone, which would be impracticable to human foot if nature had not shattered them. Scrambling down and up again, dragging after us our stumbling animals, we soon strike the path on the N. bank, which leads up to the convent of Mār Sāla. The road to it traverses a dreary waste, close to wady en-Nār, and the distance is 4 h. From the convent to Jerusalem is only $2\frac{1}{2}$ h. more; so that the whole ride from 'Ain Ghuweir to Jerusalem will occupy about 8 h. 40 min. For a description of the Convent see Rte. 9.

I have already stated that we may economically include in this excursion the points of interest described in Rte. 9, namely the northern extremity of the Dead Sea, the Jordan, and the sites of Gilgal and Jericho. To take in these we climb the promontory of Ras-el-Feshkhah; 15 min. brings us to the summit, 1000 ft. or more above the sea, which washes the cliff at our feet. The view is most commanding, embracing the whole northern section of the lake, and a large portion of the Jordan valley. Nearly opposite to us, is the ravine of Zurka M'ain, cutting through the Moab mountains. At its mouth are the warm springs of Callirrhoe. The rock of Ras Feshkhah is dolomite, or magnesian limestone, of a close firm texture, and a delicate gray colour. The sides and base are covered with a coating of conglomerate of large and small fragments from the upper cliffs, not very thick, but so closely joined to the rock as to lead at first to the impression that the whole interior of the mountain is a solid bed of this material. Bituminous limestone also occurs here and there.

A difficult and even dangerous descent, of 40 min., brings us to the fountain of 'Ain el-Feshkhah. The water is clear and sparkling, but the taste abominable, and the temperature

80° Fahr. Near it on the N. are the foundations of a little square tower and a few other buildings. The view of these remains wonderfully excited M. De Sauley; and on seeing them he concluded in a moment that he had discovered the site of the long-lost GOMORRAH. The place is now of some interest; but only because of the temporary halo thrown around it by the bold theories of the French expedition, and the hosts of needless refutations they called forth both in France and England. I may add that there is not a shadow of evidence tending to fix the site of Gomorrah here, even were it shown that ruins did exist. The whole of the notices in sacred history prove that the four cities of the plain were near each other, and that they were situated towards the southern extremity of the lake. But according to M. de Sauley's arrangement, Sodom and Zoar are quite close to each other beside Jebel Usdum; Admah is 7 or 8 m. above them high up on the mountains; and Gomorrah is here, nearly 40 m. northward!

From 'Ain el-Feshkhah the baggage-animals may be sent direct to Rīha, nearly due N., while we follow a track inclining eastward along the shore. The road is level and good; only here and there a little spongy, where a brackish spring oozes up through the soil. In 2 hrs. we reach the north-western angle of the Dead Sea, where some little streams fall into it amid thickets of cane and tamarisks. 1 h. more brings us to the Jordan, from whence we reach Jericho in 2 hrs. For a full description of this region, and the road to Jerusalem, see Rte. 9.

ROUTE 14.

JERUSALEM TO ELEUTHEROPOLIS AND
GAZA.

	m.	k.
Jerusalem to Beit Nettif ..	5	50
Shuweikeh, <i>Socoh</i> ..	0	35
Tell Zakariya, <i>Azekah</i> ..	1	0
Tell es-Sâfieh, <i>GATH</i> ..	1	20
Beit Jibrin, <i>Eleutheropolis</i> ..	2	0

Site of *Maresah*.

(Hebron to Beit Jibrin, 6 h.)

Ajlûn, <i>Eglon</i> ..	3	30
Um Lâkis, <i>Lachish</i> ..	0	45
Umeir ..	0	45
Ghuzze, <i>GAZA</i> ..	3	0

Total .. 18 45

The distance from Jerusalem to Gaza is about 16 hrs. ordinary travel, and may thus be *done* in 2 days, or even less, when the only object in view is to *do it*. The last half especially we may pass at a round canter, as it is a plain. The ancient road, existing from the time of the Hebrew monarchy, when "a chariot came up and went out of Egypt for 600 shekels of silver," passes through Beit Jibrin (Eleutheropolis), 8 hrs. from Jerusalem. To such as go direct this interesting village, with its wonderful caves and massive ruins, will form the first stage. Caravans to Gaza now usually follow the Yâfa road to the borders of the great plain, and then go southward by Ekron. I purpose, however, to deviate from both these routes in order to visit some places celebrated in Scripture history, and to obtain a more extensive view of the border land between Philistia and Judah—the scene of Samson's struggles. The

old road to Gaza is now called, like all the other leading roads through Syria, *es-Sultâny*, or, in free English, "the Queen's highway;" but lest any traveller, deceived by such a designation, should attempt to make it out for himself, relying on finger-posts at puzzling forks, I recommend the employment of a trustworthy guide for every step. In fact, the royal highway is so far degenerated as not to be distinguishable from the goat-paths that branch off from it; only the latter are generally smoother.

Another way to Gaza is by Hebron, from which Eleutheropolis is only 6 hrs. distant. The section between Jerusalem and Hebron is described in Rte. 7; and that between Hebron and Eleutheropolis I shall farther notice in connexion with the latter city. (See p. 246.)

Leaving the Holy City, and skirting the northern side of the plain of Re-phaim, we strike down Wady el-Werd, past Philip's fountain, and soon afterwards the site of Bether is high up on our l., as we turn into Wady Bittir. (See Rte. 12.) The road now winds through deep glens down toward the plain. Occasionally we get glorious views through long ravines, of which the bright sea forms the background, melting away into the horizon. The heights on every side are crowned with ruins and half deserted villages, whose names carry us back to the days of the prophets. Among the most conspicuous of these is Jedâr, situated on the crest of a high ridge to the southward—in which we recognise the *Gedor* of the mountains of Judah (1 Chron. xii. 7). Job'ah, on its conical hill in Wady Musurr, is also visible in the same direction, but much nearer. This is the *Gibeah* of Josh. xv. 57. On this route the peculiar features of the "hill-country of Judæa" are seen to the greatest advantage. Here are the rounded hills encircled by rings of gray limestone—natural terraces which supported belts of corn, rows of figs and olives, and ranges of vines, in those prosperous ages when Palestine was "a land of

corn and wine, of oil-olive and honey" (2 Kings xviii. 32). Now industry is unknown, and nature has resumed her sway. The corn-fields, the vineyards, the fig and olive groves—all are gone, except little groups round the villages; left as if to prove what the country might be. During spring hill and vale are covered with thin grass and aromatic shrubs, mixed with a profusion of wild flowers that give a brilliant colouring to the landscape; but in autumn the rocky hills swell out in empty, unattractive barrenness.

In about 4 hrs. we reach a little village called 'Allâr el-Fûka, "the Upper 'Allâr," situated on the side of a ridge. Below it is 'Allâr es-Sifla (the lower) with a large, old, ruined church. On the top of a high hill about $\frac{3}{4}$ h. N. by W. is the large village of Beit 'Atah, the capital of the district. From it can be seen in a deep valley the ruins of 'Ain esh-Sheims, the ancient *Bethshemesh*, 5 m. W.; and also Sûrah, standing conspicuously on the crest of a ridge 2 m. N. of the latter; in which we recognise *Zorah*, the birthplace of Samson.

In 20 min. more we come to a ruined khan, with the remains of a modern hamlet beside it. From hence the Sultâny runs down Wady el-Khân into Wady Musurr, 2 m. below: and crossing the latter, it goes on in a direct line to Beit Jilrin, less than 4 hrs. distant. Following the Sultâny for a few minutes, we leave it and turn to the rt., along the ridge, and in $1\frac{1}{4}$ h. reach Beit Nettif, situated on a rocky crest. The view from this village is extensive and interesting. The mountains of Judah are seen melting gradually down into a belt of dark-brown hills, and then into the plain of Philistia. Away on the N. is Wady Sûrah, a continuation of Beit Hanina, opening out from among the hills; and here, close on the S., is Wady Sumt, a continuation of Musurr. Beyond the latter, on the W. and S., is the hill country, as distinguished from the mountain range behind. From Beit Nettif a great number of villages

and ruins are in view; among which not less than ten bear ancient names. The traveller will do well to select an intelligent man from among the villagers, and to get him to point out such Scripture localities as are visible. On the N. he will thus be shown Zanû'a, the *Zanoah* of Josh. xv. 34; Sûrah and 'Ain esh-Sheims, already referred to as *Zorah* and *Bethshemesh*; Tibneh, behind the hill farther to the l., in which we recognise the *Timnath* of Dan, the city of Samson's wife, to which he *went down* from *Zorah*; Yarnûk, about 1 m. W., identical with the *Jarmuth* of the plain of Judah (Josh. xv. 35); the green truncated cone away beyond it, called Tell Zakariya, is the site of the *Caphar Zacharia* mentioned by Sozomen in the region of Eleutheropolis, and probably also of the still more ancient *Azekah* (Josh. xv. 35); Shuweikeli in the vale below us on the S.W., is *Shochoh* where the Philistines assembled to fight against Judah; and Wady es-Sumt, beside it, is the valley of *Elah*, where David slew Goliath (1 Sam. xvii. 1, 2). Among the mountains on the E. are still seen *Gibeah* and *Gedor*.

We may pitch our tents here and contemplate at leisure every feature of this interesting country—fixing upon the mind scenes hallowed by the patriotic devotion of Samson and David. A most interesting day's excursion may also be made from this village through the country of Samson's boyhood and the scene of most of his exploits. The following itinerary may serve as a guide; while a full description, with historical notices, will be found in Rte. 17. *Jarmuth* 20 min. *Bethshemesh* 1 h.; *Zorah* about 1 h.; Tibneh, *Timnath*, about $1\frac{1}{4}$ h.; from the latter place we may turn up Wady es-Sumt, following the footsteps of the fugitive Amorites, and passing on our way the probable sites of *Azekah* and *Makkedah*, where Joshua hanged their 5 kings (Josh. x.—see Rte. 10, and also below). From hence we ascend the valley of *Elah* to Beit Nettif again.

From Beit Nettif the baggage can

be sent direct to Beit Jibrin, 3 hrs. distant, while the traveller makes a long détour down the valley of Elah to Shuweikeh (*Shochoh*), Tell Zakariya (*Azekah*), and Tell es-Sâfieh, which I consider to be the site of the long-lost *Gath*, the city of Goliath. A smart ride of 5½ hrs. will take in the whole; thus leaving ample time for an examination of the various ruins.

SHOCHOH and the VALLEY OF ELAH. From Beit Nettif we descend into Wady es-Sumt by a path which winds among groves of Olives; and in 20 min. reach the bottom of the valley, here about 1 m. wide. Its direction is about N.W., but a little farther down it sweeps round gently to the northward. Through its centre winds a broad torrent-bed, dry during summer, but thickly covered with round pebbles; its banks are fringed with shrubbery, among which grow the *sunt* or *acacia* trees, that give the valley its name.

Turning down the valley, and riding for 20 min. among the corn-fields by the side of the torrent-bed, we observe upon the left bank, nearly ½ m. above us, a natural terrace covered with green fields (it was in spring I saw it), and dotted with gray ruins. This is Shuweikeh, the *Shochoh* of the plain of Judah, mentioned in connexion with Jarmuth, Adullam, and Azekah (Josh. xv. 35); and according to Jerome situated 9 m. from Eloutheropolis on the way to Jerusalem. The 17th chap. of 1 Sam. should be read on this spot, which was the scene of the combat between David and Goliath, and we can see how graphic and how true are the descriptions of the sacred historian.

"Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah. And Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on

the one side, and Israel stood on a mountain on the other side: and there was a valley between them." The positions of the opposing armies can be seen at a glance. The Philistines were ranged along the side of the ridge on which the ruins of Shochoh stand, not far from that place, but extending from it towards Azekah, which I identify with Tell Zakariya, the conspicuous truncated hill 2 m. to the N.W. on the same side of the valley. The Israelites under Saul occupied the opposite ridge. Between the two armies was the valley, then called *Elah* from its "Terebinth" trees, and now *Sunt* from its "Acacias." Down the l. bank strode the haughty Goliath, one of the last of that race of giants that had long been the terror of the Israelites. His polished armour and brazen shield glittered in the sunbeams as he advanced. The eyes of all Israel were upon him, when day after day for 40 days he cried to the trembling troops above, "I defy the armies of Israel; give me a man that we may fight together." At last David arrived in the camp. He heard the defiance of Goliath, and resolved to meet him. His brothers very naturally sneered at his presumption; and even Saul tried to dissuade him with kind words—"Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." But he was neither daunted nor discouraged; he felt that a greater than man was on his side. He even refused armour and weapons; and with his sling and his staff and his shepherd's bag he came fearlessly down the hill-side. Reaching the dry torrent-bed, he selected five smooth stones and put them in his bag; the traveller will still see that he had ample choice. Thus equipped he advanced to meet his foe. It was an anxious moment for the Israelites. The chances of armour, weapons, experience, bodily strength, were all against their champion. There was not perhaps a single heart that beat calmly, save his who, to all appearance, was in greatest danger. "Am I

a dog?" said the Philistine, looking at David's boyish face and simple equipments, "that thou comest to me with staves?" "I come to thee," replied the youth, "in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." The result is well known. Goliath fell, his brain pierced by a stone from the shepherd's sling. His own sword beheaded him, and was laid up as a trophy in Israel for many a year afterward. When the Philistines saw that their champion was killed they were seized with a sudden panic and fled. The Israelites raised a shout of triumph, and started in pursuit. It was no regular retreat, like that of a modern army which has suffered a repulse. It was a rout; every one making for his own city. The Philistines seem to have been chiefly from Gath and Ekron; or at least these were the strong cities to which they fled for safety. They were both, as we shall see, in the same direction (N.W.); and the Israelites followed closely, cutting them down to their very gates (1 Sam. xvii.).

Our route now leads us along the track of the fugitive Philistines. A ride of $\frac{3}{4}$ h. down the green valley of Elah brings us to the base of a hill, forming one of the most striking features in the district. Its sides are steep, but cultivated in narrow terraces that encircle them like rings; the top is flat, and seems partly artificial. The delicate green of the grain and grass during spring contrasts well with the dark brown copse of the lower hills and ridges around. The hill rises abruptly on the left bank of the valley, its base even projecting into it. This is *Tell Zakariya*, and may probably be the site of the ancient city of **AZEKAH**. Azekah was one of the strongest cities in this region, being able to withstand for a time the power of the Babylonians (Jer. xxxiv. 7). *Tell Zakariya*, if fortified, could be defended by a handful of men against an army.

The ascent is steep and difficult; but the glorious view amply repays

one. The whole valley of Elah is before us, emerging from the dark mountains of Judæa on the S.E.; sweeping along in graceful green curves past the base of the hill at our feet; and then onward to the N.W., till it opens out into the great plain. Just at the north-western base of the tell is the head of another valley, separated from Wady es-Sumt by a narrow wooded ridge. This valley, green and beautiful as its sister, winds away westward, past the very conspicuous hill called *Tell es-Safich*, 3 m. distant, on the side of the plain. The summit of *Tell Zakariya* is a flat area about 200 yards in diameter, now cultivated, but encumbered here and there with old building-stones and rubbish. On the northern side, a little below the summit, are some ruins and caves, such as are met with at almost all the ancient sites in this region.

The identification of Azekah enables us to fix the scene of another event in Jewish history. After defeating the Amorites at Gibeon, Joshua pursued them down the pass of Bethhoron, and along the borders of the plain "to Azekah and Makkedah" (Josh. x. 10). Hotly pressed by the Israelites, the fugitives seem to have made for *Jarmuth*, the nearest of the five allied cities. It is on the top of the ridge, about 2 m. E. of where we stand. They had got up this valley of Elah as far as Azekah and Makkedah. Here the 5 kings, wearied by the long pursuit, and seeing the foe close behind them, were unable to ascend the hill to Jarmuth, and therefore hid themselves in a cave at Makkedah. The site is unknown, but it could not have been far distant from Azekah. On the rt. bank of Wady es-Sumt, about 1 m. above the tell, is a ruin called *el-Klédiah*, answering to the position, and bearing some resemblance to the name, of *Makkedah*. Joshua shut up the cave, placed a strong guard over it, and then followed the Amorites to the very gates of their fortified cities. Returning to Makkedah, the Israelites encamped there, and we may safely assume that their camp was pitched in this valley of Elah. The 5 kings

were brought out of the cave, hanged on 5 trees, and their dead bodies thrown back into the cave again (Josh. x. 16-27). Makkedah was afterwards captured and its people exterminated. From thence the Israelites marched to Libnah, a site still unknown, but apparently on the borders of the plain to the S.W.

About 2½ m. S.-by-W. of Tell Zakariya, among the low dark hills, is the small village of *Deir Dubbân*, "the Convent of the Fly," beside which are some remarkable caverns. S. of the village are several irregular pits 15 to 20 ft. deep, with arched passages in their sides leading into large circular chambers excavated in the chalky rock, varying from 10 to 20 ft. in diameter, and having high-domed roofs, with an aperture at the top to admit the light. "These apartments," says Dr. Robinson, "are mostly in clusters, 3 or 4 together, communicating with each other. Around one pit towards the S.W. we found 16 such apartments thus connected, forming a sort of labyrinth. They are all hewn very regularly; but many are partly broken down; and it is not impossible that the pits themselves may have been caused by the falling in of similar domes. Some of the apartments are ornamented, either near the bottom, or high up, or both, with rows of small holes or niches, like pigeon-holes, extending quite around the wall. In the largest cluster, in the innermost dome, a rough block of the limestone has been left standing on one side, 10 or 12 ft. high, as if a rude pulpit or a pedestal for a statue. In the same apartment are several crosses cut in the wall; and in another of the same suite are several very old Cufic inscriptions, one of which is quite long." These caves ought to be carefully searched for inscriptions; and all found, in whatever character, ought to be copied. The probable origin and object of such remarkable excavations I shall refer to below in connexion with Beit Jibrin, which is about 1½ h. S. of Deir Dubbân.

Descending from Tell Zakariya

westward, we pass through the olive-groves which surround the little village of Ajjûr; and then turn to the rt. into the green valley above referred to. Down this we wind through corn-fields, having on each side low ridges and rounded hills, covered with dark brown shrubbery. The wady widens as we advance; the little hills become still less; and the great plain in front gradually opens up. In about 1 h. 20 min. we reach Tel es-Sâfieh.

Tell es-Sâfieh. GATH.—This conspicuous tell stands on the side of the plain of Philistia—the *Shephelah* of the Bible (Deut. i. 7; Josh. x. 40, xv. 33, &c.; where it is translated "the Vale," or "Valley")—which extends westward to the sea; while eastward are the dark hills that run along the base of the mountains of Judah. The tell is irregular in form, its summit rising about 100 ft. above the ridge that joins it on the E., and perhaps 200 over the plain that sweeps its western base. On the top are the foundations of an old castle, and among them a modern wely; and numbers of hewn stones may be seen built up in the walls of the terraces along the sides. On the N.E. is a projecting shoulder, 50 or 60 ft. lower than the summit; its sides, which seem to have been scarped, break down to the valley along which we came from the E. Here too are traces of old buildings; and here is situated the modern village, which extends along the whole northern face of the tell to another rocky projection on the W. In the walls of the houses are many old stones, and two limestone columns still stand at the western extremity. Around the sides of the hill, especially on the S., I observed many large cisterns hewn in the rock. The view from the summit is extensive. The whole plain is before us, running away in gentle undulations far to the N. and S., patched with green fields and red fallow land; with here and there a gray village, and oftener a desolate ruin. On the S.W. the white downs of Gaza and Ascalon mingle on the horizon with the glittering

waves of the Mediterranean. On the W. is the little hill of Ashdod, dark with olive-groves; farther to the rt. is Ekron; and farther still, far beyond it, the white tower of Ramleh. The mountains of Judæa rise on the E., in dark, broken masses. Almost every peak is crowned with village or ruin, whose name carries us away thousands of years back.

A careful examination of the commanding position of this tell, of the ruins still existing upon it in spite of the industry of the peasants, and of the large subterranean reservoirs, shows that it is not only a site of high antiquity, but of great strength and importance. It is such a position, in fact, as would form, when fortified, the key of Philistia. Yet the name suggests no place of note; except indeed we adopt the supposition of Dr. Robinson, that it bears some relation to the valley of *Zephathah*, where Asa defeated the army of Zerah the Ethiopian (2 Chron. xiv. 10). During the time of the crusades Tell es-Sâfieh became celebrated. About the year 1138, shortly after the rebuilding of the castle of Beit Jibrin, king Fulco erected on this hill a fort to check the forays of the Muslem garrison of Ascalon. It became known among Franks by the name of *Blanchegarde*. It was captured and dismantled by Saladin in 1191; but Richard of England rebuilt it the following year. The plain around it was the scene of many of those "moving incidents," and "hairbreadth 'escapes" which invest the life of Richard with all the charms of romance. On one occasion, on the eve of St. Thomas, he started from Ramleh with a feeble escort, and rode across the plain towards this castle. Saladin had, at nearly the same moment, despatched 300 of his choicest troops to the same place; and the king by the merest accident escaped falling into their hands. On a subsequent occasion, as he was wandering over the country between Blanchegarde and Gaza, he was attacked suddenly by a large party of Saracens; after a terrible struggle, during which many of his assailants

[*Syria and Palestine.*]

were cut down, he succeeded in disarming 5 and marching them off prisoners. About the same time he went to pass the night in a neighbouring village, with a few faithful followers. After they had retired to rest the place was surrounded by the enemy. Richard was the first to leap from his bed, and, only taking time to grasp sword and shield, attacked the enemy, killed 4 of them, and captured 7! These little incidents make the country round this old fortress classic ground to the English traveller.

But Tell es-Sâfieh has a higher claim upon our attention. A careful examination of the several passages of Scripture in which the royal city of GATH is mentioned forces me to the conclusion that its site must be looked for near this spot, and it is, therefore, highly probable that it stood on this very hill. Gath occupied a strong position (2 Chron. xi. 8) on the border between Judah and Philistia (1 Sam. xxi. 10; 1 Chron. xviii. 1); and from its strength and resources, forming the key of both countries, it was the scene of long and bloody struggles, and was often captured and recaptured (2 Chron. xi. 8, xxvi. 6; 2 Kings xii. 17; Amos vi. 2). We learn, too, that it was not far from Socoh and Adullam (2 Chron. xi. 8), and that it stood on the way leading from the former toward Ekron; for when the Philistines fled on the death of Goliath, Saul pursued them "*by the way of Shaaraim, even unto Gath and unto Ekron.*" The Philistines probably fled down the very valley through which we have come from Tell Zakariya; it was their natural route from the ridge on which they were encamped to the *Shephelah* ("valley") and to Ekron (1 Sam. xvii. 1, 52). These various notices combine in pointing to Tell es-Sâfieh as the site of Gath. And there is still another passage of Scripture history also tending to the same conclusion. When the *Ark* was captured by the Philistines it was taken to the temple of Dagon at Ashdod; but the inhabitants, when smitten with the plague, sent it to Gath; and the Gittites, for a similar reason, forwarded it to

M

Ekron (1 Sam. v.). These facts show that Ashdod, Gath, and Ekron were not far distant from each other; and probably that Gath was nearer Ashdod than any of the other royal cities. Now Ashdod is about 10 m. W. of Tell es-Sâfieh, and Ekron the same distance N. by W. The statements of most of the early geographers as to the position of Gath are not only confused but contradictory, probably in some measure owing to the fact that there was more than one place of the same name. But there is one very clear notice given by Eusebius, and translated without comment or change—an unusual thing—by Jerome. It is as follows: "Gath, from which the Anakim and Philistines were not exterminated, is now a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone" (Onom. s. v. *Gath*). The road from Eleutheropolis, now Beit Jibrin, to Diospolis or Lydda, must have passed some distance to the E. of this tell, which would be distinctly seen on the left at about the 5th m., just as Eusebius says.

The ravages of war to which Gath was so often exposed appear to have spoiled it, at a comparatively early period, of its former glory, as it is not enumerated by the later prophets along with the other royal cities of Philistia (Zeph. ii. 4; Zech. ix. 5, 6). It is familiar to us, however, from childhood, as the home of Goliath (1 Sam. xvii. 4), and the scene of one of the most romantic incidents in the life of David, which will be read here with new interest (1 Sam. xxi. 10-15). When David fled from Saul at Gibeath, he went first to the high-priest Abimelech at Nob, and got from him a supply of food and the sword of Goliath. Continuing his flight, he rashly came to Gath, Goliath's own city, in the hope, doubtless, that he would not be recognised; and that, as a fugitive from Saul's court, he would be welcomed. The Philistines knew him at once, and his fate appeared to be sealed. David, however, among other qualities, was an accomplished actor. Perfect coolness and fertility

of resource, in circumstances of the most imminent danger, were prominent characteristics of his mind. On hearing the accusation of the Philistines, "he feigned himself mad in their hands." He "scrabbled on the doors of the gate, and let his spittle fall down upon his beard," like a modern *Derwisch*. Madmen are privileged in the East now, just as they appear to have been then. David's acting saved his life; and, embracing a favourable opportunity, he fled to the cave of Adullam. One sees how easy it was to escape when once without the walls of this border city. The wooded hills and secluded valleys adjoining it on the E. afford a ready asylum to the fugitive. A few years later David returned to this city; but he was then so formidable, either as friend or foe, that the Philistine princes thought it most politic to grant him an asylum among them; and accordingly they gave him the town of Ziklag, situated somewhere southward, on the borders of the desert (Josh. xv. 21, 31; Neh. xi. 28). His residence in their land gained him many friends, even among his hereditary foes, who were true to him when his own son rebelled; and there are few more striking examples of devoted attachment in history than that of *Ittai the Gittite* (2 Sam. xv. 19-22).

From Tell es-Sâfieh we turn southward to Beit Jibrin. The road is somewhat rough and rugged—now crossing low stony ridges darkened with bush and bramble, and now winding through valleys and basins green with corn. Here and there in the limestone rocks, are immense caves, generally resembling those above described at Deir Dubbân. 50 min. bring us to *Dhikrîn*, a poor village, situated on the side of a shallow wady. Security has evidently been studied more than beauty or convenience in the site, for there are green vales and smooth slopes not far distant. Fig and olive trees are here abundant; but the most interesting objects are the enormous caverns—one

sees them on every side; and in riding along, the ground has that dull hollow sound which indicates that all below is excavated. N. of the village a number of these subterranean chambers have been converted into cisterns, which now afford an abundant supply of water to the inhabitants and their flocks. On a high bank on the S. side of the village is a round tower, rudely built of large rough stones, with loopholes: this is the citadel of Dhikrîn, and, humble as it seems, it has stood more than one hard siege. In the summer of 1856 it was the scene of a contest which, for determined gallantry, would do honour to any land. While almost the whole male population were employed in gathering in their harvest on the distant plain, a party of some 50 Tishah Arabs, half on dromedaries and half on horses, attacked the village. The shepherds had seen them in the distance, and had just time to hurry their flocks in among the narrow lanes and little courts of the houses. They, themselves, 9 in number, rushed into their tower, unslinging their long guns, and prepared for defence, while the women and children took refuge in a large cavern adjoining. The approach to the village is difficult for horsemen; but the Arabs advanced, sure of an easy prey. A shot from the tower struck their leader, and though the wound was but slight, he was obliged to retire. Others advanced to the same spot, but one of their horses was shot dead. They now went round to the E. side, where the ground is comparatively good, and approached in a dense body; but a well-directed volley was poured in among them, and several horses and men were brought to the ground. Again and again they came on, but the shepherds received them with such a sharp fire that in the end they retreated as if determined to abandon the enterprise. The few shepherds raised a shout of triumph; and the women, rushing out of the cavern, joined them with their shrill cries; but it was not long till every cry and shout was hushed to silence. The Arabs were observed deliberately to

dismount from their horses and dromedaries, and picket them beyond the range of musketry. The wounded were brought in and left with a few others as guards. The old matchlocks—for some 12 or 15 of the dromedary men carried these weapons—were fresh primed. After a brief consultation they formed themselves into 2 divisions—one took the road to the village, and the other, and much the larger, went round by the E., evidently with the intention of attacking the little tower. The shepherds saw all this, and made ready for defence. The women cheered them, and some 8 or 10 of the strongest filled their aprons with stones and threw them into the rude citadel; then running down to a neighbouring house, they armed themselves with clubs, shovels, and whatever other weapon came to hand, and joined the men. There was now a moment of intense anxiety. The Arabs were seen to crawl along under shelter of rocks, and banks, and bushes; but at last, on a given signal, they rose and rushed towards the tower, firing their matchlocks as they advanced. Not a shot was heard in return till the whole body were within 20 yds. Then 5 of the shepherds fired and 5 of the Arabs immediately fell; the others stopped, and in a moment were saluted by a shower of stones from the women: they turned to fly, but their leader, drawing his sword, urged them forward. On reaching the side of the little fortress 3 more shots were poured in among them with deadly effect. The leader, however, scaled the rude wall, and was in the act of drawing a pistol to fire down on those within, when a woman felled him to the earth with a blow of a club. Another Arab, equally courageous, shared the same fate, and the rest fled in disorder. The other band had in the mean time penetrated the village, and were driving off the flocks; but a few shots dispersed them too, not however until in revenge they had fired 2 of the houses. The bold-hearted women now ran out of the cave and tower, and, heedless of random shots poured in upon them

from a distance, succeeded in extinguishing the flames.

Beit Jibrin, ELEUTHEROPOLIS, or BETHOGARRIS, is 1 hr. 10 min. from Dhikrin. The village is situated in a little nook in the side of a green valley, which is shut in by low ridges, partially covered with dark copse. The ancient ruins are of considerable extent: they consist of the remains of a strong fortress, standing within an irregular enclosure encompassed by a wall of large squared stones uncemented. A greater part of this outer wall is ruinous; but the N. side is still several feet high. Along it on the inside is a range of vaults, with round arches, of the same age as the wall itself. They are now nearly covered by accumulations of rubbish, though some of them are occupied as stores and even dwellings. The length of this enclosure is about 600 ft., and its breadth was perhaps the same. Within the area thus formed are the ruins of a castle of the same date, but subsequently repaired. An Arabic inscription over the gateway bears the date A.H. 958 (A.D. 1551). The castle is near 200 ft. square. The whole interior is filled with arches and vaults—some of them now inaccessible from the masses of superincumbent ruins. Along the S. side are the walls and part of the groined roof of a chapel. Several marble shafts and heaps of hewn stones encumber the interior and the surrounding area. The houses of the village lie close to the castle on the W. and S., extending 200 or 300 yds. up the declivity formed by the junction of the ravine from the E. with the main valley which runs nearly from S. to N. A few of the houses are large and substantial, belonging to a family of sheikhs called *Beit 'Azâzeh*. This family ruled the district for centuries, but were greatly humbled by Ibrahim Pasha in consequence of their connexion with the rebellion of 1834. The weakness of the Turkish government is now giving them an opportunity of regaining their influence, and sad complaints were made to me of their rapacity.

Going up the ravine eastward for 200 yds. or so, we find other massive foundations along the S. bank; and a beautifully built well, apparently of the Roman age, opposite them on the N. bank. It still contains water, though at a depth of 60 or 70 ft.

Such are the remains of the old city itself; but we have other antiquities before us far more interesting. The main valley, as has been stated, comes down from the S. between ridges of soft limestone. The bottom is covered with green fields, dotted with olives. A guide from the village will conduct us a few hundred yards up this valley, and then point out on the western bank the entrance to some most remarkable caves—unique in character, and unequalled in extent by any in Syria. They bear some resemblance to those at *Deir Dubbân*, described above; but they are much larger, and of more careful workmanship. "Besides domes," says Dr. Robinson, "there are here also long arched rooms, with the walls in general cut quite smooth. One of these was nearly 100 ft. in length; having along its sides, about 10 ft. from the floor, a line of ornamental work like a cornice. On one side lower down were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. The entrance to the whole range of caverns is by a broad arched passage of some elevation, and we were surprised at the taste and skill displayed in the workmanship." On the opposite side of the valley, a little higher up, we come to others still more extensive—occupying, in fact, almost the whole interior of the ridge. Here are long ranges of bell-shaped chambers—some of them 70 ft. in diameter and 60 high—connected by arched doorways, and winding subterranean passages. A few are entirely dark; but most of them are lighted by a circular aperture at the top. Side chambers, like galleries, may occasionally be seen, opening high up in the wall, and pierced

with arched recesses like those of an ancient tomb. In one cave is a small fountain with two short Cufic inscriptions beside it; and in another I saw on the domed roof figures and rude characters *apparently resembling* those of the Sinaitic inscriptions; but the light was too dim to copy them. At one place the roofs of a range of them have partially fallen in, breaking down here and there the thin partitions. The appearance of the caves here is singularly wild and grand—huge fragments of arched rock stretching out far overhead from the sides, as if upheld by some unseen hand—jagged fissures and breaks through which the sunlight streams, veiled here and there by the branch of a tree or long straggling brambles—vistas, long and gloomy, through arched door and broken wall.

Leaving these, and passing the narrow openings of others, we go on to a picturesque ruin near the head of the valley, about 1 m. from Beit Jibrin. This is the Church of St. Anne. Only the eastern end now stands, including the niche of the great altar and that of a side chapel; but the entire foundations can be traced. The style of architecture is chaste and massive. In the rocks around are immense caverns, similar to those already described; and in the bottom of the valley are the ruins of a small village.

Just opposite the Church of St. Anne, on the W. side of the wady, is a white tell, in shape a truncated cone, regular in outline, as if formed—as is probable—by the hand of man. It is evidently an ancient site, and we accordingly proceed to examine it. The easiest way is round the head of the valley; and here we find another remarkable set of caverns, now converted into cisterns, and filled with good water. Beyond these, at the foot of the tell, are rock-tombs, one of which is 50 ft. long and 20 wide, with ranges of loculi on each side. The tell is composed of soft cretaceous limestone; its flat top is about 200 yards in diameter. In several places round the sides are foundations of hewn stones, and other traces of old

buildings, among which we observe the entrances to *immense caverns which occupy the whole interior of the hill*. The following account of those to which we enter on the W. side is given by Dr. Robinson: "Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briars, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill. Here were some dome-shaped chambers as before; others were extensive rooms, with roofs supported by columns of the same rock left in excavating; and all were connected with each other by passages apparently without order or plan. Several other apartments were still more singular. These were also in the form of tall domes, 20 ft. or more in diameter, and from 20 to 30 high; they were entered by a door near the top, from which a staircase cut in the same rock wound down around the wall to the bottom. We descended into several of the rooms; but found nothing at the bottom and no appearance of any other door or passage. We could discover no trace of inscriptions; nor anything, indeed, which might afford the slightest clue for unravelling the mystery in which the history and object of these remarkable excavations are enveloped." There are several other clusters opening from the S. and E. sides, which I partially explored; though, not having a thread, which is essential to one's safety amid such a labyrinth of passages and doors, I was afraid to penetrate to the end of any of them. These are unquestionably the most remarkable excavations in Syria; and almost rival the Catacombs of Rome. They are wholly different in style and form from the rock-tombs of Jerusalem and the grottoes of Petra. It is to be hoped that some patient antiquary will undertake the task of a thorough exploration; and, perhaps, bring to light some relic or inscription tending to clear up their origin and history.

The *history of Beit Jibrin*, when compared with that of other sites of

far less note around it, may be regarded as modern. *Betogabra*, "the House of Gabra or Gabrael," was the original name, and is first mentioned by Ptolemy in the beginning of the 2nd centy.; and again in the *Peutinger Tables* somewhat later. Its new name, *Eleutheropolis*, "Free City," first occurs upon coins in the time of Septimius Severus (A.D. 202-3). That emperor, during his visit to Palestine, conferred important privileges on several cities; and this was one of the number. Eusebius is the first writer who mentions Eleutheropolis; which was in his time the capital of a large province, and one of the most flourishing places in Palestine. It was the seat of a bishop, and was so well known that it was taken as a central point from which the positions of more than 20 other towns were determined. *Epiphantius* was born in a village 3 m. from this city, in the beginning of the 4th centy., and is hence often called an Eleutheropolitan. In the year 796, little more than 1½ centy. after the conquest of Syria by the Muslims, Eleutheropolis, hitherto so prosperous, was razed to the ground and left completely desolate. The Greek language now gave place to the Arabic; and Eleutheropolis lost its proud name and its prouder rank together. Like so many other cities, the old name, which had probably never been lost by the peasantry, was revived among writers; and we thus find *Beigebirin*, or some form like it, constantly in use after the 8th centy. In the 12th centy. the Crusaders found the place in ruins, and built a fortress on the old foundations to check the incursions of the Muslim garrison of Ascalon; the remains of this fortress, and the chapel connected with it, are those above described. Its defence was intrusted to the Knights Hospitallers. After the fatal battle of Hattin, and the capture of Ascalon by Saladin in 1187, Beit Jibrin fell into the hands of the Saracens. It was retaken by King Richard of England, and remained 50 years in the hands of the Franks. It was finally subdued by Bibars; and has since crumbled to

ruin under the blight of Mohammedan rule.

Two traditions have found a "local habitation" at Beit Jibrin. The first is that which places here the miraculous fountain which sprang from the *jaw-bone* Samson wielded with such success against the Philistines (Jud. xv. 14-20). Antoninus Martyr in the 7th centy. says the fountain of Samson was still pointed out at Eleutheropolis; and the tradition remained in the Greek Church, though the site of the city was forgotten. The other legend appears to be of an earlier date. In a life of Ananias, an alleged saint and martyr of the 1st centy., it is affirmed that he was first one of the 70 disciples; then bishop of Damascus where he restored Paul's sight (Acts ix. 17); then a noted worker of miracles at Eleutheropolis; and finally a martyr in Damascus.

Not far from Eleutheropolis was situated the ancient *Mareshah*, enumerated by Joshua among the cities of the plain of Judah (Josh. xv. 44), and subsequently fortified, with numerous others, by Rehoboam (2 Chron. xi. 8). Eusebius states that in his time its ruins were shown in the 2nd m. from Eleutheropolis. This fact has led Dr. Robinson to identify it with the singular tell near the Church of St. Anne, 1½ m. from the city. If this view be correct, then the valley leading up to it from Beit Jibrin must have been the scene of the great battle between the Israelites and Ethiopians. We read in 2 Chron. xiv., that Asa had an army of 580,000 men out of Judah and Benjamin; "and thero came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah, at Mareshah." The vast army of Zerah was soon routed, and the victorious Israelites pursued them to Gerar.

The *Caves*.—It appears that during the Babylonish captivity the Edomites

overran and occupied the whole southern region of Palestine, which is for this reason frequently called by Josephus Idumæa. Judas Maccabæus took from the Idumæans Hebron, *Marissa* (or *Marëshah*), and Ashdod; and John Hyrcanus, after again capturing Dora and Marissa, compelled the Idumæan inhabitants to conform to Jewish laws. Jerome calls the Idumæans *Horites*, and says they dwelt within the borders of Eleutheropolis. Now it is well known that the aborigines of Idumæa proper were actually *Horites*, that is *Troglodytes*, "dwellers in caves," who though subdued by the Edomites, continued to live among them, and apparently united with them, so as to form one people. Jerome further informs us that Idumæa, under which name he includes the whole country from the plain of Philistia to the mountains of Edom, was full of *habitations in caves*—the people preferring them, both because of their security, and coolness during the heat of summer. Dr. Robinson suggests that the caves round Beit Jibrîn, Deir Dubbân, and other villages in this district, may have been the work of Idumæan Troglodytes. This view attaches to these caverns additional interest, connecting them with the excavations in the valley of Petra.

HEBRON TO ELEUTHEROPOLIS.

Some travellers may wish to make their way into Philistia by Hebron, and I shall, therefore, trace the route from thence to Beit Jibrîn—the distance being 6 h. For the road from Jerusalem to Hebron, and a description of the latter town, see Rtes. 7 and 6.

There are two roads from Hebron to Beit Jibrîn—a northern passing near Terkûmieh, the ancient *Tricomias*; and a southern by Toffûh and Idhna. We shall take the latter, as the former will come in on the way from Hebron to Yâfa (Rte. 18). Leaving Hebron, we proceed nearly northward up the valley of Eshool, still celebrated for its vineyards (Num. xiii. 23, 24);

and leave the venerable oak in a field to the rt. Ascending gently for 10 or 15 min., we reach the summit of a ridge, and one of the highest points in Palestine. Descending again gradually, the road to Terkûmieh branches to the rt., and we advance due W. to Toffûh, 1 h. 45 min. from Hebron. It is an old village, with the ruins of a fortress among the houses. It stands on the crest of a ridge, encompassed by olives and vineyards. On the N. and S. are well cultivated valleys, converging toward the W. and meeting at the distance of about 2 m. The name and position show this to be the site of *Beth-Tappuah* (Josh. xv. 53). About 3 m. S. by W. we can see from this spot a *wely* crowning a peak; its name is Neby Nûh, and it stands close to the village of Dûra, probably the *Adoraim* of the Bible, one of the towns fortified by Rehoboam (2 Chron. xi. 9). Josephus mentions it as one of the chief stations of the Idumæans during their occupation of southern Palestine; and as captured by Hyrcanus along with Marëshah. It was subsequently rebuilt and fortified by Gabinius, the Roman governor of Syria.

From Toffûh we descend by a steep zigzag path to the point where the two valleys meet (1 h. 15 m.). A road comes down that on the left from Dûra, 1 h. distant, and another passes up that on the rt. to Taiyibeh a village 45 min. off. The glen formed by the junction of the two is called Wady el-Feranj—a name probably borrowed from the crusaders. It is a narrow ravine, with bold rocky banks. Passing down it for $\frac{3}{4}$ h., we emerge from the central mountain range of Judæa beside the village of Idhna, which stands at their western base. Before us is the hill country already referred to, stretching away in dark swelling ridges, and picturesque vales, to the plain of Philistia. Here as elsewhere it is studded with villages and ruins. Wady el-Feranj bends northward; and a smaller wady breaking down from the low ridge on the W. divides Idhna into 2 quarters and into 2 factions headed by 2 families of

sheikhs, who often lead on their followers to bloody skirmishes. The old town of *Jedna*, mentioned by Eusebius, probably stood on the top of the hill above the northern quarter; and here Dr. Robinson picked up a handful of marble *tesserae*, such as are found on almost every ancient site in Palestine. Jedna was 6 Rom. m. from Eleutheropolis on the road to Hebron.

The road passes up the glen between the 2 quarters of Idhna; then across a ridge; and then down rocky ground into a little glen, through which it winds westward. In 45 m. a ruined village called Beit 'Alâm occupies a low mound to the rt.; and soon after passing it we observe traces of an ancient road, and marks of terraces on the desolate hill-sides—telling a sad tale of former industry and populousness, and present desertion and neglect. In 45 min. more we enter the wady of Beit Jibrîn, pass the old church of St. Anne, and soon reach the ruins of Eleutheropolis.

From Beit Jibrîn to Gaza is a long stage, but as the road is good and the plain level, we may easily ride it in 8 h. There are 2 routes as far as Bureir—the northern leading past *Zeiteh* (1 h. 20 min.), a small village on the edge of the plain, and *Fâlâjeh* (1 h. 30 min.), a large prosperous village in the centre of a plain of great fertility, to *Bureir* (2 h. 10 min.); the southern by *es-Sukkariyeh*. There is little difference in the length; but as the latter takes us past the sites of *Eglon* and *Lachish*, we shall follow it.

From the valley of Beit Jibrîn the road crosses a series of low hills and ridges, in a south-western direction, and in 1 h. 10 min. passes the small village of el-Kubeibeh, situated on a stony tell to the left. For another hour the country continues rocky, and then we emerge on the great plain; it is not so fertile, however, at this place as it is farther N. round the singular

isolated hill of 'Arak el-Menshiyoh, which we see in the distance. In $\frac{1}{2}$ h. more we come to the deserted village *es-Sukkariyeh*, "the Sugary,"—a name which seems to imply that the sugarcane was cultivated here; it has, doubtless, taken the place of some more ancient appellation, for there are, in and around the village, foundations of large hewn stones, fragments of marble colurans, and a Corinthian capital. It occupies the site probably of some of those old cities of the plain mentioned in the book of Joshua (ch. xv.). 50 min. from Sukkariyeh is 'Ajlân, a shapeless mass of ruins covering a low hillock. The name and position identify it with *EGLON*, which Joshua captured, and afterwards gave to the tribe of Judah (Josh. x. 36, xii. 12, xv. 39).

Riding over the plain $\frac{1}{2}$ h. more, we reach *Um Lâkis*. Here is a low hill covered with heaps of stones, with here and there the fragments of a marble shaft. At its south-eastern base is an old well, now nearly filled with rubbish—watering-troughs and pieces of columns lying in confusion round its mouth. The name calls to mind another ancient city frequently mentioned in Scripture history. After the defeat of the Amorites at Gibeon Joshua (see p. 216) pursued them to Azekah and Makkedah; from the latter place he marched upon *Lâbnah* and took it; and from Libnah he passed to *Lachish*, "and encamped against it and fought against it; and the Lord delivered Lachish into the hand of Israel. . . . And from Lachish Joshua passed on to *Eglon*, and all Israel with him. . . . and they took it the same day." From Eglon he continued his triumphant march to Hebron (Josh. x. 29–36). This passage seems sufficient to show that the present *Um Lâkis* is, as the name would suggest, identical with the ancient Lachish. If we admit the identity of 'Ajlân with Eglon, the other cannot well be denied; and in several other passages of Scripture Lachish and Eglon are mentioned in such a way as shows that they were not far

apart. (See Josh. x. 33, 35, xv. 39, xii. 11, 12.)

Lachish was fortified by Rehoboam (2 Chron. xi. 9), and was afterwards besieged by the Assyrians under Sennacherib. It was while the Assyrian army lay before Lachish, and the neighbouring city Libnah, that the remarkable events recorded in 2 Kings xviii. 13-37, and xix., occurred. Then Hezekiah sent to Sennacherib the humble message—"I have offended; return from me; that which thou putttest on me will I bear." 300 talents of silver and 30 talents of gold were demanded. The royal treasures were emptied; the doors and pillars of the Temple were stripped; all that could be gathered was sent to Sennacherib; but he was not satisfied. Three of his generals were sent to Jerusalem to demand immediate, unconditional surrender; the speech of Rabshakeh, one of the three, is well known; but his blasphemy, joined to Hezekiah's prayers, saved Israel. Hezekiah prayed, "Lord, bow down thine ear, and hear the words of Sennacherib, which hath sent him to reproach the living God." His prayer was answered. That very night the "angel of the Lord smote in the camp of the Assyrians an hundred fourscore and five thousand." The plain near Lachish was the scene of that fearful act of judgment, so beautifully described in Byron's noble ode:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay wither'd and strown.

"For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he pass'd;

And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever were still!

"And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Babel;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

From Um Lakis we continue our course nearly due W. across the plain to Bureir (45 min.), a large flourishing village. It has a good well and a large open tank; the water is raised by a wheel similar to those so common in Egypt. Several palm-trees and a few willows here relieve the bleakness of the scenery; and these with the activity that prevails, and the signs of industry in the fields and gardens, give a look of prosperity to the place. Wady Simsim, which drains the district round Eloutheropolis, winds across the plain a little to the S. of the village; it is a broad depression, with a narrow, dry torrent-bed running through its centre. Our road now takes a south-westerly direction along the rt. bank of the wady till we get opposite the village of Simsim (35 min.), where we cross the torrent-bed. This village stands amid a grove of trees, about $\frac{1}{2}$ m. N. of the road. In $\frac{1}{2}$ h. from Simsim Nijid is a few hundred yards on our l. In another $\frac{1}{2}$ h. Wady Simsim sweeps round to the rt., and, passing Dimreh and Deir Ethneid, continues its course through white sandy downs to the sea near Ascalon. Our road, still going S.W., crosses the broad ridge on the S. bank

of the Wady, and descends gradually to Beit Hanûn (55 min. from Nijid). We now cross diagonally another wady or depression, which declines northward and joins the Simsim near Deir Ethneid. Luxuriant cornfields line its banks, extending southward as far as we can see. We soon leave it, however, and enter the sand-hills and olive-groves of Gaza—the latter the largest in Palestine, and only surpassed in Syria by those of Beyrout and Damascus. In 1 h. 10 min. from Beit Hanûn we pitch our tents beside the ancient city.

GAZA, now *Ghuzzeh*, is a town of some 15,000 Inhab., of whom from 200 to 300 are Christians and the rest Mohammedans. It is situated about 3 m. from the sea, with an intervening belt of naked hills of drifting sand. On the S.E. and N. are extensive gardens hedged by prickly pear, and abounding with apricot, mulberry, and palm-trees. The rich soil gives splendid crops of melons, cucumbers, and other vegetables. On the N. and N.E., beyond the gardens, is the olive-grove. On the E. a line of bare hills divides this fertile tract from the great plain; and the highest point is crowned with a wely called Mukâm el-Muntâr. The traveller should not fail to visit this wely, as it is only $\frac{1}{4}$ h.'s walk from the town, and it commands a noble view. From the summit the eye takes in at a glance the straggling town stretching out its suburbs among orchards; the white sandy downs beyond, threatening to swallow up in their resistless progress all vegetation and all life; and the Mediterranean away on the horizon. On the S. is seen the road to Egypt—trodden by the Pharaohs thousands of years ago—running on, a white meandering line, till it disappears in Wady Sherîah. This wady we can trace by the mounds on its banks, and the dark depressions of its bed, far across the desert toward *Beerseba* from which it comes; and we remember that in the pasture-lands along its side the patriarchs Abraham and Isaac fed their flocks, as the Bedawin do still, while

they pitched their tents at Gerar (Gen. xx. 1-16; xxvi. 1, 17). It appears that the site of this ancient city has been found; but unfortunately its discoverer has given a very meagre account of it. It lies in a shallow wady, 3 h. S.S.E. of Gaza, and is called *Khîrbet el-Gerar*, "the ruins of Gerar." At the spot are "traces of an ancient city." This is all the information given by the Rev. J. Rowlands, who, so far as I know, is the only person who has yet visited it. On the E. and N.E. of el-Muntâr spreads out the broad plain, patched with green and red in the foreground, but dissolving into a uniform grey in the distance, and backed on the horizon by the blue mountains of Judæa. There can scarcely be a doubt that this is the hill to the top of which Samson carried the gates of Gaza. (Jud. xvi. 1-3.)

The town itself looks like a group of large villages. The nucleus stands on a broad-topped hill, on which stand the Serai, the Great Mosque, the government offices, and the houses of the chief citizens—all stone buildings, once substantial and in repair, though no one can tell how long ago. On the S.E. is a suburb, more densely populated than the hill; on the S.W. is a smaller one; and on the N. is another still smaller. All these are of mud architecture, differing in nothing from the villages of the surrounding plain, except that here and there there is a mosque and minaret. The hill seems to be composed in a great measure of rubbish, the débris of ancient structures; even now much of it is covered with heaps, amid which we meet with broken arches, pieces of walls, and heavy masses of masonry. The whole eastern side of the hill, in fact, is thus encumbered, with the exception of 2 or 3 little patches now converted into gardens. The great mosque stands nearly in the centre of this hill, and is distinguished by its tall octagon minaret and peaked roof. It is the only building in Gaza either historically or architecturally interesting. It was originally a Christian church, founded, says tradition,

by the Empress Helena, and dedicated to St. John the Baptist. The interior is divided into nave and aisles by ranges of Corinthian columns; and there is a clerestory also supported by columns. The length of the building is 110 ft.; and the recess for the altar is 20 more. Like some other ancient churches in this country it faces the N. On the W. side an additional low aisle has been added in an inferior style of architecture.

Gaza has no gates, no fortifications, no defences of any kind; and yet from its position, one would think it had more need of them than any other town in Syria. It is not only a frontier town, but being situated on the borders of the desert, it is open at any moment to a Bedawy *raid*. Yet it never suffers; and the secret of its safety is this—the inhabitants are themselves half freebooters half receivers, whom the Bedawin deem it more politic to conciliate than to plunder. That the city had once gates we know, and tradition still points out the position of one of them, said to be that whose doors, posts, and bars Samson carried off. It is on the E. side, below an old burying-ground. Not far from it is a *Mukâm* in honour of Samson, which the Muslems say is also his tomb. Toward the S. is another spot called Bâb ed-Darôn, doubtless from the ancient fortress of that name on the road to Egypt.

Some suppose that the ancient city of Gaza stood considerably nearer the shore than the present site; and Strabo says it was only 7 stadia from the sea. Jerome, too, tells us that scarcely a vestige of *old Gaza* remained in his time, and that the town then existing was built in a different place. But the historical evidence scarcely goes the length of proof. Cities have changed their places, Tyre for instance; and the advance of the shifting sands may have driven Gaza eastward. The following remarks of Dr. Keith upon this subject are worthy of attention. "In less than a mile from the present town, on a direct line towards the sea, the sand commences and all vegetation ceases. For more

than a mile and a half in the same direction the whole space is covered with sand, and in every hollow innumerable diminutive pieces of pottery and marble are spread over the surface. About twelve years ago attempts were made in various places to cultivate the sand, and hewn stones were everywhere found, where the ground was dug for planting trees, near to the old port, and between it and the modern town. Passing along the shore to the south, we came to the remains of an old wall which reached to the sea. Ten large massy fragments of wall were embedded in the sand, or resting on it. At the farther distance of about two miles are fragments of another wall. Four intermediate fountains still exist, nearly entire, in a line along the coast, which doubtless pertained to the ancient port of Gaza. For a short distance inland the debris is less frequent, as if marking the space between it and the ancient city; but it again becomes plentiful in every hollow. About half a mile from the sea we saw three pedestals of beautiful marble. And many stones had been taken to Gaza from a spot near the sea, where an attempt had been made to form a garden; but where the trees were again partly buried in the sand. Holcs are still to be seen from which hewn stones have been taken; and the former secretary of Ibrahim Pacha at Gaza stated that all the way between the present town and the sea hewn stones of various sizes had been taken out of the sand, and carried to Gaza for building."

Gaza is one of the oldest cities in the world. It ranks along with Damascus, Sidon, and Hebron. Even before Abraham left his father-land Gaza stood on the southern border of Canaan (Gen. x. 19). The aboriginal inhabitants—*Avim* or Hivites of the family of Canaan (Deut. ii. 23; comp. Josh. xiii. 3, and Gen. x. 17)—were dispossessed by the Caphtorim, an Egyptian tribe allied to the Philistines (Gen. x. 13, 14; with Deut. ii. 23). It subsequently became one of the 5 royal cities of Philistia, and

the home of a family of giants, descendants of Anak, whose formidable stature and warlike character alarmed the Hebrew spies and spread dismay through the host of Israel. Joshua extended his conquests to Gaza, but did not subdue this remarkable people. "There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod there remained" (Josh. xi. 21, 22). The city was afterwards taken by the tribe of Judah (Jud. i. 18); but the warlike Philistines soon recovered possession, and in their turn subdued and enslaved the Israelites. After 40 years of oppression (Jud. xiii. 1) Samson appeared as the champion and avenger of his people; and the tragic close of his life has given Gaza an imperishable fame. We have all read it many a time in childhood, and we will now read it on the spot with a fresh interest, as given in Jud. xvi. 21-31.

The next important event in the history of Gaza is its siege and capture by Alexander the Great. It was then garrisoned by a force of Arab mercenaries under the command of an eunuch called Batis. The Greek engineers confessed themselves unable to invent engines sufficiently powerful to batter its massive walls. Mounds of earth were raised on the S. side of the town, and battering rams placed on these were directed against the upper part of the ramparts. But the garrison made a vigorous sortie, burned the engines, routed the besiegers, and were only checked by Alexander in person at the head of his choicest troops. In this action the king received a severe wound in the shoulder, which well-nigh terminated his career. During his slow recovery the engines that had been used at the siege of Tyre were sent for. A mound of greater breadth and height was heaped up; and after nearly 4 months' toil a practicable breach was made. The besiegers rushed in; thrice were they driven back with fearful slaughter; but at last numbers prevailed and the city was won. The brave defenders, however, knew not how to surrender—

they fought till not a man remained (Arrian, ii. 26).

The position of Gaza on the military road between Syria and Egypt often exposed it to the calamities of war. To the Egyptians it was the key of Palestine—to the Syrians it was the key of Egypt. It was twice laid in ruins during the 1st centy. before our era; but it soon rose from its ashes. A Christian church was early established in it; yet a majority of its inhabitants long retained their idolatry, for in the 5th centy. there were still 8 temples dedicated to the worship of heathen deities. By the influence of Eudoxia, wife of the emperor Arcadius, a Christian bishop received a commission to destroy them all, and was, besides, furnished with means to erect a magnificent church, which was dedicated in the year A.D. 406. This is probably the building now used as the great mosque.

In the year 634 Gaza was captured by the Muslims; and it has become celebrated in Arab history as the birthplace of ash-Shāf'ay, the founder of one of the most distinguished Mohammedan sects. The crusaders found the city ruined and deserted; and in 1152 they erected a fortress on the hill, the defence of which was intrusted to the Knights Templars. Towards the close of the 12th centy. it again fell into the hands of the Arabs, and its history since that time presents nothing of interest.

The modern town has a brisk trade, being on the caravan route to Egypt, and the rendezvous of the whole Arab tribes of the desert of et-Tih. The bazaars are well supplied with the necessaries and even the luxuries of Arab life.

Ancient Gaza had a port called *Majuma*, some few traces of which may still be seen along the shore. Its inhabitants were in the early ages of Christianity bigoted idolaters; but they were converted to the true faith in the reign of the first Constantine, who for this reason bestowed upon the place special privileges, constituted it an independent city, and called it *Constantia*. His chief object in free-

ing it from the jurisdiction of Gaza was to release it from the control of hostile rulers. In the time of Julian the Apostate the people of Gaza reasserted their authority, and appealed to the Emperor, who decided in their favor. The old harbour has completely disappeared, being covered up by the drifting sands. The coast is open, the water shallow, and the anchorage bad; and no small boat can approach the shore except in the calmest weather.

Cairo, or wherever else they may wish to go.

On leaving Gaza the road runs S.W., parallel to the coast, and in about 1½ hr. crosses Wady Shurfa. Another 1½ hr. brings us to *Deir el-Balah*, "the convent of the dates," a small village situated near the shore, and surrounded by well-watered gardens. This is probably the site of the fortress *Dārôn*, which was built by the crusaders on the ruins of a Greek convent of the same name. The name probably comes from the Hebrew *Dārôn*, "the south," which Eusebius and Jerome apply as a proper name to the S.W. section of Palestine. 3 hrs. farther is Khan Yûnus, beautifully placed amid groves of trees and gardens. It has a large khan solidly built, but out of repair. It is supposed to occupy the site of the city of *Janyus*, mentioned by Herodotus as on the coast not far from the borders of Egypt (iii. 5). An hr. beyond Khan Yûnus are the ruins of *Raphia*, now Raifah, amid sandhills close to the sea. Raphia figured in the wars between the Ptolemies and the Seleucids, and is mentioned by Josephus as the first station in Syria at which Titus rested on his way to besiege Jerusalem. The *Itinerary of Antonine* places it 22 Rom. m. S. of Gaza.

From these ruins the caravan road continues along a dreary undulating plain, separated from the sea by bare sandhills, and extending eastward far away into the great desert of Th. After 9 hrs. weary march we cross Wady el'Arish, the ancient *Torrens Egypti*, and tread the soil of Egypt. Before us is the village and fort of el'Arish, known of old as *Rhinocolura*.

ROUTE 15.

GAZA TO EL-ARISH AND CAIRO.

	m.	l.
Gaza to Khan Yûnus	6	0
Raifah, <i>Raphia</i>	1	0
El'Arish, <i>Rhinocolura</i>	9	0
Musar, CAIRO (about)	65	0
Total	81	0

This route was formerly much frequented by travellers as the shortest and easiest way from Syria to Cairo, and *vice versa*. Now, however, it is almost abandoned. When one can go from Yafa to Alexandria by train in from 30 to 40 hours, and from thence to Cairo in 6, it would be fully to undertake a fatiguing and uninteresting journey of some 250 m. across the desert on camels or dromedaries. Some may still feel inclined to follow the Syrian coast as far as the river of Egypt; and even to go on to the ancient Pelusium, the proposed mouth of the new canal. For such I insert an itinerary as far as El'Arish, referring them to the *Handbook for Egypt* as their guide thence to

ROUTE 16.

GAZA TO ASCALON, ASHDOD, EKRON,
LYDDA, AND JERUSALEM.

	n.	m.
Gaza to Ascalon	3	40
Majdel, Migdal-gad	0	45
Radd, Ashdod	1	50
Yebna, Jabneh	2	40
'Akir, Ekron	1	20
Ramleh	1	25
Ludd, Lydda	0	40
Beit'Uol-Foka, Upper Bethheron ..	4	30
Jerusalem	4	30

Total (fast) 21 20

This is a route of great interest. It carries us the whole length of Philistia, and through its three remaining royal cities—Ascalon, Ashdod, and Ekron—besides a number of its principal villages. The road is good, the plain level, and we can get over the ground, now and again, at a round canter. There is life and pleasure in thus riding, independent of the excitement of strange scenes and time-worn ruins. Lydda can be reached in 2 days; and then a "long pull" on the third will bring us to Jerusalem. Majdel forms the best camping-ground the first night; the baggage animals can be sent direct to it, while we gallop round to the ruins of Ascalon. The plain of Philistia is infested by Arab tribes; but they are not often troublesome to the traveller. The best guide is one of the mounted "Irregulars," whom the Governor of Gaza will appoint, on application being made by the dragoman; he is known to the Bedawin and villagers, and, in addition to pointing out the road, often saves one from annoyance and inso-

lence. A *bakhshish* of a dollar a day is usually given. . . . Be it noted, that the above itinerary is for unencumbered cavaliers, and not for baggage-mules.

In going from Gaza to Ascalon we ride along the avenue of olive-trees to the top of the sandy ridge that separates the gardens of the town from the plain; and then turn to the l. out of the road by which we came from Beit Jibrin (Rte. 14). The sandy downs are now on our l., scantily covered with olive-trees and straggling tufts of long thin grass. On the rt. is a shallow wady filled with corn-fields. In an hr. from Gaza, Beit Hanûn is $\frac{1}{2}$ m. on our rt. The path now sweeps along the side of a dry torrent-bed, deeply furrowed in the sandy soil, to where it falls into Wady Simsim. The wady is here deep and narrow, with a dry gravelly bottom; and is spanned by a good modern bridge. Soon after crossing it we reach Doir Ethnoid (40 min. from Beit Hanûn), situated in the midst of a low rich section of the plain, and embowered in fig-orchards and hedges of cactus. From hence we ascend, after crossing another torrent-bed, to a less fruitful district, with low naked ridges to the rt. and l. Leaving the dreary-looking village of Beit Jerja $\frac{1}{2}$ m. to the rt., we ride on to *Berbérak*. This is a large village, with a fine mosque, trim gardens, and well-stocked orchards. But it is lamentable to see how fast the drifting sand is approaching it, and how gardens, orchards, and olive-groves are being swallowed up by this irresistible destroyer. Here and there are trees in full foliage—some standing in holes like huge cups, wrought in the sand by the wind that sweeps beneath their branches—others with the trunk and lower branches buried, and the top dusted with sand, like trees at home after a snowstorm—others again with little pyramids over them, and nothing to show that these are the tombs of living trees except one or two green twigs that project from the tumulus. It was affecting, as I passed through this place in 1858, to see an old man

shovelling back the fresh-blown sand from a cucumber-bed, and erecting a temporary barrier of bushes, so as to let him get this last crop from the doomed soil. On the W. of the village nothing is visible but the naked, white sand-heaps, reminding one of snow-wreaths on an Alpine plateau. On the E. all is verdure, green cactus-hedges, green fig-orchards, green olive-groves, and green fields beyond them. Among the lanes of the village, and especially beside the mosque, are some shafts of grey and white marble, probably rifled from the palaces of Ascalon. Indeed, in every village of the plain one meets with these marble columns—now forming the kerb-stones of wells, now the thresholds of diminutive mosques, and often lying in the streets and lanes without use or object.

At Burbārah we leave the main road, which runs on along the fertile plain in a north-western direction, keeping considerably E. of Majdel, and touching our route again at Esdūd. Near this road, about 1 m. from Burbārah, is a small village called Jiyeh; and $\frac{1}{2}$ hr. beyond it, more to the eastward, is Beitima. Our path turns to the N.W. along the border of the sandhills, with an olive-grove on the rt., which once stretched far to the l. also, as we can see by the half-buried trees near us, and the tombs of others beyond them. In 25 min. we come to Nalieh, a poor hamlet built on a rising ground on the E. side of a low plain which appears to be sometimes flooded in winter. A ride of 10 min. across the plain, and 20 min. more over the ridge of sand, brings us to the gate of Ascalon.

ASCALON, now '*Askulān*.—The ruins of this ancient city occupy a splendid site facing the Mediterranean. Along the shore runs a line of cliffs nearly 1 m. in length, and varying from 50 to 80 ft. in height. The ends of the cliffs are connected by a ridge of rock which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ascalon, and along the top of

the ridge ran its walls. The ground sinks gradually for some 200 or 300 yds. towards the centre, and then rises again as gradually into a broad mound, culminating at the sea. The walls are strangely shattered, and one wonders what mighty agency has been employed in their destruction. Huge masses of solid masonry, 10, 15, 20 ft. in diameter, are thrown from their places and lie on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjointed fragments, which, had we power enough to move them, we might almost arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal gate; and here is still the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns; on the l. are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the ruins. Clambering up the broken battlements, we have Ascalon spread out before us—no! not Ascalon, only the place where it once stood. The northern and larger section of the site is now covered with gardens, divided by rough stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to luxuriant beds of onions and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken wall. As I sat here one morning I counted 5 yokes of oxen ploughing, 2 drawing water for irrigation, and 28 men and women engaged in agricultural work! Such is one section of Ascalon. The remaining portion is even more terribly desolate. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene presents such an aspect of utter desolation that it is painful to look upon it—old foundations of

houses, palaces perhaps; and the little vines that men, still living, had planted over them, being alike swallowed up by sand. And the sand is fast advancing; so that probably ere half a century has passed, the very site of Ascalon will have disappeared. How true are the words of Zephaniah, spoken 25 centuries ago, "ASHKELON SHALL BE A DESOLATION" (ii. 4); and the words of Zechariah too, "*Ashkelon shall not be inhabited*" (ix. 5)!

A walk through the gardens and orchards that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about 200 yds. we have on the l. a low area partially excavated, round which are from 20 to 30 large granite shafts, and several smaller ones of marble; some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with kerbstones of marble or granite; columns, mostly of granite, exist in vast numbers—scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ascalon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre. The houses and walls of Yâfa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to the work of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the Sultan, assembled a band of workmen, and made extensive excavations; but the only treasure discovered was a portion of a theatre. Thus a variety of agencies have combined to render Ascalon

"a desolation." There is a little village beside it; but not a human habitation within its walls.

The *history of Ascalon* is scarcely less interesting than that of Gaza. It was one of the royal cities of the Philistines when the Israelites entered Palestine. Being allotted to Judah, it was captured by that tribe, but only held a few years (Josh. xiii. 8; Jud. i. 18, iii. 3); and it seems to have remained during the whole period of the Jewish monarchy in the hands of its original possessors (1 Sam. vi. 17; 2 Sam. i. 20). Many prophecies were uttered against it, all pronouncing the same doom—*utter destruction* (Jer. xlvii. 5, 7; Amos, i. 8; Zeph. iii. 4; Zech. ix. 5). After the conquests of Alexander the Great it shared the fate of Phœnicia and Judæa, and being a strong maritime city, near the borders of rival kingdoms, it was the scene of many a bloody battle—sometimes falling into the hands of the Ptolemies, and sometimes passing over to the Seleucids. From an early period Ascalon was the seat of the worship of *Derceto*, or Syrian Venus. She was represented under the form of a fish with a woman's head; and was, doubtless, a female counterpart of *Dagon* (Jud. xvi. 23; 1 Sam. v. 2). Diodorus Siculus gives a romantic account of the origin and peculiar form of this goddess. Ascalon was famous for its *onions*, of which Pliny and other ancient authors speak in high terms; and our English word *scallion*, or *shallot*, is only a corruption of the Latin *Ascalonia*. It is singular too that onions are still largely grown on the site of Ascalon, and are widely celebrated for their superior flavour.

Herod the Great adorned the city with baths, porticoes, and fountains and after his death his sister Salome resided there in a palace her brother had built. Ascalon suffered greatly during the wars between the Jews and Romans; for its inhabitants were noted for their hatred of the Jewish nation—a feeling they probably inherited from their Philistine fore-

fathers. On one occasion 2500 Jews were massacred in the city in cold blood. From the 4th to the 7th centy. Ascalon was the seat of a bishopric; and during the wars of the Crusades it was among the most important cities in the country, and was often lost and won by Christian and Muslem. When Jerusalem was taken by Godfrey in 1099, the Fatimite Khalif of Egypt assembled his forces and marched into Syria to annihilate the infidels. He encamped in the plain before the walls of this city; and was soon joined by multitudes from Damascus and other parts of Syria, who forgot petty rivalries in their hatred of the common foe. The little Christian army heard the news in Jerusalem; and on bended knees before the Holy Sepulchre they uttered the noble prayer—"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?" Then seizing their arms, they marched down the mountain glens, and defiled into the plain. 1000 horse and 9000 foot constituted the whole force of Godfrey. Chance threw in their way the immense flocks and herds of their enemies, who, it seems, had come up in Bedawy style; capturing these, they continued their march. When the Muslem army saw them in the distance, followed by droves of oxen and camels, they thought the whole were soldiers. Panic-struck they fled without striking a blow, leaving camp, baggage, and arms as spoils to the Christians!

For 50 years after the rest of Palestine had yielded to the arms of the Crusaders the walls of Ascalon bade defiance to every assault. At last, under Baldwin III., in the year 1152, the Christians encamped before it, determined on victory at whatever price. William of Tyre gives a graphic description of the city, and a minute account of the siege. The king, the patriarch, the archbishops of Tyre, Cesarea, and Nazareth, ranged their followers along the walls, while a fleet attacked it from the sea. 2 months had already been spent in hard but

fruitless labour, when the approach of Easter brought numerous pilgrims to Palestine from every country of Europe. The conquest of this city, however, was deemed of still greater importance than the observance of the feast. A royal decree prohibited the departure of any Christian from the country until Ascalon had fallen. All who could bear arms were gathered to the spot. Every seaworthy ship was assigned its station opposite the port. Towers were erected from which English archers galled the garrison; and engines constructed which threw ponderous stones into the heart of the city. The most heroic efforts were made to carry the place by storm. But all in vain. For 2 months the besieged shouted back defiance from the walls. Accident at last opened a way to victory. The Muslems, having resolved to destroy a tower of the enemy from which the deadliest projectiles were thrown into the city, filled the whole interval between it and the wall with wood, mixed with pitch, oil, and other combustible matter; and then fired it. When the flames were at their height the wind rose and drove them during the whole night against the wall. Just before dawn a section of the ramparts thus heated fell with a tremendous crash. A practicable breach was thus made, and the Templars claimed the honour of first mounting it. Clad in their armour, and covered with their shields, they rushed over the smoking ruins; but they were met by courage no less fierce than their own, and not a man of that gallant band escaped. The city was still in a condition to make its own terms; and its defenders left it with all the honours of war.

The achievements of *Richard Cœur de Lion* form another interesting episode in the history of Ascalon. Saladin's accession to the throne of Damascus revived the waning glory of the Crescent; and Ascalon like other cities of Syria soon yielded to his arms. In the year 1191 Richard landed in Palestine. After the capture of Acre he led his followers to the recovery of the sea-coast. A march of 100 m.

from Acre to Ascalon was a great and perpetual battle of 11 days. It was only by demolishing the fortifications of this city that Saladin prevented the English monarch from the immediate occupation of one of the strongest places in the land. Even this, however, did not fully accomplish his purpose; for the crusaders at once resolved to rebuild the walls; and it adds no little interest to the spot that some of those crumbling ramparts we here see were erected by the hands of our ancestors and countrymen. But the days of its prosperity were drawing to a close. Its fortifications were completely destroyed by Sultan Bibars in the year 1270. It still continued to harbour a feeble garrison till the beginning of the 17th centy., when it was abandoned, and has ever since remained *without an inhabitant* (Zech. ix. 5).

For the History of Ascalon consult Reland's *Palæstina*; Ritter's *Erzkünde*; Will. Tyr. *Hist.*; and Geoff. de Vins. *Itin.*

Without the walls of Ascalon on the N.E. are gardens and orchards, filled with figs, apricots, and lemons; with beds of cucumbers, melons, and especially *onions*. The thorn fences that enclose them are wreathed in spring with the delicate flowers of the convolvulus—red, pink, and white. Here and there, too, granite and marble columns, and fragments of ornamented friezes, are scattered about, giving additional interest to the beautiful scene. In the midst of these gardens, 100 yds. or so from the walls, stands the little village of el-Jûrah—the modern representative of the royal Ascalon. Soon after passing it we enter the white, bare, sandy downs; and in $\frac{1}{2}$ hr. reach the remains of Ibrahim Pasha's barracks. Large vaults, a few broken walls and foundations, now almost covered by the sand-drifts, are here, deserted and neglected, on the top of the ridge. Descending from hence into a fertile vale, we enter rich park scenery, with clumps of olives, and straggling walnut and fig trees, scattered over undulations of corn. In 25 min. we arrive at *Mejdel*,

one of the largest and most prosperous villages in the plain of Philistia. The scenery around it reminds one of the richest parts of England; but the palm-trees, and turbaned figures, and bright blue sky, speak of the East. The houses, chiefly of stone, are large and substantial; and the streets are wider than usual, and not quite so filthy. There is a well-stocked bazaar abounding with fruit and vegetables; and there is an air of industry and activity about the whole place that affords a pleasing contrast to the stagnated indolence of most of the villages of Palestine. The few columns and large hewn stones seen about the mosque and some of the houses may have been brought from Ascalon, though *Mejdel* is itself an ancient site. Its name and position serve to identify it with the *Migdal-gad* of Joshua xv. 37, and the *Magdala* mentioned by Herodotus, where Pharaoh-Necho conquered the Syrians (ii. 159).

From *Mejdel* to the next village, *Hamâmeh*, a distance of 27 min., the road runs through olive-groves, the sight and shade of which are refreshing to the weary sun-burnt traveller. The fields are cultivated with skill and taste; and some of the melon and cucumber beds would not disgrace European gardeners. Looking away a few hundred yds. to the l., we see that this whole scene of richness and beauty is threatened with speedy destruction. The sands are advancing rapidly over the country. Large vineyards are there, in which nothing is seen but a few long straggling branches, still green, waving mournfully over a white desert—fig-trees deeply imbedded—long hedges of cactus almost covered up, and little lanes between, no longer needed. After passing the groves of *Hamâmeh* we enter an open plain, neither so fertile nor so well cultivated as that through which we have passed. The white downs are still close on our l., and here and there the path is covered with loose sand. We here fall into the direct Gaza road, and after ascending a low ridge, from which we have an extensive view over

the plain to the rt., *Esdūd* appears before us, distant 1 hr. 23 min. from Hamāmeh.

Ashdod, now *Esdūd*, is a moderate-sized village of mud houses, situated on the eastern declivity of a little flattish hill. On approaching it from the S. we have in the foreground a lake, 400 or 500 yds. in circumference—beyond it a large ruinous khan and modern wely—beyond these, the hill, its southern face covered by a multitude of diminutive gardens with stone fences, that look like sheep-pens in the distance. Leaving the pond and khan on the l., we advance to the village over a naked slope of threshing-floors and brick-fields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the E. and N., covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judea.

The village is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the S.W., there is a granite column; and beside the little wely, near the khan, is a sculptured sarcophagus, with some fragments of small marble shafts. The southern side of the hill appears also as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern—certainly not older than that at Ramleh. Irby and Mangels tell a curious story of the villagers of *Ashdod*, which is illustrative alike of the feelings and the superstitions of the Muslem inhabitants of Syria. Some women brought to them a sick young man, under the impression, which is almost universal, that all Franks are either *hakims* ("doctors") or magicians. They at first assured the women they could do nothing for the youth; but the poor creatures still believed that the will and not the power was wanting to effect a cure. Seeing this, they gave them some balsam of Mecca, which the friars say is an antidote for

all distempers. They expressed their gratitude and went away; but they "soon returned to beg some of our hair, saying that the smoke of Christian hair burnt while the medicine was warming would ensure a cure of the disorder." I have myself more than once heard the same statement; but accompanied with the assurance that hair had no virtue except the head was along with it.

Ashdod like *Gaza* and *Ascalon* was a royal city of the Philistines, and fell to the lot of the tribe of Judah (Josh. xiii. 3; xv. 47); but there is no evidence that it ever came into their possession. The city is chiefly familiar to us as the place to which the *Ark* was brought after its capture by the Philistines at the battle of *Aphek* (1 Sam. v. 1). The temple of *Dagon* probably stood on the summit of the hill. "The Philistines took the *Ark* of God, and brought it into the house of *Dagon*, and set it by *Dagon*; and when they of *Ashdod* arose early on the morrow, behold, *Dagon* was fallen upon his face to the earth before the *Ark* of the Lord. And they took *Dagon* and set him in his place again." The ark was sent away across the plain to *Gath* (1 Sam. v. 8). 3 centuries afterwards *Ashdod* was dismantled by King *Uzziah*, who built some towns in the country round it (2 Chron. xxvi. 6); and at a still later period the prophets pronounced its sentence (*Amos* i. 8; *Zeph.* ii. 4; *Zech.* ix. 6). It is mentioned to the reproach of the Jews after their return from captivity, that they married wives of *Ashdod*; and that their children spoke a mongrel dialect (*Neh.* xiii. 23, 24). But the most remarkable historical fact connected with the city is the long siege it stood against *Psammitichus*, king of Egypt, who during a period of twenty-nine years invested it (about B.C. 650). This is the longest siege on record (*Hierod.* ii. 157). *Ashdod* was destroyed during the Jewish wars in the time of the Maccabees, but was again built by order of *Gabinus*, the Roman governor of Syria. It was included in the kingdom of *Herod the Great*, and was

boqueathed by him to his sister Salome, who, as we have seen, resided in a palace at Ascalon. Among the Greeks and Romans the city was called *Azotus*; and it was here Philip the Evangelist "was found" after the baptism of the Ethiopian eunuch (Acts viii. 40). In the early centuries of our era Azotus became the seat of a bishop; and the see, after remaining dormant under the rule of the Saracens, was revived for a time by the Latin kings of Jerusalem.

Immediately on leaving Esdûd to proceed northward we enter one of the richest sections of the plain—a depression, 2 to 3 m. wide, and extending far to the eastward, with a torrent-bed winding through its centre. It is everywhere cultivated; and there are 6 or 7 large villages in or beside it. About 2 m. E. of Esdûd is one called Batâneh, and another bearing the same name stands $1\frac{1}{2}$ m. or so farther E. Our path leads E. by N. to Burka (42 min.), a hamlet of mud houses, placed on the northern bank of the wady, and encompassed by cactus hedges of enormous size. Turning more to the N. we now ascend a long, bare slope—the white downs away on the l., and the green plain on the rt.; but around us a barren, stony soil, that seems to have felt Philistia's curse (Zeph. ii. 5). From the top of the rising ground, about $\frac{1}{2}$ hr. after leaving el-Burka, we see a number of villages dotting the plain eastward. One of these, about 2 m. distant, surrounded by olive-groves, is called Yasûr, and is doubtless the *Hazor* mentioned by Eusebius as a town of Judah, eastward of Ascalon. In the open plain, about $1\frac{1}{2}$ m. S.E. of it, is Musmiyeh. Passing on for a weary hr. over bleak uplands, we arrive in Bushit (or Abu Shit?), a collection of mud hovels, such as one would think the prophet must have had before his mind's eye when he said, "The sea-coast shall be dwellings and cottages for shepherds, and folds for flocks" (Zeph. ii. 6). And when one sees the half-naked, half-starved looking men, and squalid

women and children, that lounge lazily in the dirt of these miserable villages, he cannot help recalling the words of Scripture—"A bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines" (Zech. ix. 6).

On the N. of Bushit is Wady Surâr; here a broad depression in the undulating plain. From Bushit the direct road to Ekron (distant 1 hr. 10 min.) turns to the rt., crossing the wady, and passing through a little village called Mughâr, built on the southern declivity of a low ridge, in which are some "caves" that give the name to the village. Leaving this village about $1\frac{1}{2}$ m. to the rt., we proceed along the plain (50 min.) northward to Yebna.

JABNEH, or *Jamnia*, now *Yebna*, is situated on a gentle eminence on the W. bank of Wady Surâr, about 2 m. from the sea. Though the houses are modern, there are still some traces of antiquity remaining, the principal being the ruins of a ch., used in later times as a mosque. This is the site of the city Jabneh, mentioned in the book of Chronicles (2 Chron. xxvi. 6) as taken by Uzziah along with Ashdod, and dismantled. The Jabneel of the northern border of Judah is also probably the same place (Josh. xv. 11). The name is not again found in Scripture, but it is frequently mentioned by Josephus and other historians in the early centuries of our era. It became the seat of a Christian bishop, and also of a famous Jewish synagogue and school. The crusaders believed it to be the site of Gath, and built on it a fortress called Ibelin.

From Yebna there is a direct road to Yâfa about $3\frac{1}{2}$ hrs. distant. It leads northward diagonally across Wady Surâr. This valley is the drain of the western section of the Judean hills, almost from Hebron to Bethel. Wadys Musurr and Beit Hanina, with all their tributaries, fall into it; and

yet it is only a winter stream, with no running water later than the beginning of May. From the place where it enters the plain at Bethshemesh, till it reaches Yebna, it is called Surâr, and from Yebna to the sea Rûbin. Near where the modern road crosses it to Yâfa are the ruins of a Roman bridge; one great arch and the fragment of another still stand. This marks the line of the old road laid down in the *Peutinger Tables*, from Joppa to Jamnia, Azotus, and Ascalon. Another road ran from Diospolis (Lydda) to Jamnia, but it must have crossed the wady considerably eastward of this bridge. Not far from the bridge, on an eminence to the rt., is a wady surrounded by a wall and a few trees; it is called Neby Rûbin, and gives its name to this part of the valley. It was formerly almost as great a place of pilgrimage for the Mohammedans as Neby Mûsa, near Jericho; but latterly it has lost its virtue or its fame. The Yâfa road runs from hence along the shore.

A low naked ridge filled with caves separates the plain of Yebna from that of Akir; and at its southern extremity, where the wady breaks through it, stands the poor village of Mughâr. May not this ridge be the "mount *Baalath*" of the border of Judah, between Ekron and Jabneel (Josh. xv. 11)? Our road to 'Akir crosses it, the distance being about 1 hr. 20 min.

Ekron, now 'Akir, lies on an eminence on the northern side of Wady Surâr. It contains about 50 mud houses, without a single remnant of antiquity, except 2 large wells. Though the plain southward is rich, the country round the village has a dreary appearance, which is heightened by some half-dozen stunted trees scattered round the houses. There cannot be a doubt, however, that this is the site of Ekron. "That city," says Dr. Robinson, "was the northernmost of the 5 cities of the lords of the Philistines; and was situated on the northern border of Judah; while the other 4 cities lay within the

territories of that tribe (Josh. xiii. and xv.). Eusebius and Jerome describe it as a village of Jews, between Azotus and Jamnia, toward the E.; that is to say, to the eastward of a right line between those places; and such is the actual position of 'Akir relative to Esdûd and Yebna at the present day."

The history of Ekron is neither so interesting nor so important as that of the other royal cities of Philistia. It was first allotted to Judah, and was one of the landmarks of its northern border (Josh. xv. 11); it was conquered by that tribe, though subsequently given to Dan (id. xix. 43; Jud. i. 18). The only remarkable incident in the history of Ekron is that connected with the *Ark*, which was sent here from Gath (1 Sam. v. 10-12; vi.). When it came near the city—when it was crossing the lowlands of Wady Surâr, where it came into full view—the people feared, and raised the cry, as they flocked out of their houses, "They have brought about the Ark of the God of Israel to us, to slay us and our people." They soon resolved to send it home, "for there was a deadly destruction throughout all the city." A new cart was made; two milch kine yoked to it, their calves being shut up; the Ark was placed in the cart, and a coffer containing the sin offerings of the Philistines by its side. The kine were permitted to choose their own path—a test proposed by the superstitious people to show whether the plague had really come from the Lord's hand, —and "they took the straight way to the way of Bethshemesh." We can see their route from the village. They went down the gentle slope into the wady, and then wound up it to where it enters the dark range of hills some 10 m. off. Any villager will point out the direction and position of 'Ain esh-Shems, the ancient *Bethshemesh*, to which the Ark was carried; the site is hid by intervening high ground, but the opening of the valley on the S.E. is easily distinguished. The 5th and 6th chapters of 1 Samuel will be read with interest on the site of Ekron.

RAMLEH.—Between 'Akir and Ramleh is a dreary tract of upland, where a low ridge crosses the plain from E. to W. The soil is sandy; the surface broken and partially covered with dry weeds and bushes, with only here and there a patch of corn. The sighing of the sea-breeze as it sweeps over it is singularly mournful. On approaching Ramleh we enter a tract of heavy sand, which covers the narrow lanes, even among the fields and gardens. The town is embowered in olive-groves and orchards, among which the palm, *kharûb* (the *Cerantonia siliqua* of botanists, and *hushk* of Luke xv. 16), and sycamore abound. Gardens and fields of grain, fenced by hedges of cactus, give a rich and flourishing aspect to Ramleh. The houses are well built—not so closely packed as in most oriental towns, but running out into the orchards; and the streets are tolerably clean. The population is estimated at 3000, two-thirds Muslems, and the rest Christians, chiefly of the Greek Church. The town is comparatively modern, possessing few buildings or ruins earlier than the time of the crusades. There is one Gothic ch., more recently used as a mosque, and now fast falling to ruin. The Latin convent is one of the largest in Syria, though only inhabited by a few Spanish and Italian friars. It was built in the beginning of the 18th centy. Before that period there was here only a *hospitium* for pilgrims, purchased by Philip the Good, Duke of Burgundy, about A.D. 1240. The monks say their new ch. occupies the site of the house of Nicodemus. On the N. side of the town are extensive vaults, said to have been built by the Empress Helena—a legend equally worthy of credit with that of Nicodemus's house. The descent to them is by a long flight of steps, and the interior is spacious, containing 24 arcades—it is now, and probably always was, a cistern.

But the chief architectural attraction of Ramleh is a beautiful tower which stands on high ground $\frac{1}{2}$ m. W. of the town. Around it are the remains of a large quadrangular en-

closure, once a spacious khan like those found along all the leading roads in the country. Some of the arches of the cloisters are still standing, and under the centre of the area are extensive vaults. The tower is now isolated; but there can be little doubt that it was at one time attached to a mosque. Most of the great khans in Syria had their mosques and minarets, and a few of them may still be seen near Damascus, as at Kuteifeh, S'sa'a, &c. The tower is Saracenic, square, and beautifully built. The angles are supported by slender buttresses, and the sides taper upwards in stories. A narrow winding staircase, lighted by pointed windows, leads to the top, where it opens on an external stone gallery, which is carried round the tower. The height is about 120 ft. This tower has formed a theme for keen controversy among recent writers on Palestine. During the 16th centy. a tradition sprang up in some way or other that the ruins round it were those of a Christian ch., dedicated to the "Forty Martyrs" of Sebaste, in Armenia. Pious pilgrims gladly adopted the new shrine; imaginative travellers propagated the story; and subsequent writers copied it. Tradition, like fame, *vires acquirit eundo*; and accordingly in the beginning of the 18th centy. the whole building was ascribed to the piety of Helena; and in the present centy. some have added that during the crusades there was a convent here and a ch. of the Knights Templars, of which this tower was the belfry! Dr. Robinson at length arrived, and with his historical wand dissolved the whole fairy tale. Any architect might have seen that the style of the building, and of the ruins around it, is Saracenic; any one might have discovered that the tower could never have been used as a belfry; and any scholar who had glanced at the Arabic inscription over the door might have ascertained that it bears the date of A.H. 710, corresponding to A.D. 1310. It is, moreover, related in the writings of Mejr-ed-Din, the historian of Jerusalem, that the Khâlif Nasr Moham-

med ibn Kalāwūn, who was restored to the throne of Egypt in 1310, built here a minaret famed for its height and beauty. The mosque which formerly stood beside it was erected by Suleimān, son of Abd-el-Melek, the founder of Ramleh, and the 7th Khālif of the Omniades. It was repaired during the reign of Saladin; and is frequently mentioned by Arab authors under the name of the *White Mosque*.

Every traveller should ascend this tower, as from its gallery we obtain a most interesting view of the plain. At our feet are the orchards and olive-groves of Ramleh; on the N.E. they are touched by those of Lydda, which is seen seated on a gentle eminence. Beyond these, N. and S., the eye wanders over a boundless plain, tinted, according to the season, with the verdure of spring, or the golden hue of early summer, or the unvarying grey of autumn. On the W. is the sea, and on the E. the "mountains of Israel." In the plain itself there are but few villages, as it affords too fair a field for Bedawy cavaliers; but the low hills and the mountain sides beyond are thickly studded with them.

Within the last few centuries a monkish tradition has identified Ramleh with *Ramathaim-Zophim* or *Ramah* of Samuel, and with the *Arimathea* of the New Testament. For this, however, there is no evidence. The two names have no analogy—*Ramleh* signifying "sandy," and *Ramah* a "hill." But when the idea was once started tradition began its inventions. The house of Nicodemus, the spot where he made the Holy Cross now at Lucca, and other shrines no less interesting were soon discovered and are now shown. In history there is no mention of Ramleh earlier than the 9th centy.; and Abulfeda states that it was founded in the early part of the 8th centy. by the Khālif Suleimān, after he had destroyed Ludd. The same fact is recorded by William of Tyre and others. The town soon rose to importance, partly, perhaps, from its situation at the intersection of the great roads from Damascus to Egypt, and from Yāfa to Jerusalem. In the

12th centy. Edrisi calls Ramleh and Jerusalem the two principal cities of Palestine. Before the time of the crusades Ramleh was surrounded by a wall with 12 gates; 4 of these opening towards the cardinal points had markets and mosques attached to them. On the approach of the crusaders in 1099 the city was deserted by its inhabitants, and immediately occupied by the Christians. Here the crusaders held a great feast in honour of St. George, and formally installed him as their patron, on account of the miracle he had wrought in their favour at Antioch. The homage paid to him here prepared the way for his advancement to higher honours. England soon adopted him, and other countries of Europe followed the example.

The position of Ramleh made it a post of importance during the crusading wars. In the year 1187, after the battle of Hattin, the town fell into the hands of Saladin, but 4 years later the approach of Richard of England changed the aspect of affairs. The Muslims destroyed the castle lest the English should occupy it. But notwithstanding this the town became the head-quarters of Richard, and the plain round it was the scene of many of his daring exploits. In the truce between Richard and Saladin, made in 1192, it was stipulated that the plain and coast from Tyre to Yāfa, including the half of Ramleh and Lydda, should remain in the hands of the Christians. In 1202 Ramleh was entirely given up to the crusaders, and remained in their possession until 1266, when it was finally captured by Sultan Bibars.

LYDDA or *Diospolis*, now *Ludd*, is 45 min. from Ramleh to the N.E., the road running like an avenue from the one to the other, between gardens and orchards. In situation Ludd resembles its sister, with its wide circuit of olive-groves, but its houses are poorer, its streets dirtier, and its environs less carefully cultivated. Adjoining it are the remains of the church of St. George, generally supposed to

have been rebuilt by Richard Cœur de Lion; and independent of Romance, one of the most picturesque ruins in Syria. The walls and part of the vault of the eastern niche still remain, with the beautiful pilasters and rich marble capitals and cornice. One lofty pointed arch stands on the S. side of the aisle, and has a striking appearance; the columns are massive and clustered, with marble capitals something in the Corinthian style. On the foundations of the western end a mosque has been built, but here little seems to be left of the ancient structure.

Lydda is the *Lod* of the Old Testament, a city of Benjamin, occupied both before and after the Captivity (1 Chron. viii. 12; Ezra ii. 33; Neh. xi. 35). The place retains its Hebrew name. We are told by Josephus that Cassius, who was for a time governor of Judæa under the Romans, greatly oppressed the land, and sold as slaves the inhabitants of Lydda, and several other towns in its vicinity. But Lydda will be chiefly interesting to the Christian traveller as the scene of Peter's miracle in curing Eneas. And the apostle was still in this city when Dorcas died at Joppa; and here the messengers came for him—the distance is only about 10 m. (Acts ix. 32–39). Lydda was subsequently called Diospolis by the Romans, by which name it is frequently mentioned by Eusebius and Jerome. It became the seat of a bishop, an honour which it still retains. All Englishmen will regard it with peculiar interest as the reputed birthplace of their patron saint, and the place where he was first specially honoured. The earliest calendars relate that St. George was born at Lydda; suffered martyrdom in Nicomedia, under Diocletian, near the close of the 3rd centy.; and that his body was conveyed to his native town, where a church was erected in his honour. William of Tyre ascribes its erection to Justinian. In the beginning of the 8th centy. Lydda was laid in ruins by the Saracens, but the church and convent of St. George escaped. On the approach of the cru-

saders the building did not fare so well—the Muslims in revenge razed it to the ground. Still the tomb of the saint, who had so nobly battled for the crusaders at Antioch, was held by them in the highest veneration; the church was rebuilt; and the town made the seat of another (Latin) bishopric. But in less than a century Lydda and its church were again destroyed by Saladin, on the approach of Richard of England. The church was restored, some say by King Richard himself, though that is doubtful. A portion of the building was afterwards converted into a mosque, and to that circumstance we are indebted for the fragments that remain.

The caravan-road from Lydda to Jerusalem crosses a fertile plain, and in 45 min. reaches

Jimzu, the ancient GIMZO, a town taken by the Philistines from the Israelites in the reign of King Ahaz (2 Chron. xxviii. 18). It is now a large village situated on an eminence; but there is nothing in it worthy of special notice, except the great number of subterranean magazines, used for storing grain, to preserve it both from the weather and the Arabs. The road passes the northern base of the hill, and a short distance beyond it branches—one branch leading straight up the mountain to Beit 'Ur; the other diverging to the right and leading through Wady Suleimān. The latter is the best road; but the former is the most interesting, as it passes through both the *Bethhorons*; the two branches unite near el-Jib, the ancient Gibeon. We take that by Beit 'Ur.

In about 2 h. from Jimzu is a ruin called Um Rush, with a well beside it. From it we see on the S.E., nearly a mile off, the small village of *el-Burj*, "The Tower," on an isolated hill, and having the appearance of an old site. Dr. Robinson suggests that it may, probably, occupy the place of the ancient fort of *Thamma*, mentioned by Josephus as on the road from Diospolis to Jerusalem. From Um Rush the road descends into a wady, and then

strikes up the side of a stony ridge, on whose crest (1 h. from Um Rush) stands *Beit 'Ur et-Tahta*, "Beit 'Ur the lower." It is a small hamlet, but there are some foundations and heaps of large stones, now the only remains of *Bethhoron the Nether*. This town lay on the north-western border of Benjamin; and was separated from the upper town of the same name by a pass called the "Descent of Bethhoron," down which Joshua drove the 5 Amorite kings (Josh. x. 11. See Rte. 10). Though on the border of Benjamin, Bethhoron belonged to Ephraim, and was allotted out of that tribe to the Levites (id. xxi. 22; 1 Chron. vi. 68). From hence we descend into a wady, and then commence the long and steep ascent of the mountains. The road zigzags up the extremity of a promontory which juts out between two deep valleys. The rock is in many places hewn away, and the path cut into steps. On the top of the first projection are massive foundations, apparently of a castle intended to defend the pass. $\frac{1}{2}$ h. higher is Beit 'Ur el-Foka, *Upper Bethhoron*, distant from the lower 1 hr.

For an account of this place, and the road hence to Jerusalem ($4\frac{1}{2}$ h.), see Rte. 10.

In this route there are not many places of interest, yet, as it leads us across the valley of Elah, where David killed Goliath, and through the country of Samson's boyhood and early exploits, it is not altogether devoid of attractions. It forms the easiest and quickest route, too, from Hebron to Yâfa, which may be an object to those pressed for time, or anxious to meet a steamer. It can be made more interesting by a détour to *Eleutheropolis*, to *Socoh*, and to *Ekron*; but these require an additional day. They are embraced in Rtes. 14 and 16.

On leaving Hebron we follow the northern Beit Jibrin road (Rte. 14) for 2 h. over the mountains to Taiyibeh, and from thence we proceed another hour, gradually descending from the mountain ridge of Judah to the hill country at its base. We then reach a point in a valley where the village of Terkûmich is a few minutes on our left, perched on the top of a rocky ridge. This is the ancient *Tricomias*, an episcopal city of Palæstina Prima, enumerated in the earliest and latest ecclesiastical *Notitiæ*. There are no ruins, but the stones of earlier structures were used in building the modern houses. From hence to Beit Jibrin is $2\frac{1}{2}$ h., straight down the valley westward. We here leave the Beit Jibrin road, and turn to the N.W. over a low ridge into a long green wady. On the right above it are the extensive ruins of

Beit Nusib, the *NEZIB* of the plain of Judah (Josh. xv. 43), and the *Nasib* of Eusebius and Jerome—the latter places it 7 Roman m. from Eleutheropolis. Here is a ruined tower about 60 ft. sq., solidly built; some of the larger blocks are bevelled, but the crevices are cobbled with smaller stones, like the old fortress of Masada. The interior is vaulted; but as it is dark, and infested, like many another place, dark and clear, in Syria, with myriads of fleas, few will undertake the task of exploring it. Not far from it are the foundations of another and still older structure, measuring 120

N

ROUTE 17.

HEBRON TO YÂFA. .

	H.	M.
Hebron to Terkûmich, <i>Tricomias</i>	3	0
Beit Nusib, <i>Nezib</i>	0	35
Wady es Sumt, <i>Valley of Elah</i>	2	10
Beit Nettif	0	30
Ain esh-Shems, <i>BETHSHEMESH</i>	1	30
Ramleh	4	0
Yâfa, <i>Joppa</i>	3	30

Total 15 15
[Syria and Palestine.]

ft. long by 30 wide. On a mound to the S. are more ruins; and the whole surrounding ground is strewn with squared stones and fragments of columns.

The road now winds down Wady es-Sûr, passing in 50 min. *Bir es-Sûr*, "The Well of Sûr," which gives its name to the valley. In 50 min. more it intersects the ancient road from Jerusalem to Eleutheropolis (Rte. 14). At the point of intersection stands one of the largest and most beautiful butm-trees in Syria. "This," says Dr. Robinson, "is without doubt the terebinth of the Old Testament; and under the shade of such a tree Abraham might well have pitched his tent at Mamre. The *butm* is not an evergreen, as is often represented; but its small feathered lancet-shaped leaves fall in the autumn and are renewed in the spring. The flowers are small, and are followed by small oval berries, hanging in clusters from 2 to 5 in. long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum." The *butm* is the *Pistacea terebinthus* of botanists, and the *Elah* or *Alah* of the Bible. It is worthy of notice that Wady es-Sûr, in which this tree stands, joins, $\frac{1}{2}$ m. farther down, Wady es-Sumt, not far from the ruins of *Socoh*, where David killed Goliath (Rte. 14). Wady es-Sumt was anciently called the *Valley of Elah*, that is the "Valley of the Terebinth."

$\frac{1}{2}$ h. below the butm-tree, Wady es-Sûr bends to the left, and our road going straight on crosses the low point of a ridge into Wady Musurr, which a little farther to the left takes the name of *es-Sumt* ("Acacia Valley"). The ridge we cross terminates between the two valleys in a rounded rocky tell, on which are some very ancient ruins called *Jurfah*, consisting of the

foundations of a square structure, with heaps of large hewn stones all round it, and several subterranean magazines or cisterns, hewn in the rock. The situation is very beautiful—commanding Wady es-Sumt to Tell Zakariya, and looking up along both Wady es-Sûr and Wady Musurr. From the latter valley we ascend the steep ridge to Beit Nettif (30 min.), for a description of which see Rte. 14.

From Beit Nettif we proceed northward across a glen and over a rocky ridge. On the crest of the latter, a little to the left of the path, stands *Yarmûk*, a small village containing nothing to attract attention. It is the site of JARMUTH, one of the cities that united against the Gibeonites, and whose king Joshua hanged at Mak-kedah (Josh. x. 3). It belonged to "the valley" or "low-lands" of Judah, and was not far from Adullam and Socoh (id. xv. 35). Eusebius places it 10 m. from Eleutheropolis, on the road to Jerusalem. These notices establish its identity.

From the ridge of Yarmûk we descend by a rugged path into a green valley, with corn-fields in its bed, and wild shrubbery along its sides, having the ridge we crossed running parallel on the left, and the mountains of Judah rising up in dark masses on the right. Down this we wind to Ain esh-Shems, distant $1\frac{1}{2}$ h. from Beit Nettif.

BETHSHEMESH, "The House of the Sun," is now called *Ain esh-Shems*, "The Fountain of the Sun," and yet there is neither "house" nor "fountain" on the site. The ruins of Bethshemesh are situated on the rounded point of a low ridge, having Wady Surâr on the one side, and a smaller wady which comes down from Yarmûk on the other. The two unite below it, forming a broad fertile vale, which runs westward into the plain. A flat-topped tell on the crest of the ridge, covered with heaps of stones and fragments of old walls, appears to

be the site of the city. A couple of hundred yds. to the E. are the ruins of a modern village, and a domed wely in tolerable repair. Huge thistles and yellow marigolds covered almost everything except the wely when I was there (April 1857). They looked gay enough in the distance; but the thistles are formidable antagonists to an explorer. In fact, there is nothing to explore; the city has become "heaps;" the natural features, the surrounding scenery, and the historic associations are the only objects of interest. One can still follow with the eye the path along which the ark must have come up from Ekron; and down in the valley at our feet the men of Bethshemesh were reaping when they saw it approaching.

The specifications of Eusebius and Jerome's *Onomasticon* fix the site of Bethshemesh, as of many another old city. It lay to the E. of the road leading from Eleutheropolis to Nicopolis, 10 Rom. m. from the former; a position exactly answering to 'Ain esh-Shems. The topographical notices in Scripture are also very precise. Bethshemesh was a sacerdotal city of the tribe of Judah, on the borders of Dan and Philistia; between Chesalon and Timnah (Josh. xxi. 16, xv. 10, xix. 41; 1 Sam. vi. 12). The tribe of Dan received a portion of the large lot of Judah, and among its towns is *Irshemesh*, which is doubtless the same as Bethshemesh (Josh. xix. 41: comp. 1 Kings iv. 9). This town is chiefly celebrated as the place to which the Philistines brought the ark from Ekron. In later times Bethshemesh was the residence of one of Solomon's 12 purveyors (1 Kings iv. 9). It was also the scene of the battle between Judah and Israel in which Amaziah was taken prisoner by Jehoash (2 Kings xiv. 11-13). After its capture by the Philistines in the reign of Ahaz it is not mentioned in sacred history (2 Chron. xxviii. 18).

We see around us at Bethshemesh the native country of Samson, and the scenes of some of the principal events of his life. Standing amid the stones and thistles on the hill, and turning

northward, we have at our feet Wady Surâr, nearly a mile in width; beyond it rises a high ridge, jutting out from the hills of Judah, and crowned with a white wely; this marks the position of Sur'ah, a miserable hamlet situated on the declivity just behind the wely. It contains no traces of antiquity except a cistern and some scarped rocks; yet it is the site of ZORAH, the birthplace of Samson (Jud. xiii. 2). The intervening wady is most probably the "valley of Sorek," the home of the infamous *Delilah* (id. xvi. 4). Jerome places it N. of Eleutheropolis and near Zorah. About 1½ m. W. of Bethshemesh, but hidden by an intervening ridge, is *Tibneh*, occupying the site of TIMNATH, where Samson got his Philistine wife (Jud. xiv. 1). It was in "going down" from Zorah to Timnath—somewhere perhaps in the rugged sides of the wady—he killed the young lion that "roared against him;" and it was in the latter place he put forth his celebrated riddle to his Philistine companions—"Out of the eater came forth meat, and out of the strong came forth sweetness" (Jud. xiv. 14). It was among these dark hills he afterwards caught 300 young foxes, and tying them tail to tail, and putting a torch between each two, let them loose over the plain among the standing corn of the Philistines. What havoc they must have made! In revenge for this the Philistines came up to Timnath and burned Samson's wife and her father (Jud. xv. 1-6). The whole story of Samson's life will be read here with intense interest. It was from Zorah, and the neighbouring town of *Eshtaol*—now unknown—that the 5 Danite spies, "men of valour," went to *Laish* in search of new possessions for the increasing tribe. They found themselves unable to dispossess the warlike Philistines, and were thus desirous of obtaining possessions more easily gained and defended (Jud. xviii. 2). About 3 m. N.W. of Bethshemesh, on the northern side of the valley, is another ancient site,—Zanû'a, the *Zanoah* of Josh. xv. 34, and of Neh. xi. 30; and some 2 m.

farther up among the mountains lies Keslu, doubtless the *Chesalon* of the border of Judah, between Kirjath-jearim and Bethshemesh (Josh. xv. 10).

From Bethshemesh the traveller who has time should ride down the valley of Surâr to Ekron (Akir), about 3 hrs. distant, thus following, but in reverse order, the route of the ark. Having already visited that old city in Rte. 16, we shall now proceed straight across the country to Ramleh.

Descending from the ruins of 'Ain esh-Shems we cross Wady Surâr obliquely, and then strike up the northern bank by a steep track. In 25 min. the ruins of Rafât, a large village, lie upon the rt. From this point there is a noble view of the valley winding across the plain to the sea. The path now descends into the plain, which is hilly and broken at this place; but still fertile, and covered with luxuriant crops of grain. In 1 hr. 15 min. more are the ruins of a village called Beit Fâr, "The House of the Mouse;" and $\frac{1}{2}$ h. beyond it Khulda is passed on a hill to the rt. Saidôn is $\frac{1}{2}$ m. N. of it, also to the rt. of the path. 2 hrs. more across the plain bring us to Ramleh. (Rte. 16.) Ramleh to Yâfa $3\frac{1}{4}$ hrs. See Rte. 18.

ROUTE 18.

JERUSALEM TO YÂFA.

	H.	M.
Jerusalem to Kolonieh	1	30
Kuryet el-'Enab, <i>Kirjathjearim</i> ..	1	30
Latrôn	3	0
Ramleh	3	0
Beit Dejân	1	30
Yâfa, JOPPA	1	30
Total	12	0

One of the most dreary rides in Palestine is that from Jerusalem to Yâfa. As far as Latrôn at the base of the hills, the road is rugged, steep,

and slippery; but across the plain from Latrôn to Yâfa it can almost all be got over at a gallop. A new road is in progress as these sheets pass through the press; but the mode in which it is being made does not give much hope of permanence. The whole distance, making allowance for the zigzags and gradients, cannot be less than 36 geographical m. With luggage it takes 12 hrs.; but I have done it in $7\frac{1}{4}$ on one horse, and not a very good one either. Where time is no object the Bethhoron road is much to be preferred, as it leads through a number of interesting sites; it is described in Rtes. 16 and 10. Those who land at Yâfa to visit Jerusalem, and then go northward, should by all means take it.

On leaving the Holy City the road traverses for some $\frac{1}{2}$ h. a rocky plateau—one of the bleakest tracks in a bleak region. It then dives down into a little glen which leads into Wady Beit Hanina. As we approach the bottom we have vineyards and fig orchards on the rt. and l., varied here and there by olives. After crossing the dry river-bed the road runs up another glen that falls in from the W.; and here on the rt., on the point of the ridge formed by the junction of the two, stands Kolonieh. The situation is picturesque; terraced orchards and vineyards encompassing the flat-roofed cottages; grey hill-tops rising high over them; and dark belts of olives almost filling the deep glens below. A few fragments of massive walls, that may have belonged to a temple or a fortress, are seen beside the road, but now they have neither name nor story. Looking down the valley southward, we get a blink at 'Ain Kârim and its convent, on the hill-side amid olive-groves.

The road now winds up the side-glen. After $\frac{1}{2}$ an hour's hard climbing we gain the crest of a ridge; here a few hundred yards to the l., on the top of a tell, is the ruin called Kustul evidently a corruption of the Latin *Castellum* (castle). This was doubt-

less, a fortress intended to guard the pass. Descending again through rocky ground for $\frac{1}{2}$ h. we observe, a short distance to the l. of the path, a Roman arch spanning a torrent-bed. It marks the line of the ancient road, which time and cultivation have destroyed. *Sôba* now comes in sight on the summit of a conical peak to the S. of Kustul. It is the most conspicuous site in the whole region, and is doubtless ancient; but it has never yet been satisfactorily identified. Two theories exist—one that it is *Modin*, the native place of the Maccabees; this, however, is impossible, for that city was situated in or near the plain, within sight of the sea: another, that it is the long-lost Ramathaim-Zophim, or Ramah, the home of Samuel; but to say the least, the position is as unlikely as any of the others that have been chosen for that city. A man hastening home from *Sôba* to Tuleil el-Fûl, the ancient Gibeath, would not, if in his senses, go round by Rachel's sepulchre at Beth-lehem; yet Saul must have done so if *Sôba* be Ramah (1 Sam. x.).

A deep glen is now on our l. Low down, the sides are terraced for the fig and the vine; higher up dark brush and dwarf oak appear among the gray rocks. The road keeps along the bank, turning a little to the rt. for some distance, and then, winding round to the l., crosses to Kuryet el-'Enab.

KIRJATH-JEARIM, now Kuryet el-'Enab, stands on the rt. bank of a wady, the same along which we have come a part of the way from Kustul. It has a picturesque look with its old ch., and castle-like houses, and large olive-groves, and terraced slopes; but there is an air of neglect and decay about the whole that tells of indolence or misfortune. The village consists of a number of substantial stone houses, grouped round 2 or 3, which from their size and strength might almost be called castles. These are the hereditary mansions of the family of the once celebrated chief *Abu Ghuash*,

whose daring robberies and cold-blooded murders for a long time kept the whole country in terror, Turkish pashas included. The wild ravine down which the road runs, from the mountain ridge W. of the village to the plain, was often the scene of his exploits. His safe-conduct was necessary to clear the pass; and woe betide the solitary traveller, or caravan, that attempted it without his permission! On one occasion 2 pashas were shot dead in the midst of their retinues by this daring bandit. At last, however, after nearly $\frac{1}{2}$ a centy. of power and crime, the tardy vengeance of the Turkish government overtook him. The chief himself and a number of his principal men were seized in 1846 and sent to Constantinople. The subsequent fortunes of 3 of them were told to Dr. Robinson by a member of the family—one died in banishment; another was still an exile in Bosnia; and a third, after a banishment of 5 years spent at Widdin, had returned home the previous year (1851). A number of the family still occupy the village, and, though forced by circumstances to be a little more circumspect, their character has not much improved.

Beside the village stands an old Gothic ch., deserted and desecrated, but not ruined. When I was last in it, it was filled with cows and horses. The interior is divided into a nave and aisles by 6 square pillars supporting plain pointed arches, and a groined roof still nearly perfect. There is a clerestory with small windows. At the eastern end are 3 semicircular apses. The style is very plain and massive, but chaste. One is chiefly struck by the gloominess of the interior, the immense thickness of the walls, the smallness of the lancet windows, and the position of the door in the northern side wall. The building might have served at any time the double purpose of ch. and fortress. A Franciscan convent was originally attached to it by its crusading founders, but not a trace of it now remains. Some late writers have affirmed that both ch. and convent were dedicated to St. Jeremiah (the Prophet), whose

birthplace a monkish tradition makes this to be.

There cannot be a doubt that *Kuryet el 'Enab*, "the Village of Grapes," occupies the site of *Kirjath-jearim*, "the Village of Forests," which Jerome places at the 10th mile from Jerusalem, on the road to Diospolis (Lydda). It was originally one of the cities of the Gibeonites who beguiled the Israelites into a league (Josh. ix. 17). It was also called *Kirjath-Baal*, and stood on the S.W. angle of the territory of Benjamin. This fact makes it of great importance to those who study the boundaries of the tribes. The northern border of Judah can now be traced with considerable exactness, as we have a whole line—a crooked one it is true—of known landmarks: the mouth of the Jordan, Beth-Hoglah, the pass of Adummim, Enrogel, the Valley of Hinnom, Rachel's sepulchre, *Kirjath-jearim*, Chesalon, Bethshemesh, Timnath, Ekron, Mount Baalah, Jabneel to the sea (Josh. xv. 5-11). There is some mystery about the bringing of the ark to *Kirjath-jearim*. Why the priests of Bethshemesh (Josh. xxi. 13, 16) should send to the *Gibeonites* of *Kirjath-jearim* (id. ix. 17-27) to take away to their city the Ark of the Lord is difficult to understand; perhaps they thought that, as death seemed to follow it everywhere, they would let these poor slaves be the sufferers; or perhaps a priestly family of note had settled on the "hill" above *Kirjath-jearim*, to whose care it was thought best to consign the sacred shrine. We are told they "brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the Ark of the Lord" (1 Sam. vii. 1). The ark remained here until it was taken by King David to Jerusalem.

On leaving *Kuryet el-'Enab* the road crosses a ridge, and immediately enters a wild region of glen and mountain, covered with dark shrubbery of dwarf oak, hawthorn, and rock-rose. We descend gradually for some $\frac{1}{2}$ h. to *Sáris*, a small village situated in the midst of olive-trees on the l.; on the

rt., crowning a tell, is a ruin called *Beit Fejjöl*, apparently of some antiquity. Here a break-neck path leads us down into Wady 'Aly. A more suitable place for lurking bandits could not be imagined. The road is so bad that it is impossible to flee from threatening danger; the tangled dwarf forest is so dense that it is impossible to see it; and the sharp rocks are in places so close to the narrow path, that the muzzle of the rifle may touch the traveller's breast while its owner is hid by the projecting cliff. Yet this wild ravine is not without some signs of industry. Here and there a few perches of ground are cleared and planted with olives; and little terraces have been built up along the mountain sides to hold a patch of corn or a clump of vines. An hour's fast ride—and few will wish to loiter in such a place—brings us to *Báb el-Wady*, "the Door of the Wady," where the ravine opens into a plain. To the rt. of the road 20 min. below the "door" is a tower-like building called *Deir Eyúb*, "Job's Convent;" and in $\frac{1}{2}$ h. more we pass through the half-ruined village of *Látrón*, the *Castellum boni Latronis* of the monks, which may be freely and truly rendered "The Thieves' Den." Here are the ruins of a large strong fortress strewn over the summit of a rocky tell commanding a wide view over the plain and the sea beyond. The substructions are Roman, if not earlier; but the pointed arches and lighter architecture of the upper walls, are of a much more recent period. This is unquestionably the *Castellum Emmaus* of the crusaders, and was erected to command the approach through the glen to Jerusalem; and as it is near Emmaus, it may have served as an outpost and defence to that city. In the latter part of the 14th centy. it got its monkish name from the legend which makes it the birthplace of the "Penitent Thief." "But in whatever relation this fortress may later have stood to Emmaus, it seems not improbable," says Dr. Robinson, "that this spot was the site of the ancient *Modin*, the residence of the Maccabees (1 Mac.

ii. 1, 15, 23); at least its position and elevation correspond, better than any other place, with the circumstances narrated of Modin. In that town the Maccabees lived and were buried (id. ii. 70; xiii. 25); and there Simon erected a lofty monument with 7 pyramids to their memory. Modin lay adjacent to the plain; and the monument was visible to all who sailed along the sea (id. xiii. 29; xvi. 4, 5). Eusebius and Jerome likewise testify that Modin was not far from Lydda; and that the sepulchres remained in their day. The writers of the time of the crusades speak indefinitely of Modin as somewhere in this vicinity. To all the circumstances thus enumerated the elevated and isolated tell of Lâtrôn well corresponds."

EMMAUS OR NICOPOLIS.—About 1 m. to the N.E. of Lâtrôn, in full view, is the small village of 'Amwâs, situated on the western declivity of a low hill. It contains the ruins of a fine old ch., and a fountain famed far and wide many centuries ago for its wondrous virtue in curing man and beast. This is the site of Emmaus or Nicopolis, situated at the foot of the mountains, and, according to the *Jerusalem Itinerary*, 22 Rom. m. from Jerusalem, and 10 from Lydda. The name does not occur in Scripture; but the town rose to importance during the later history of the Jews, and was a place of much note during the wars of the Asmoneans. It was fortified by Bacchides, the general of Antiochus Epiphanes, when he was engaged in war with Jonathan Maccabæus. It was in the plain beside Emmaus Judas Maccabæus so signally defeated the Syrians with a handful of men, as related in 1 Mac. iv. About the year A.D. 220 the city was rebuilt by the exertions of Julius Africanus, the Christian author to whose writings Eusebius owes so much; it was then called *Nicopolis*, and is often mentioned by Eusebius and Jerome as a known landmark to fix the position of towns and villages round it.

It is somewhat remarkable that

from the 3rd to the 13th centy. the opinion was universal among Christian writers that this city was that Emmaus to which the two disciples were going from Jerusalem when our Lord appeared to them on the day of his resurrection. But the express statement of the Evangelist, and the whole circumstances of the narrative, appear to make this impossible. Luke states that Emmaus was distant from Jerusalem "threescore furlongs"—Nicopolis is a hundred and sixty. Besides, the two disciples, having come from Jerusalem to Emmaus in part of a day, returned there the same evening after Christ had revealed Himself to them. If this be Emmaus, they must have walked that day a distance of forty miles! (Luke xxiv. 13-35).

AJALON.—About 2 m. E. of 'Amwâs is the village of Yalo, situated on a projecting ridge of the mountain overlooking the plain of Merj Ibn 'Omeir. This is the Ajalon of Scripture, a city of the tribe of Dan (Josh. xix. 42); and the plain below is that "*Valley of Ajalon*" over which Joshua commanded the moon to stand still until he had smitten the Amorites (Josh. x. 12; see Rte. 10).

In the plain N. of Yalo, $\frac{1}{2}$ h. distant, is *Beit Nubah*, a village celebrated in the time of the crusaders—first, as *Castellum Arnaldi*, built by the Patriarch of Jerusalem to protect the road to that city through Wady Suleiman; and second, as the place to which Richard of England, in June 1192, led his army from Ascalon on the way to besiege Jerusalem. On arriving there the king ordered his tent to be pitched on the higher side of the castle. A few days afterwards a spy informed him that a band of Turks were lying in the mountains waiting to plunder stragglers. He at once set out in search of them, and discovered them at the fountain of 'Amwâs. Attacking them unawares, he killed 20, captured Saladin's herald, and put the rest to flight. But even brilliant skirmishes like this could

not alone for weeks of inglorious repose which he spent here with his army. He rode up once within sight of the Holy City, gave utterance to a noble sentiment, and rode back again. He finally marched his troops from Beit Nûbah to Yâfa, concluded a peace with Saladin, and left Palestine for ever. It is probable that Beit Nûbah occupies the site of *Nebo* mentioned in *Ezra* ii. 29.

Returning to Lâtrôn, we resume our route. After descending the rocky tell we cross a rich section of the plain and in an hour reach Kubab, a large village, filled with beggars—the most importunate I have ever met in Palestine, thanks in part to the ill-directed charity of Frank travellers. It stands like Lâtrôn on a rocky tell, and is surrounded by olive groves and gardens fenced with prickly-pears. 2 hrs. more across the plain bring us to Ramleh. Jimzu, the ancient Gimzo, and a small village called 'Anabeh, are visible to the rt.; but only one half-ruined hamlet appears on the l., and it is such a nest of thieves that the government have twice burned it to ashes within the last ½ centy.

Around *Ramleh* (Rte. 16), as the name implies, the plain is "sandy," and it continues so the whole way to Yâfa. It is only a vigorous vegetation that prevents the sand from being bare and destructive as on the downs of Gaza and Ascalon. Much of it is under culture; and, as we advance, we see, away on the rt., a splendid tract of meadow-land. A short distance S. of the road, and ¼ h. from Ramleh, is the village of Surafend, which may perhaps be the *Sariphæa* spoken of in connexion with Ascalon and Gaza as having been destroyed during the civil wars of the Saracens in A.D. 756. In another hour Beit Dejan is on the rt., amid pine and olive-groves. The name (*Beth Dagon*) is ancient, and it recalls the old deity of the Philistines. ½ h. farther is Yâsir—some old *Hazor*—soon after passing which we enter the orange-groves of Yâfa; and finally reach its

crowded gate after an hour's weary ride through deep sandy lanes, with an atmosphere like an English hot-house.

JOPPA or JAPHO, now called *Yâfa*, and by Franks *Jaffa*, is beautifully situated on a rounded hill, dipping on the W. into the Mediterranean; and encompassed on the land side by orchards of oranges, lemons, citrons, and apricots, scarcely surpassed in the world. Like most oriental towns, however, it looks best at a distance. The houses are huddled together without regard to appearance or convenience; the streets form a labyrinth of blind alleys, and narrow, crooked, filthy lanes; and the whole town is so crowded along the steep sides of the hill, that the rickety mansions on the upper part seem to be toppling over on the flat roofs of those below them. Still Yâfa has an air of bustle and thrift about it, which makes some amends for its architecture and its dirt. It has no port; and it is only under favourable circumstances a vessel can lie a mile or two from the shore. Many a time the steamers pass without being able to land either mails or passengers. There is indeed a place along the shore which has sometimes been dignified by the name of "the harbour." It consists of a strip of water from 40 to 50 ft. wide, and from 5 to 10 deep, surrounded on the sea side by low and partially sunk rocks. It has two entrances—one on the W. 10 ft. wide, and the other on the N. not much larger. Such a spot may afford a little shelter to open boats; but it is worse than useless so far as commerce is concerned. The town is defended by a wall, on which a few old guns are mounted toward the sea. On the land side there is but one gate, and it is always so crowded with donkeys, camels, and lazy Arabs, that one has difficulty in forcing his way through. Just within it is a fountain adorned with a profusion of carving and Arabic inscriptions. The bazaars are well supplied with excellent fruit,

especially oranges, for which Yāfa is the most celebrated place in Syria.

Yāfa contains about 5000 Inhab., of whom 1000 are Christians, about 150 Jews, and the rest Muslims. French steamers call (weather permitting) every ten days, bringing European mails from Alexandria, and proceeding northward to Beyrout and Constantinople. Also, at similar intervals, taking mails to Alexandria for Europe. Austrian steamers likewise call once a week. Travellers arriving at Yāfa to travel inland will find horses and mules to carry them and their baggage to Jerusalem, where further arrangement can be more easily made. Those not as yet provided with a *dragoman* will find Jew boys about the "harbour" with enough of some known tongue to interpret.

With the exception of a few granite columns, and some old stones built up in the walls, chiefly rifled from the palaces of Ascalon, there are no remains of antiquity in Yāfa. There are three mosques, and three small convents—Latin, Greek, and Armenian.

Yāfa is *traditionally* the oldest city in the world, for Pliny says it existed before the flood; and even *historically* it is a place of high antiquity. Among the maritime towns allotted to the tribe of Dan we find the name *Japho*—a remarkable instance of the tenacity of Shemitic names (Josh. xix. 46). It next appears as the port at which the floats of cedar and pine from Lebanon, for the building of the Temple, were landed (2 Chron. ii. 16). And after the return from the captivity Ezra tells us that the Jews gave "meat and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedartrees from Lebanon to the sea of Joppa," for rebuilding the "House of the Lord" (Ezra iii. 7). And it was at Joppa Jonah embarked for Tarsish (Jon. i. 3). Here, too, Peter the apostle raised Tabitha from the dead, and resided many days in the house of "Simon the tanner." The house is still shown. And it was here that, while praying on the housetop, he saw that strange vision of

clean and unclean beasts, and creeping things, and heard the voice saying, "Rise, Peter; kill and eat" (Acts ix. 36-43; x. 9-18). Joppa is frequently mentioned in the wars of the Maccabees; and on one occasion, when its inhabitants had thrown 200 Jews into the sea, Judas in revenge surprised and burned the Syrian fleet that lay before it. During the Roman wars Joppa was burned by Costius, and upwards of 8000 of its inhabitants butchered. It was made the seat of a bishop in the time of Constantine, and retained the honour till its conquest by the Saracens in 636. It was an important post during the crusades; but from that time till the close of the past centy. its history is obscure and uninteresting; then, however, its name rung throughout Europe and Asia, as the scene of one of the bloodiest tragedies on record.

On the 4th of March 1799 Yāfa was invested by the French under Napoleon. In two days a breach was made by the cannon and declared practicable. The town was carried by storm, and delivered over to all the horrors of war, which never appeared in a form more frightful. During this scene of slaughter a large part of the garrison, consisting chiefly of Albanians, took refuge in some old khans, and called out from the windows that they would lay down their arms provided their lives were spared; but otherwise they would fight to the last extremity. Two officers, Eugene Beauharnais and Crosier, Napoleon's own aides-de-camp, agreed to the proposal, and brought them out disarmed in two bodies, one consisting of 2500 men, and the other of 1500. On reaching the head-quarters Napoleon received them with a stern demeanour, and expressed his highest indignation against his aides-de-camp for attempting to encumber him with such a body of prisoners in the famishing condition of his army. The prisoners were made to sit down in front of the tents, their hands tied behind their backs. Despair was already pictured in every face, for the relentless frown of the general, and the gloomy whispers of

the officers, could not be mistaken. But no cry was uttered, no semblance of cowardice exhibited. With the calm resignation characteristic of the Muslim spirit and faith they yielded to their fate. Bread and water were served out to them while a council of war was summoned to deliberate. For two days the terrible question of life or death was debated. Justice, com-
mon humanity, were not without their advocates; but savage barbarity, under the name of political necessity, prevailed. The committee to whom the matter was referred *unanimously* reported that they should be put to death, and Napoleon immediately signed the fatal order! They were massacred to a man on the 10th of March.

6267
3
81





6267
3

**This book is a preservation photocopy
produced on Weyerhaeuser acid free
Cougar Opaque 50# book weight paper,
which meets the requirements of
ANSI/NISO Z39.48-1992 (permanence of paper)**

**Preservation photocopying and binding
by**

**Acme Bookbinding
Charlestown, Massachusetts**

**□
1994**

SEP 10 2001

DEC 03 2004



3 2044 020 640 884

